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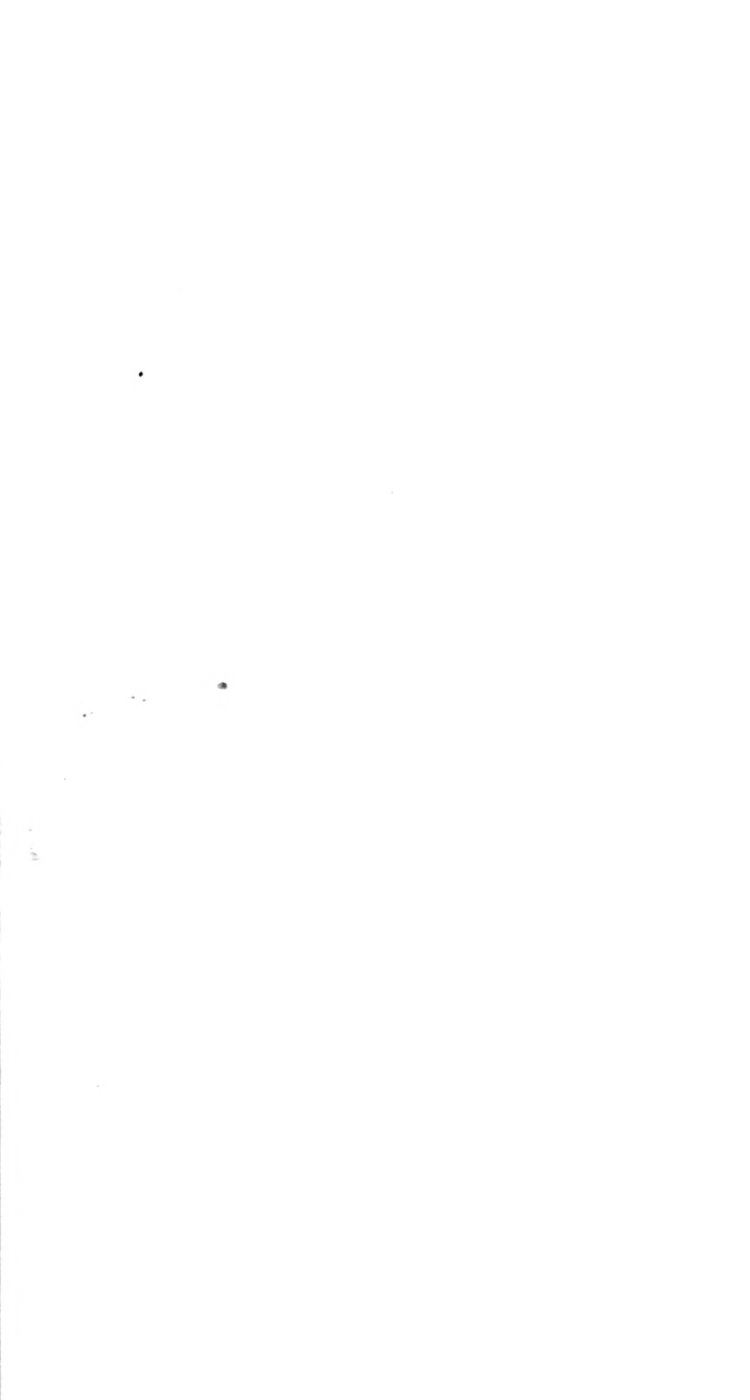
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JONATHAN EDWARDS
President.

Engraved by Amos Austin 1786

H I S T O R Y
O F
R E D E M P T I O N,
ON A PLAN ENTIRELY ORIGINAL:
EXHIBITING THE
GRADUAL DISCOVERY AND ACCOMPLISHMENT OF THE
DIVINE PURPOSES
IN THE
SALVATION OF MAN;
INCLUDING A COMPREHENSIVE VIEW OF
C H U R C H H I S T O R Y,
AND THE FULFILMENT OF
SCRIPTURE PROPHECIES.

BY THE LATE REVEREND
JONATHAN EDWARDS,
PRESIDENT OF THE COLLEGE OF NEW JERSEY.

TO WHICH ARE NOW ADDED
N O T E S,
HISTORICAL, CRITICAL, AND THEOLOGICAL,
WITH THE
L I F E A N D E X P E R I E N C E
O F T H E A U T H O R.

*Whofo is wife, and will consider these things, even they shall understand
the loving kindness of the LORD.—Psa. cvii.*

N E W - Y O R K:
Printed by T. and J. SWORDS, for the Editor,
M,DCC,XCIII.

THE HISTORY OF THE
LIFE OF THE GREAT MARRIAGE

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LIFE OF THE GREAT MARRIAGE

And the Editor cannot think of the
calculated to give energy to the
this work has already required in
attention of the Editor and the
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path to glory.

The book by Novalis is considered
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A D V E R T I S E M E N T

To the *first* American Edition of EDWARDS'S
HISTORY of REDEMPTION, with *Notes*.

THE following edition of this *invaluable* work is humbly dedicated to the patronage of the Ministers and Churches of every Christian denomination throughout these United States, and throughout the world:—

And the Editor cannot think of any thing better calculated to give energy to the reputation which this work has already acquired; or to quicken the attention of the Christian world to the careful perusal and study of it; than to say—In this volume the reader will find a full and well authenticated *Journal* of the *Ark of God*; of that Ark in which we now sail, and on which we depend for a safe and speedy passage to glory.

The Ark, by Noah, is considered as a striking emblem—a lively figure of our Lord Jesus Christ, whilst he bears, in safety, from generation to generation, through the tempests of time, his mystical body, the CHURCH.

Perusing this History of Redemption—this Journal of the Ark of God, who can fail to admire the wisdom of the GREAT MASTER-BUILDER in the

original design—the steadiness of his hand—the stability of the purposes of Heaven in the regular course of this MIGHTY FABRIC!—Who, but must be astonished at the power of that arm, which, notwithstanding the tempestuous weather with which the Ark has been assailed—the rocks and shoals to which she has been often exposed—the ignorance, contradiction and mutiny of those to whom, under God, its navigation has been committed;—and last of all, notwithstanding the unceasing machinations of the Prince of the Power of the Air, who, I say, but must be astonished, and admire that the Ark still sails; that still she makes good her course;—still, she receives passengers for the HAVEN of Celestial Glory!

Though, to the eye of unbelief, the Ark may seem, *now*, to be involved in tempestuous weather, and soon to be foundered through the probable failure of borrowed strength;* yet, to the joy of the passengers there are those, who, looking through the mists of human or infernal jars, do hail the approach of MILLENNIAL DAY!

On the Ocean of the Millennium—the soon approaching seventh-thousand years, it is predicted, that

* It is a remark, not unworthy of observation, that the Christian religion has never had opportunity to shew what its effects would be, unsupported, or unopposed by human power—that now, beginning with the Civil and Religious liberty of these United States, trial is to be had; whether, depending on its own basis, it will stand or fall—whether it be of God, or whether it will come to nought.

The idea, no doubt, may be of use to those who are filed—*workers together with God.*

A D V E R T I S E M E N T.

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that the Ark shall safely and uninterruptedly sail; and, in her course around the globe, receive a thousand-fold more passengers, for the port of her destiny, than have ever, before this period, lived upon the earth:—that, after these prosperous gales, tempests shall arise, as the last efforts of expiring Hell:—but through the skilful management of him who sits at helm, no danger shall be sustained; but safety to the Ark, and victory to the Zion of God, shall welcome the invaluable treasure into the HAVEN of Eternal Rest!—

To support the faith of the called of God, and to quicken the exertions of those, through whose management, under God, the Ark now sails, is the design of the publication of this first American edition of Edwards's History of Redemption, with *Notes*.

That the design may meet the good wishes of all friends to Zion, and, especially, that it may receive the patronage of Heaven, is the ardent prayer of one, whose professed ambition it is, to approve himself as an industrious hewer of wood, and drawer of water, for the Church of God.

DAVID AUSTIN.

Elizabeth-Town, }
Dec. 1, 1793. }

PREFACE

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P R E F A C E

To the FIRST EDITION.

IT has long been desired by the friends of Mr. Edwards, that a number of his manuscripts should be published; but the disadvantages under which all posthumous publications must necessarily appear, and the difficulty of getting any considerable work printed in this infant country hitherto, have proved sufficient obstacles to the execution of such a proposal. The first of these obstacles made me doubt, for a considerable time after these manuscripts came into my hands, whether I could, consistently with that regard which I owe to the honour of so worthy a parent, suffer any of them to appear in the world. However, being diffident of my own sentiments, and doubtful whether I were not over-jealous in this matter, I determined to submit to the opinion of gentlemen who are friends both to the character of Mr. Edwards and to the cause of truth. The consequence was, that they gave their advice for publishing them.

The other obstacle was removed by a gentleman in the church of Scotland, who was formerly a correspondent of Mr. Edwards.* He engaged a bookseller to undertake the work, and also signified his desire that these following discourses in particular might be made public.

Mr.

* Dr. ERSKINE, of Edinburgh.

Mr. Edwards had planned a body of divinity, in a new method, and in the form of a history; in which he was first to shew, how the most remarkable events in all ages, from the fall to the present times, recorded in sacred and profane history, were adapted to promote the work of redemption; and then to trace, by the light of scripture-prophecy, how the same work should be yet farther carried on even to the end of the world. His heart was so much set on executing this plan, that he was considerably averse to accept the presidentship of Prince-town college, lest the duties of that office should put it out of his power.

The outlines of that work are now offered to the public, as contained in a series of sermons preached at Northampton in 1739,* without any view to publication. On that account, the reader cannot reasonably expect all that from them, which he might justly have expected, had they been written with such a view, and prepared by the Author's own hand for the press.

As to elegance of composition, which is now esteemed so essential to all publications, it is well known that the Author did not make that his chief study. However, his other writings, though destitute of the ornaments of fine language, have, it seems, that solid merit which has procured, both to themselves and to him, a considerable reputation in the world, and with many an high esteem. It is hoped that

* This is necessary to be remembered by the reader, in order to understand some chronological observations in the following work.

that the reader will find in these discourses many traces of plain good sense, sound reasoning, and thorough knowledge of the sacred oracles, and real unfeigned piety: and that as the plan is new, and many of the sentiments uncommon, they may afford entertainment and improvement to the ingenious, the inquisitive, and the pious reader; may confirm their faith in God's government of the world, in our holy Christian religion in general, and in many of its peculiar doctrines; may assist in studying with greater pleasure and advantage the historical and prophetic books of scripture; and excite to a conversation becoming the gospel.

That this volume may produce these happy effects in all who shall peruse it, is the hearty desire and prayer of

The reader's most humble servant,

JONATHAN EDWARDS.

New Haven, Feb. 25, 1773.

ADVERTISEMENT

TO THIS EDITION.

THE preceding Preface, by Dr. JONATHAN EDWARDS of New Haven, (son of PRESIDENT EDWARDS; and Member of the Connecticut Society of Arts and Sciences) has sufficiently apprized the reader of the nature of the following Work; we have only to add, that the original papers, being remitted to Dr. ERSKINE, were by him reduced from the form of Sermons to that of a Treatise, and published at *Edinburgb*.

Two material defects were, however, complained of in that edition: First, that only mere hints were sometimes dropt of an important idea, which the Author would doubtless have enlarged on, had he prepared the work for publication: and secondly, that many of the historical and critical observations were not supported with proper authorities, which in pulpit discourses would have been impertinent, but became highly necessary in a publication.

For these defects there appeared no remedy, but supplying, in the form of notes, what, probably the Author would for the most part have inserted in the body of the work.

The celebrity of the Author, from whom many of the notes are selected, will stamp *them* with sufficient credit: for the *others*, the publisher has to confess his obligations to Gentlemen, whose names he would be proud to mention if permitted.

The *Life and Experience of the Author*, the *Syllabus*, *General Index*, *Table of Texts explained*, and other improvements of *this* Edition, will, it is hoped, also contribute to render it more generally acceptable and useful.

LONDON,
DEC. 27, 1788.

AUTHORS

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- | | |
|----------------|------------------|
| Addison. | Gerundenfis. |
| Ainsworth. | Geffner. |
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Mather.	Scott, Dr.
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Moore, Dr.	Stackhouse.
Newcome, Bp.	Tacitus.
Newton, Sir Isaac.	Targums.
—— Bp.	Taylor, J.
—— Mr.	Tertullian.
Owen, Dr.	Thuanus.
Parkhurst.	Tacitus.
Patrick, Bp.	Tennison, Abp.
Pearson, Bp.	Toplady.
Pike.	Turner, D.
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Reinerus.	Wolfius.
Robinson, R.	Young, A.
Rollin.	—— Dr. E.

T H E

L I F E A N D E X P E R I E N C E

O F T H E R E V E R E N D

J O N A T H A N E D W A R D S .

BIOGRAPHY is confessedly a very agreeable study, and when eminent and good men are the subjects of it, no less instructive and improving. We contemplate with pleasure those who have attained degrees of virtue or knowledge which ourselves are seeking; and there is a voice in acts of piety and benevolence, like that of the Redeemer, ‘Go thou and do likewise:’ but CHRISTIAN BIOGRAPHY has another end in view; we are taught to consider believers as ‘The workmanship of Christ Jesus, created anew unto good works:’ and certainly the freeness and power of divine grace are no less conspicuous in these, than are the other attributes of Deity in the works of nature and providence. Or, to borrow another metaphor of inspiration, they are the living Epistles of Jesus Christ; and have these particular advantages over those inscribed with ink and pen, that they are both more durable and more legible---they are *living* and as durable as eternal life; they are ‘seen and read of all men:’ for the most illiterate can read the language of a holy life, though they may not be able to read a line or a letter of the inspired volume.

PRESIDENT EDWARDS, the author of the ensuing History, was one of the wisest, best, and most useful preachers
this

this age has produced; his writings exhibit a remarkable strength of intellect; the perspicuity of thought and depth of penetration discovered in his vindication of the great doctrines of Christianity, prove him to be a good scholar, a bright genius, and a great divine.

This learned and most excellent man was born at Windsor, in the province of Connecticut, October 5th, 1703; was entered at Yale College in 1716, and made bachelor of arts in 1720, before he was seventeen years of age. His mental powers opened themselves so early and so vigorously, that he read Locke's Essay upon Human Understanding with uncommon delight at thirteen years of age: even at that period discovering a depth, solidity, and penetration of mind, which found nothing so pleasant to itself as the exercise of its own powers.

He lived at college near two years after taking this first degree, preparing himself, principally, for the sacred function. After passing the usual trials, he was licensed, according to the custom of the college and the form of religion in the province, to preach the gospel as a candidate.

In August 1722, he received a call to preach to the English Presbyterians at New York, where he continued with approbation above eight months. This society was then too small to maintain a minister; and therefore, in the spring of the year 1723, he returned to his father's house in Connecticut, where, during the following summer, he followed his studies with the closest application. It appears, however, that he had a deep sense of the christian and ministerial profession upon his mind during his abode at New York, that the people he watched over became very dear to him, and that he left them at last with great regret.

In the spring of the year 1724, having taken his master's degree in the year before, he was chosen tutor of Yale College, and he followed this duty above two years. It must be owned, that this was an engagement of great consequence for a young man of twenty-one, who, by his early introduction into the ministry, and other avocations, could not have found too many opportunities

tunities for his own improvement; but the strength of his mind overcame what are usually insuperable difficulties in the way of the generality; and perhaps his genius acted more forcibly from its not being confined with academical fetters, which elevated geniuses can seldom endure.

In September, 1726, he resigned his tutorship, in consequence of the invitation of the people at Northampton, in Connecticut, for assistance to his mother's father, Mr. Stoddard, who was the settled minister of the town. He was ordained colleague on the 15th of February, 1727, in the twenty-fourth year of his age, and continued in the ministerial service there till the 22d of June, 1750, when he was dismissed for attempting to reform the church.

What seems at first to have rendered Mr. Edwards an object of hatred, was a circumstance, which should have made him, and certainly would, among persons truly religious, an object of love. Some young persons of his flock had procured some obscene publications, which they commented upon among themselves for their own proficiency in lasciviousness, and propagated, with the usual decency of such persons, for the infection of others. This came in a short time to Mr. Edwards's ears; and therefore taking occasion after a sermon upon Heb. xii. 15, 16. preached for the purpose, to call the leading members of his charge together, he informed them of what he had heard, and procured a consent that the matter should be examined. A committee was appointed for this purpose, and to assist the pastor. When this was done, Mr. Edwards appointed a time of meeting; and then read a list of the names of young persons, accusing and accused, without specifying under which predicament they stood, who were desired to come together at his house.

Upon the declaration of names, it appeared that almost all the families in the town had some relation or other concerned in the matter: and therefore a great number of the heads of families not only altered their

minds

minds about examination, but declared, that their children, &c. should not be called to account for such things as these. The town was immediately in a blaze: and this so strengthened the hands, or hardened the faces of the guilty, that they set their Pastor at defiance with the greatest insolence and contempt.

Thus Mr. Edwards's hands were weakened; and we are told, that he afterwards had but little success in his ministry; but, on the contrary, that security and carnality much increased among his people, and the youth in particular became more wanton and dissolute.

All this paved the way for something more. It had been a standing opinion among this people for some time, countenanced also by their late pastor, "That unconverted persons," known to be such by the ungodliness of their lives, or their ignorance of divine truth, "had notwithstanding a right in the sight of God to the sacrament of the Lord's supper; and that, therefore, it was their duty to partake of it, even though they had no appearance of the grace and holiness, which the gospel states to be inseparable from true believers. It was sufficient if they were outward and visible members; so that they, who really rejected Jesus Christ, and disliked the gospel-way of salvation in their hearts, and knew that this was true of themselves, might (inconceivable as it appears) make the profession without lying and hypocrisy."

To the common inconveniences always attending a national church, where it is impossible to examine every man's profession, or to keep him from disgracing it, here is an addition becoming the disciples of Ignatius of Loyola, by which men may be hypocrites without the guilt of hypocrisy, and liars without the imputation of sin. A convenient sort of principle indeed to men of a certain cast; but by no means to those, who are never to forget, that 'Fornication and all uncleanness, filthiness, or foolish talking, should not be even named amongst them, as becometh saints.' [See Eph. v. 3--7.]

Mr. Edwards had long been uneasy upon the prevalence of this principle, (one of the most strange that ever any church of Christ avowed) and upon his own yielding to the example of his predecessor and to a practice settled before he came thither. His doubts and uneasiness, as might be expected from so good a man, increased upon him, and drove him at length to a thorough investigation of the subject; the result of which was a clear conviction of the error, and a firm determination to expose it. He was convinced, that "To be a *visible* Christian was to put on the appearance of a *real* one; that the profession of christianity was a profession of that, in which real christianity consists;" and that, therefore, as the Lord's supper was intended for real Christians, none ought to come to it, who were not at least professors of real christianity, and to whom no imputation of allowed ungodliness could justly be made.

The declaration of his mind upon this head, among such a kind of men, raised an immediate clamour, and put the town into as great a ferment as the preaching of an holy apostle had long before occasioned at Ephesus. They were all in an uproar: and 'Dismiss him, dismiss him,' was the universal cry of men, women, and elders. He had touched a favourite sin, and a favourite principle which protected it: and (what was a very great truth, though not in their sense of it) he was no longer fit to be their pastor. He attempted to reason with them calmly; but it was opposing his breath to the winds, the general cry was to have him dismissed.

Mr. Edwards, when they would not hear him, wished to refer the matter to some neighbouring ministers; but this being rejected, he attempted to discuss the matter in a course of lectures, which he began for the purpose; but although numbers came from the adjoining parts, very few of his own congregation would attend. So intoxicating is the nature of human prejudice, when once indulged, that men will rather renounce their reason than resume their temper.

He used all means in his power to reduce them at least to a calm, if not a charitable, temper; to hear and weigh, with a little attention, what he had to say for himself; and not to condemn him; were it only for their own sakes, without some shadow of a reason! But his meekness and modesty were treated as concessions against himself, and only raised the insolence and fury of his adversaries, instead of softening them into peace. Nothing would serve their turn (how plainly soever against their spiritual and real interest) but an absolute separation.

Mr. Edwards, finding all methods ineffectual to restrain the torrent of virulence, slander, and falsehood rolling upon him, at length yielded to the artifice of these men in packing a council, composed chiefly of their own friends; these, after some unavailing attempts for a reconciliation, passed a resolve, by the majority of one voice only, to this effect, That it was expedient that the pastoral relation between Mr. Edwards and his church should be dissolved, if they persisted in requiring it. This being reported to the people, they immediately voted his dismissal by a majority of two hundred against twenty, and he was accordingly dismissed June 22, 1750.

Thus had these people the infamy of endeavouring to ruin the most able and celebrated divine, who hath as yet been born in America. But they knew not their own mercies; such a man as Mr. Edwards would impart honour to any country or profession, and be readily embraced by the wise and good in all. The few abhorers of this atrocious act entered an unavailing protest against it. The good man, shocked rather for his enemies than for himself, preached a most solemn and affecting farewell discourse, which was afterwards published, on 2 Cor. i. 4. on which he raised this doctrine, "That ministers, and the people who have been under their care, must meet one another at the tribunal of Christ." The malice of his enemies did not stop here; for when at times there was no preacher to supply the pulpit, he cheerfully gave them his service, rather than it should be empty.

empty. This kindness, which would have conciliated more ingenuous minds, only increased the unhappy flame kindled in theirs, infomuch that they called the town together and voted that he should preach among them no more. And so they frequently went without preaching, rather than have the free ministrations of a man, *of whom the world itself was not worthy.*

Thus ended his service of near four-and-twenty years to an undiscerning and ungrateful people, who had been much upon his heart, and for whom he had always expressed a very tender concern. “For their good he was always writing, contriving, and labouring; for them he had poured out ten thousand fervent prayers; and in their welfare he had rejoiced as one that findeth great spoil.” Yet all their detestable conduct did not alter the frame of his mind. “He was calm, sedate and humble under the most injurious treatment; his resolution and conduct in the whole affair were wonderful, and cannot be set in so beautiful and affecting a light by any description, as they appeared in to his friends who were eye-witnesses.”

This incomparable man was now in the decline of life, with little or no income besides his stipend: and this throws the greatest light upon his faithfulness and sincerity: nor had he any view of support from another appointment; for he knew not how far the malice of his people might extend to prevent it, or the prejudice of his dismissal operate against him elsewhere: neither was he capable (alas, what pity he should be driven to think of it!) to take up any other business for a support. Thus poverty and disgrace were before him. But he knew that he had a good Master. He had divine comfort in his soul; and in a short time Providence provided for both him and his family.

Ashamed of this unparalleled baseness to so excellent a man, his friends, or rather the friends of godliness, administered to his relief: and he was soon after appointed to the mission at Stockbridge; but not before

some other insolent and bitter attempts had been made to ruin his reputation, as well as to deprive him of bread.

It may not be improper here to add, that one of the ringleaders in this iniquitous business was so stung with his conduct towards Mr. Edwards, that he afterwards made a public confession of his guilt, in a letter to the Rev. Mr. Hall, of Sutton, which letter, after having enumerated the particulars of his opposition to that good man, concludes thus, " In these instances, Sir, of my conduct, and others (to which you was not privy) in the course of that most melancholy contention with Mr. Edwards, wherein I now see that I was very much influenced by vast pride, self-sufficiency, ambition, and vanity, I appear to myself vile; and doubtless much more so to others who are more impartial; and do, in the review thereof, abhor myself, and repent sorely: and if my own heart condemns me, it behoves me solemnly to remember, that God is greater, and knoweth all things; and I hereby own, Sir, that such treatment of Mr. Edwards, as is herein before mentioned, wherein I was so deeply concerned and active, was particularly and very aggravatedly sinful and ungrateful in me, because I was not only under the common obligations of each individual of the society to him, as a most able, diligent, and faithful pastor; but I had also received many instances of his tenderness, goodness, and generosity to me, as a young kinsman, whom he was disposed to treat in a most friendly manner. Indeed, Sir, I must own, that by my conduct in consulting and acting against Mr. Edwards, within the time of our most unhappy disputes with him, and especially in and about that abominable remonstrance, I have so far symbolized with Balaam, Ahithophel, and Judas, that I am confounded and filled with terror oftentimes when I attend to the most painful similitude. And I freely confess, that on account of my conduct above mentioned, I have the greatest reason to tremble at those most solemn and awful words of our Saviour, Matt. xviii. 6. and those

those in Luke xth, at the 16th: And I am most sorely sensible that nothing but that infinite grace and mercy, which saved some of the betrayers and murderers of our blessed Lord and the persecutors of his martyrs, can pardon me: in which alone I hope for pardon, for the sake of Christ, whose blood (blessed be God) cleanseth from all sin. And I most heartily wish and pray, that the town and church of Northampton would seriously and carefully examine whether they have not abundant cause to judge, that they are now lying under great guilt in the sight of God: and whether those of us, who were concerned in that most awful contention with Mr. Edwards, can ever more reasonably expect God's favour and blessing, until our eyes are opened, and we become thoroughly convinced that we have greatly provoked the most High, and been injurious to one of the best of men; and until we shall be thoroughly convinced that we have dreadfully persecuted Christ by persecuting and vexing that just man and servant of Christ; until we shall be humble as in the dust therefore, and till we openly in full terms, and without baulking the matter, confess the same before the world, and most humbly and earnestly seek forgiveness of God, and do what we can to honour the memory of Mr. Edwards, and clear it of all the aspersions which are unjustly cast upon him; since God has been pleased to put it beyond our power to ask his forgiveness. Such terms I am persuaded the great and righteous God will hold us to, and that it will be in vain for us to hope to escape with impunity in any other way. This I am convinced of with regard to myself, and this way I most solemnly propose to take to myself (if God in his mercy shall give me opportunity) that so by making free confession to God and man of my sin and guilt, and publickly taking shame to myself therefore, I may give glory to the God of Israel, and do what in me lies, to clear the memory of that venerable man from the wrongs and injuries I was so active in bringing on his reputation and character; and I

thank

thank God that he has been pleased to spare my life and opportunity therefore to this time, and am sorry that I have delayed the affair so long.”

Mr. Edwards, who was able to shine in the seats of learning, and some time hence was called to preside over one, was now delegated to the instruction of savage Indians at Stockbridge. This place is in the western part of Massachusetts Bay, and about six miles from Mr. Edwards's former residence at Northampton. He was fixed here on the 8th of August, 1751; and here he continued his labours, in more peace and quietness than he had ever known before, for six years. In this interval, though much in years, he made greater attainments in knowledge, and wrote more for the church of God, than he had ever been able to do, within the same space of time, during the former part of his life. In this retirement, he composed his deepest and most valuable works; so that when, in his own judgment, as well as that of others, his usefulness seemed to be cut off, he found greater opportunities of service than ever. A pleasing calm, after so grievous a storm, to his troubled mind!

On the death of Mr. Aaron Burr, president of New Jersey College, which was on the 24th of September, 1757, the trustees of that seminary unsolicited chose Mr. Edwards to succeed him: but our excellent author was with difficulty prevailed upon to accept it; modestly alledging his own insufficiency, ill health, and dislike to that kind of life. At length, upon the arguments and persuasions of his brethren in the ministry, he accepted of this presidency, and went from Stockbridge to Prince Town in January, 1758. But the end of his labours was approaching; he had only preached two or three sermons, and had not entered fully upon the duties of his new office, when he was called to glory. The small pox, which has always been unusually fatal in America, had infected Prince Town, which induced the physician of the place to advise him to be inoculated, with the consent of the corporation. Accordingly he was inoculated

lated on the 13th of February, and his disorder at first seemed to be favourable; but a fever coming on, and the pustules laying much in his throat, no proper medicines could be administered, and therefore the violence of it raged, till it put an end to his useful life, on the 22d of March, 1758, in the fifty-fifth year of his age.

When he was sensible that death was approaching, he called his daughter (who was the only part of his family which had yet removed with him,) and addressed her in the following words: ‘Dear Lucy, it seems to me to be the will of God, that I must shortly leave you: therefore, give my kindest love to my dear wife, and tell her, that the uncommon union, which has so long subsisted between us, has been of such a nature, as I trust is spiritual, and therefore will continue for ever. I hope she will be supported under so great a trial, and submit cheerfully to the will of God. And as to my children, you are now like to be left fatherless, which I hope will be an inducement to you all to seek a father, who will never fail you.’ He desired that his funeral might not be attended with parade (as is usual in America,) but rather something be given to the poor. He could say but little in his sickness, owing to the nature and seat of his disorder; but just at the last, when surrounded by friends lamenting their own loss and that of the church and college, he said, to their great surprize, as they did not imagine he heard them or was able to speak, ‘Trust in God, and ye need not fear:’ and then, almost literally, fell asleep in Jesus.

We are persuaded our readers will be abundantly gratified with the account of our author’s experience as written by himself; and therefore shall make no apology for subjoining almost the whole of it.

In this narrative we find our great and celebrated metaphysician relating the manner of God’s dealings with his soul, in a style that breathes all the humility and simplicity of a little child. “It is peculiarly sweet to observe,” says an evangelical writer, “that in matters of
spiritual

spiritual concern; the philosopher and the ploughman, if truly regenerated, have the same feelings, and speak the same language: they all 'eat of the same spiritual meat, and drink of the same spiritual rock, which follows them, and that rock is Christ.' Hence that similitude of experience or (to speak figuratively) that strong and striking family likeness, which obtains among the converted people of God, in every period of time, and in every nation under heaven. They all without exception feel themselves totally ruined by original sin; they all without exception take refuge in the righteousness and cross of Christ; and unite in ascribing the whole praise of their salvation to the alone free grace and sovereign mercy of Father, Son, and Spirit."

"I had," says Mr. Edwards, "a variety of concerns and exercises about my soul from my childhood; but had two more remarkable seasons of awakening, before I met with that change by which I was brought to those new dispositions, and that new sense of things, that I have since had. The first time was when I was a boy, some years before I went to college, at a time of remarkable awakening in my father's congregation. I was then very much affected for many months, and concerned about the things of religion, and my soul's salvation; and was abundant in duties. I used to pray five times a day in secret, and to spend much time in religious talk with other boys; and used to meet with them to pray together. I experienced I know not what kind of delight in religion; my mind was much engaged in it, and had much self-righteous pleasure; and it was my delight to abound in religious duties. I, with some of my school-mates, joined together and built a booth in a swamp, in a very secret and retired place, for a place of prayer. And, besides, I had particular secret places of my own in the woods, where I used to retire by myself, and used to be, from time to time, much affected. My affections seemed to be lively and easily moved, and I seemed to be in my element, when I engaged in religious duties: and I am ready to think, many are deceived with such affections,

tions, and such a kind of delight, as I then had in religion, and mistake it for grace.

“ But in process of time, my convictions and affections wore off, and I entirely lost all those affections and delights, and left off secret prayer, at least as to any constant performance of it: and returned like a dog to his vomit, and went on in ways of sin.

“ Indeed I was at some times very uneasy, especially towards the latter part of the time of my being at college. Till it pleased God, in my last year at college, at a time when I was in the midst of many uneasy thoughts about the state of my soul, to seize me with a pleurisy; in which he brought me nigh to the grave, and shook me over the pit of hell.

“ But yet, it was not long after my recovery, before I fell again into my old ways of sin. But God would not suffer me to go on with any quietness; for I had great and violent inward struggles: till after many conflicts with wicked inclinations, and repeated resolutions, and bonds that I laid myself under by a kind of vows to God, I was brought wholly to break off all former wicked ways, and all ways of known outward sin, and to apply myself to seek my salvation and practise the duties of religion; but without that kind of affection and delight that I had formerly experienced. My concern now wrought more by inward struggles and conflicts, and self-reflections: I made seeking my salvation the main business of my life; but yet it seems to me, I sought after a miserable manner; which has made me sometimes since to question, whether ever it issued in that which was saving; being ready to doubt, whether such miserable seeking was ever succeeded. But yet I was brought to seek salvation in a manner that I never was before; I felt a spirit to part with all things in the world for an interest in Christ. My concern continued and prevailed, with many exercising thoughts and inward struggles; but yet it never seemed to be proper to express my concern that I had, by the name of terror.

“ From my childhood up, my mind had been wont to be full of objections against the doctrine of God's

sovereignty, in choosing whom he would to eternal life, and rejecting whom he pleased; leaving them eternally to perish. . . . It used to appear like a horrible doctrine to me; but I remember the time very well, when I seemed to be convinced, and fully satisfied, as to this sovereignty of God, and his justice in thus eternally disposing of men according to his sovereign pleasure; but never could give an account how, or by what means, I was thus convinced; not in the least imagining, in the time of it, nor a long time after, that there was any extraordinary influence of God's Spirit in it; but only that now I saw farther, and my reason apprehended the justice and reasonableness of it. However, my mind rested in it; and it put an end to all those cavils and objections that had till then abode with me all the preceding part of my life. But I have oftentimes, since that first conviction, had quite another kind of sense of God's sovereignty than I had then. I have often since, not only had a conviction, but a *delightful* conviction. The doctrine of God's sovereignty has very often appeared an exceeding pleasant, bright, and sweet doctrine to me; and absolute sovereignty is what I love to ascribe to God. But my first conviction was not with this."

This part of our excellent Author's experience reminds us of the seventeenth Article of the Church of England, which asserts, that "The godly consideration of predestination, and of our election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons." Such indeed have many found it; but let it be remembered, it is only the *godly consideration* of predestination that is thus comfortable; that this must be connected with the evidence of our *election* in Christ, and that to *godly persons* only is this contemplation sweet and profitable; to others it may be dangerous, and it must be painful. An amiable divine has observed, "That none should go to the university of Predestination, until they have been at the grammar school of Faith and Repentance."

"The

“The first that I remember that ever I found any thing of that sort of inward sweet delight in God and divine things, that I have lived much in since, was on reading those words, [1 Tim. i. 17.] ‘Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever, Amen.’ As I read the words, there came into my soul, and was as it were diffused through it, a sense of the glory of the Divine Being; . . . quite different from any thing I ever experienced before. Never any words of scripture seemed to me as these words did. I thought with myself, how excellent a Being that was, and how happy I should be, if I might enjoy that God, and be wrapt up to God in heaven, and be as it were swallowed up in him. I kept saying, and as it were singing over these words of scripture to myself; and went to prayer, to pray to God that I might enjoy him; and prayed in a manner quite different from what I used to do; with a new sort of affection; but it never came into my thought that there was any thing spiritual or of a saving nature in this.

“From about that time, I began to have a new kind of apprehensions and ideas of Christ, and the work of redemption, and the glorious way of salvation by him. I had an inward sweet sense of these things, that at times came into my heart, and my soul was led away in pleasant views and contemplations of them; and my mind was greatly engaged to spend my time in reading and meditating on Christ, and the beauty and excellency of his person, and the lovely way of salvation by free grace in him. I found no books so delightful to me, as those that treated of these subjects. Those words, [Cant. ii. 1.] ‘used to be abundantly with me, ‘I am the rose of Sharon, and the lily of the vallies.’ The words seemed to me sweetly to represent the loveliness and beauty of Jesus Christ. And the whole book of Canticles used to be pleasant to me, and I used to be much in reading it about that time; and found, from time to time, an inward sweetness that used, as it were, to carry me away in my contemplations. The sense I had of divine things,

would often of a sudden, as it were, kindle up a sweet burning in my heart, an ardour of my soul, that I know not how to express.

“ After this my sense of divine things gradually increased, and became more and more lively, and had more of that inward sweetness. The appearance of every thing was altered; there seemed to be, as it were, a calm, sweet cast or appearance of divine glory, in almost every thing. God’s excellency, his wisdom, his purity and love, seemed to appear in every thing; in the sun, moon, and stars; in the clouds, and blue sky; in the grass, flowers, trees; in the water, and all nature; which used greatly to fix my mind. I often used to sit and view the moon for a long time: and so in the day-time spent much time in viewing the clouds and sky, to behold the sweet glory of God in these things; in the mean time singing forth, with a low voice, my contemplations of the Creator and Redeemer: and scarce any thing, among all the works of nature, was so sweet to me as thunder and lightning; formerly, nothing had been so terrible to me. I used to be a person uncommonly terrified with thunder, and it used to strike me with terror when I saw a thunder-storm rising: but now, on the contrary, it rejoiced me. I felt God at the first appearance of a thunder-storm, and used to take the opportunity, at such times, to fix myself to view the clouds, and see the lightnings play, and hear the majestic and awful voice of God’s thunder, which oftentimes was exceedingly entertaining, leading me to sweet contemplations of my great and glorious God; and while I viewed, used to spend my time, as it always seemed natural to me, to sing or chant forth my meditations; to speak my thoughts in soliloquies, and speak with a singing voice.

“ I felt then a great satisfaction as to my good estate; but that did not content me. I had vehement longings of soul after God and Christ, and after more holiness, wherewith my heart seemed to be full, and ready to break; which often brought to my mind the words of the Psalmist, [Psa. cxix. 28.] ‘ My soul breaketh for the
‘ longing

‘longing it hath.’ I often felt a mourning and lamenting in my heart, that I had not turned to God sooner, that I might have had more time to grow in grace. My mind was greatly fixed on divine things; I was almost perpetually in the contemplation of them: spent most of my time in thinking of divine things, year after year; and used to spend abundance of my time in walking alone in the woods and solitary places for meditation, soliloquy, and prayer, and converse with God: and it was always my manner, at such times, to sing forth my contemplations; and was almost constantly in ejaculatory prayer wherever I was. Prayer seemed to be natural to me, as the breath by which the inward burnings of my heart had vent.

“The delights which I now felt in things of religion were of an exceeding different kind from those fore-mentioned, that I had when I was a boy; they were totally of another kind; and what I then had no more notion or idea of, than one born blind has of pleasant and beautiful colours: they were of a more inward, pure, soul-animating and refreshing nature. Those former delights never reached the heart; and did not arise from any sight of the divine excellency of the things of God; or any taste of the soul-satisfying, and life-giving good, there is in them.”

Mr. Edwards must certainly be the best judge of his own feelings; but we have sometimes queried whether our author and some other excellent men have not erred in imputing their first conviction and early experience in religion to some other cause, which ought rather to be attributed to the agency of the Divine Spirit. It certainly does not follow, that because our first views of divine things are less clear, and our first religious affections less spiritual, than afterwards, that they do not proceed from the same cause. The early beamings of the dawn, and the noon-tide sun beams, though they differ immensely in their degree of light and heat, are certainly of the same nature, and proceed from the same cause. When our Lord first anointed the eyes of the blind man, [Mark viii. 24.]

he saw 'Men as trees walking;' but when he put his hands on him again, 'he saw every man clearly;' yet by the same hands were both effects produced, and to the same Redeemer was the glory of both due.

"My sense of divine things seemed gradually to increase, till I went to preach at New York, which was about a year and a half after they began. While I was there, I felt them, very sensibly, in a much higher degree than I had done before: my longings after God and holiness were much increased; pure and humble, holy and heavenly christianity, appeared exceeding amiable to me. I felt in me a burning desire to be in every thing a complete Christian; and conformed to the blessed image of Christ; and that I might live in all things according to the pure, sweet, and blessed rules of the gospel. I had an eager thirsting after progress in these things; my longings after it put me upon pursuing and pressing after them. It was my continual strife day and night, and constant inquiry, how I should be more holy, and live more holily, and more becoming a child of God, and disciple of Christ. I sought an increase of grace and holiness, and that I might live an holy life, with vastly more earnestness than ever I sought grace, before I had it. I used to be continually examining myself, and studying and contriving for likely ways and means how I should live holily, with far greater diligence and earnestness than ever I pursued any thing in my life; but with too great a dependence on my own strength, which afterwards proved a great damage to me. My experience had not then taught me, as it has done since, my extreme feebleness and impotence, every manner of way; and the innumerable and bottomless depths of secret corruption and deceit that there were in my heart. However, I went on with my eager pursuit after more holiness, and sweet conformity to Christ.

"The heaven I desired was a heaven of holiness; to be with God, and to spend my eternity in divine love, and holy communion with Christ. My mind was very much taken up with contemplations on heaven, and the enjoyments

ments of those there; and living there in perfect holiness, humility, and love. And it used at that time to appear a great part of the happiness of heaven, that there the saints could express their love to Christ. It appeared to me a great clog and hindrance, and burden to me that what I felt within, I could not express to God, and give vent to, as I desired: the inward ardour of my soul seemed to be hindered and pent up, and could not freely flame out as it would. I used often to think how in heaven this sweet principle should freely and fully vent and express itself. Heaven appeared to me exceeding delightful as a world of love. It appeared to me that all happiness consisted in living in pure, humble, heavenly, divine love.

“ I remember the thoughts I used then to have of holiness. I remember I then said sometimes to myself, I do certainly know that I love holiness; such as the gospel prescribes; it appeared to me, there was nothing in it but what was ravishingly lovely: it appeared to me to be the highest beauty and amiableness, above all other beauties, that it was a *divine* beauty, far purer than any thing here upon earth; and that every thing else was like mire, filth, and defilement, in comparison of it.

“ Holiness, as I then wrote down some of my contemplations on it, appeared to me to be of a sweet, pleasant, charming, serene, calm nature; it seemed to me, it brought an inexpressible purity, brightness, peacefulness, and ravishment, to the soul; and that it made the soul like a field or garden of God, with all manner of pleasant flowers, that is all pleasant, delightful, and undisturbed; enjoying a sweet calm, and the gentle vivifying beams of the sun. The soul of a true Christian, as I then wrote my meditations, appeared like such a little white flower as we see in the spring of the year, low and humble on the ground, opening its bosom to receive the pleasant beams of the sun's glory; rejoicing, as it were, in a calm rapture, diffusing around a sweet fragrancy, standing peacefully and lovingly in the midst of other flowers round about; all in like manner opening their bosoms to drink in the light of the sun.

“ There

“ There was no part of creature-holiness that I then, and at other times, had so great a sense of the loveliness of, as humility, brokenness of heart, and poverty of spirit; and there was nothing that I had such a spirit to long for. My heart, as it were, panted after this, to lie low before God, and in the dust, that I might be nothing, and that God might be all; that I might become as a little child.

“ While I was there, at New York, I sometimes was much affected with reflections on my past life, considering how late it was before I began to be truly religious, and how wickedly I had lived till then; and once so, as to weep abundantly, and for a considerable time together.

“ On *January 12, 1722-3*, I made a solemn dedication of myself to God; and wrote it down; giving up myself and all that I had to God; to be for the future in no respect my own; to act as one that had no right to himself in any respect; and solemnly vowed to take God for my whole portion and felicity; looking on nothing else as any part of my happiness, nor acting as if it were; and his law for the constant rule of my obedience, engaging to fight with all my might against the world, the flesh, and the devil, to the end of my life. But have reason to be infinitely humbled, when I consider how much I have failed of answering my obligation.

“ I had then abundance of sweet religious conversation in the family where I lived, with Mr. John Smith, and his pious mother. My heart was knit in affection to those, in whom were appearances of true piety; and I could bear the thoughts of no other companions, but such as were holy, and the disciples of the blessed Jesus.

“ I had great longings for the advancement of Christ's kingdom in the world; my secret prayer used to be in great part taken up in praying for it. If I heard the least hint of any thing that happened in any part of the world, that appeared to me, in some respect or other, to have a favourable aspect on the interest of Christ's kingdom, my soul eagerly caught at it, and it would much
animate

animate and refresh me. I used to be earnest to read public news letters, mainly for that end, to see if I could not find some news favourable to the interest of religion in the world.

“I very frequently used to retire into a solitary place on the banks of Hudson’s River, at some distance from the city, for contemplation on divine things, and secret converse with God; and had many sweet hours there. Sometimes Mr. Smith and I walked there together, to converse of the things of God; and our conversation used much to turn on the advancement of Christ’s kingdom in the world, and the glorious things that God would accomplish for his church in the latter days.

“I had then, and at other times, the greatest delight in the holy scriptures of any book whatsoever; oftentimes in reading it, every word seemed to touch my heart. I felt a harmony between something in my heart, and those sweet and powerful words: I seemed often to see so much light exhibited by every sentence, and such a refreshing ravishing food communicated, that I could not get along in reading: used oftentimes to dwell long on one sentence, to see the wonders contained in it; and yet almost every sentence seemed to be full of wonders.

“I came away from New York in the month of April 1723, and had a most bitter parting with Madam Smith and her son: my heart seemed to sink within me, at leaving the family and city, where I had enjoyed so many sweet and pleasant days. I went from New York to Weathersfield by water. As I sailed away, I kept sight of the city as long as I could, and when I was out of sight of it, it would affect me much to look that way, with a kind of melancholly mixed with sweetness. However that night, after this sorrowful parting, I was greatly comforted in God at Westchester, where we went ashore to lodge, and had a pleasant time of it all the voyage to Saybrook. It was sweet to me to think of meeting dear Christians in heaven, where we should never part more. At Saybrook went ashore to lodge on Saturday, and there

kept Sabbath; where I had a sweet and refreshing season, walking alone in the fields.

“ After I came home to Windsor, remained much in a like frame of mind as I had been in at New York, but only sometimes felt my heart ready to sink, with the thoughts of my friends at New York; and my refuge and support was in contemplations on the heavenly state, as I find in my Diary, of May 1, 1723. It was my comfort to think of that state, where there is fulness of joy; where reigns heavenly, sweet, calm, and delightful love, without alloy; where there are continually the dearest expressions of this love; where is the enjoyment of the persons loved, without ever parting; where these persons that appear so lovely in this world, will really be inexpressibly more lovely, and full of love to us. And how sweetly will the mutual lovers join together to sing the praises of God and the Lamb! How full will it fill us with joy to think that this enjoyment, these sweet exercises, will never cease or come to an end, but will last to all eternity!

“ Continued much in the same frame in the general, that I had been in at New York, till I went to New Haven, to live there as tutor of the college; having one special season of uncommon sweetness, particularly once at Bolton, in a journey from Boston, walking out alone in the fields. After I went to New Haven I sunk in religion, my mind being diverted from my eager and violent pursuits after holiness, by some affairs that greatly perplexed and distracted my mind.

“ In September 1725, was taken ill at New Haven, and endeavouring to go home to Windsor, was so ill at the North Village, that I could go no further; where I lay sick for about a quarter of a year. And, in this sickness, God was pleased to visit me again with the sweet influences of his Spirit. My mind was greatly engaged there on divine, pleasant contemplations, and longings of soul. I observed, that those who watched with me would often be looking out for the morning, and seemed to wish for it; which brought to my mind those words

of the Psalmist, which my soul with sweetness made its own language, ‘ My soul waiteth for the Lord, more than they that watch for the morning, I say, more than they that watch for the morning.’ And when the light of the morning came, and the beams of the sun came in at the windows, it refreshed my soul from one morning to another: it seemed to me to be some image of the sweet light of God’s glory.

“ I remember, about that time, I used greatly to long for the conversion of some that I was concerned with. It seemed to me I could gladly honour them, and with delight be a servant to them, and lie at their feet, if they were but truly holy.

“ But some time after this, I was again greatly diverted in my mind with some temporal concerns, that exceedingly took up my thoughts, greatly to the wounding of my soul; and went on through various exercises, that it would be tedious to relate; that gave me much more experience of my own heart than ever I had before.

“ Since I came to this town,* I have often had sweet complacency in God, in views of his glorious perfections, and the excellency of Jesus Christ. God has appeared to me, a glorious and lovely being, chiefly on the account of his holiness. The holiness of God has always appeared to me the most lovely of all his attributes. The doctrines of God’s absolute sovereignty and free grace, in shewing mercy to whom he would shew mercy, and man’s absolute dependence on the operations of God’s Holy Spirit, have very often appeared to me as sweet and glorious doctrines. These doctrines have been much my delight: God’s sovereignty has ever appeared to me as great part of his glory; it has often been sweet to me to go to God, and adore him as a sovereign God, and ask sovereign mercy of him.

“ I have loved the doctrines of the gospel; they have been to my soul like green pastures: the gospel has seemed to me to be the richest treasure; the treasure that I have

* Northampton.

most desired, and longed that it might dwell richly in me. The way of salvation by Christ has appeared in a general way, glorious and excellent, and most pleasant and most beautiful. It has often seemed to me that it would, in a great measure, spoil heaven, to receive it in any other way. That text has often been affecting and delightful to me, [Isa. xxxii. 2.] ‘ A man shall be an hiding place from the
‘ wind, and a covert from the tempest,’ &c.

“ It has often appeared sweet to me to be united to Christ; to have him for my head, and to be a member of his body; and also to have Christ for my teacher and prophet. I very often think, with sweetness and longings, and pantings of soul, of being a little child, taking hold of Christ, to be led by him through the wilderness of this world. That text, [Matt. xviii.] at the beginning, has often been sweet to me, ‘ Except ye be converted, and
‘ become as little children,’ &c. I love to think of coming to Christ to receive salvation of him, poor in spirit, and quite empty of self; humbly exalting him alone; cut entirely off from my own root, and to grow into, and out of Christ: to have God in Christ to be all in all; and to live by faith on the Son of God, a life of humble, unfeigned confidence in him. That scripture has often been sweet to me, [Psa. cxv. 1.] ‘ Not unto us, O Lord,
‘ not unto us, but unto thy name give glory, for thy mercy
‘ and for thy truth’s sake.’ And those words of Christ, [Luke x. 21.] ‘ In that hour Jesus rejoiced in spirit, and
‘ said, I thank thee, O Father, Lord of heaven and earth,
‘ that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight.’ That sovereignty of God that Christ rejoiced in, seemed to me to be worthy to be rejoiced in; and that rejoicing of Christ seemed to me to shew the excellency of Christ, and the spirit that he was of.

“ The sweetest joys and delights I have experienced, have not been those that have arisen from a hope of my own good estate, but in a direct view of the glorious things of the gospel. When I enjoy this sweetness, it
seems

seems to carry me above the thoughts of my own safe estate: it seems at such times a loss that I cannot bear to take off my eye from the glorious, pleasant object I behold without me, to turn my eye in upon myself, and my own good estate."

Such remarks abound in the writings of the New England divines; and we have no right to deny what they assert upon their own experience. But when this attainment is made the test of Christianity, and the criterion of true grace, we must oppose it. It is 'the love of God shed abroad in our hearts' that must enkindle our first affections to him. And the most dear and affectionate apostle asserts, that 'We love him because he first loved us.' [1 John iv. 19.]

"My heart has been much on the advancement of Christ's kingdom in the world; the histories of the past advancement of Christ's kingdom have been sweet to me. When I have read histories of past ages, the pleasiest thing in all my reading has been, to read of the kingdom of Christ being promoted: and when I have expected in my reading to come to any such thing, I have lotted upon it all the way as I read; and my mind has been much entertained and delighted with the scripture promises and prophecies of the future glorious advancement of Christ's kingdom on earth.

"I have sometimes had a sense of the excellent fulness of Christ, and his meetness and suitableness as a Saviour, whereby he has appeared to me, far above all, the chief of ten thousands: and his blood and atonement has appeared sweet, and his righteousness sweet; which is always accompanied with an ardency of spirit, and inward strugglings, and breathings, and groanings, that cannot be uttered, to be emptied of myself, and swallowed up in Christ.

"Once, as I rode out in the woods for my health, Anno 1737, and having lighted from my horse in a retired place, as my manner commonly has been, to walk for divine contemplation and prayer, I had a view, that for me was extraordinary, of the glory of the Son of God,

God, as mediator between God and man; and his wonderful, great, full, pure, and sweet grace and love, and meek and gentle condescension. This grace, that appeared to me so calm and sweet, appeared great above the heavens: the person of Christ appeared ineffably excellent, with an excellency great enough to swallow up all thought and conception, which continued, as near as I can judge, about an hour, which kept me the bigger part of the time in a flood of tears, and weeping aloud. I felt withal an ardency of soul to be, what I know not otherwise how to express, than to be emptied and annihilated, to lie in the dust, and to be full of Christ alone; to love him with a holy and pure love; to trust in him; to live upon him; to serve and follow him; and to be totally wrapt up in the fulness of Christ; and to be perfectly sanctified and made pure, with a divine and heavenly purity. I have several other times had views very much of the same nature, and that have had the same effects.

“ I have many times had a sense of the glory of the third person in the Trinity, in his office of Sanctifier, in his holy operations communicating divine light and life to the soul. God, in the communications of his Holy Spirit, has appeared as an infinite fountain of divine glory and sweetness; being full and sufficient to fill and satisfy the soul; pouring forth itself in sweet communications, like the sun in its glory, sweetly and pleasantly diffusing light and life.

“ I have sometimes had an affecting sense of the excellency of the word of God, as a word of life; as the light of life; a sweet, excellent, life-giving word; accompanied with a thirsting after that word, that it might dwell richly in my heart.

“ I have often, since I lived in this town, had very affecting views of my own sinfulness and vileness; very frequently so as to hold me in a kind of loud weeping, sometimes for a considerable time together: so that I have often been forced to shut myself up. I have had a vastly greater sense of my own wickedness, and the badness of my heart, since my conversion, than ever I had before.

It has often appeared to me, that if God should mark iniquity against me, I should appear the very worst of all mankind, of all that have been since the beginning of the world to this time; and that I should have by far the lowest place in hell.

“ And yet I am not in the least inclined to think, that I have a greater conviction of sin than ordinary: I know certainly, that I have very little sense of my sinfulness; that my sins appear to me so great, don't seem to me to be, because I have so much more conviction of sin than other Christians, but because I am so much worse, and have so much more wickedness to be convinced of.

“ I have greatly longed of late for a broken heart, and to lie low before God. And when I ask for humility of God, I can't bear the thoughts of being no more humble than other Christians. It seems to me, that though their degrees of humility may be suitable for them, yet it would be a vile self-exaltation in me, not to be the lowest in humility of all mankind. Others speak of their longing to be humbled to the dust: though that may be a proper expression of them, I always think for myself, that I ought to be humbled down below hell. It is an expression that it has long been natural for me to use in prayer to God. I ought to lie infinitely low before God.”

On this subject Mr. Edwards seems to delight in hyperboles; and may teach us this remark, that true grace is exceedingly humbling. It taught the great apostle to esteem himself the ‘ chief of sinners,’ and ‘ less than the least of ‘ all saints.’ It is possible, however, to use extravagant expressions on any subject, and “ to be humbled below hell,” or “ infinitely low,” may be thought such. The humble and amiable Dr. Watts defined humility to consist in a man's having “ a just opinion of himself,” not a degrading one. We are all so much indebted to divine mercy, that there seems little danger of hyperboles on that subject; there is no occasion however to sink our language below the possibility of a meaning.

“ I have vastly a greater sense of my universal exceeding dependence on God's grace and strength, and mere
good

good pleasure, of late, than I used formerly to have; and have experienced more of an abhorrence of my own righteousness. The thought of any comfort or joy arising in me, on any consideration, or reflection on my own amiableness, or any of my performances or experiences, or any goodness of heart or life, is nauseous and detestable to me; and yet I am greatly afflicted with a proud and self-righteous spirit, much more sensibly than I used to be formerly: I see that serpent rising and putting forth its head continually, everywhere, all around me.

“ Though it seems to me, that in some respects, I was a far better Christian for two or three years after my first conversion than I am now, and lived in a more constant delight and pleasure; yet of late years I have had a more full and constant sense of the absolute sovereignty of God, and a delight in that sovereignty; and have had more of a sense of the glory of Christ, as a mediator, as revealed in the gospel. On one Saturday night, in particular, had a peculiar discovery of the excellency of the gospel of Christ, above all other doctrines, so that I could not but say to myself, ‘ This is my chosen light, my chosen doctrine:’ and of Christ, ‘ This is my chosen prophet.’ Another Saturday night had such a sense how sweet and blessed a thing it was, to walk in the way of duty, that it caused me to cry out, ‘ How happy are they which do that which is right in the sight of God! ‘ They are blessed indeed, they are the happy ones!’ I had at the same time a very affecting sense, how meet and suitable it was that God should govern the world, and order all things according to his own pleasure; and I rejoiced in it, that God reigned, and that his will was done.”

Thus closes the extraordinary experience of our Author, and by way of caution to sincere but inferior Christians, we beg it be considered that it was *extraordinary*; that few Christians have arrived to equal attainments in the divine life, particularly as to a settled acquiescence in the divine will, and a devotedness of heart

to the Redeemer. But let us not consider his, or any man's experience, as an absolute criterion to try the safety of our state, or the truth of our conversion. The word of God is our rule, and the only one on which we can rely with certainty. There are as many degrees of growth in grace, as in nature; the beloved apostle wrote to children, young men, and fathers in Christ. And there is no less variety in the manner of the Holy Spirit's operation: 'The wind bloweth where it listeth,' saith our divine teacher, [John iii. 8.] 'and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.' So free, so sovereign, so multiform and incomprehensible, are the operations of divine grace; but this remark is not intended to induce any to rest satisfied in their present attainments. It is not only the duty but one of the best *criteria*, of a true Christian, 'to go on unto perfection.' [Heb. vi. 1.]

We shall detain the reader with only one other remark on the preceding narrative, *viz.* That the subject of the subsequent work [the History of Redemption] was long one of our author's most favourite topics of reflection, "When I have read," saith he, "histories of past ages, the pleafantest thing in all my reading has been, to read of the kingdom of Christ being promoted, . . . and my mind has been much entertained and delighted with the scripture promises and prophecies of the future glorious advancement of Christ's kingdom on earth." And, what is very observable, he even objected at first to accept the presidentship of New Jersey College for this among other reasons---"I have had on my mind and heart, which I long ago began, not with any view to publication, a great work, which I call, *a History of the Work of Redemption*," &c. [See his letter to the trustees of the above college, dated Oct. 19, 1757, in the life prefixed to his sermons, p. 95.] which circumstance is also remarked in a letter of his son, the Rev. Jonathan Edwards, of New Haven, Feb. 25, 1773.

We shall close our account of President Edwards with the following particulars of his habit of life, and character :

Though he was of a tender and delicate constitution, yet few students were capable of more close application than he was. He commonly spent thirteen hours every day in his study. His most usual diversions in the summer were riding on horseback and walking; he would commonly, unless diverted by company, ride two or three miles after dinner to some lonely grove, where he would dismount and walk a while. At which times he generally carried his pen and ink with him, to note any thought that should be suggested, which he chose to retain and pursue. In the winter he was wont, almost daily, to take an axe and chop wood moderately for the space of half an hour or more. He had an uncommon thirst for knowledge, in the pursuit of which he spared neither cost nor pains. He read all the books, especially books of divinity, that he could come at, from which he could hope to get any help in his pursuit of knowledge. And, in this, he confined not himself to authors of any particular sect or denomination; but took much pains to come at the books of the most celebrated writers whose scheme of divinity was most contrary to his own principles: but he studied the Bible more than all other books, and more than most other divines do. His uncommon acquaintance with it appears in his sermons, and in most of his publications: and his great pains in studying it are manifest in his manuscript notes upon it. He was thought by some, who had but a slight acquaintance with him, to be stiff and unfociable; but this was owing to want of better acquaintance. He was not a man of many words indeed, and was somewhat reserved among strangers; but among such whose candour and friendship he had experienced, he threw off that reserve, and was most open and free; and remarkably patient of contradiction. He was not used to spend his time in scandal, evil speaking, and backbiting, or in foolish jesting and idle chat; but his mouth was that

that of the just, which bringeth forth wisdom; and his lips dispersed knowledge; so that none of his friends could enjoy his company without instruction and profit, unless it was by their own fault: he kept himself quite free from worldly cares; and left the direction of the temporal concerns of his family almost entirely to Mrs. Edwards; who was better able than most of her sex, to take the whole care of them on her hands.

Thus ornamental to the christian name and character lived the excellent subject of these memoirs; and his death perfectly harmonized with the tenor of his life: "Never did any mortal man," says his physician, in a letter to Mrs. Edwards, "more fully and clearly evidence the sincerity of his profession, by one continued, universal calm, cheerful resignation, and patient submission, to the divine will, through every stage of his disease, than he: not so much as one discontented expression, nor the least appearance of murmuring through the whole."

President Edwards left the following works, besides sundry MSS. yet unpublished, which will doubtless perpetuate his memory to remote ages of the church.

I. A Narrative of the surprising Work of God in the Conversion of several hundred Souls in Northampton, New England. 1737.

II. Five Sermons---on Justification by Faith alone: ---Pressing into the Kingdom of God---Ruth's Resolution---The Justice of God in the Damnation of Sinners ---and the Excellency of Jesus Christ. 1738.

III. Thoughts on the Revival of Religion in New England. 1742.

IV. A Treatise on religious Affection. 1746.

V. An Attempt to promote the Union of God's People in extraordinary Prayer for the Revival of Religion. 1747.

VI. The Life of Mr. David Brainerd, Missionary. 1749.

VII. An Inquiry into the Qualification for full Communion, &c. 1749.

VIII. A Reply to the Rev. Mr. William's Answer to this Inquiry. 1752.

IX. An Inquiry into the Freedom of the Will. 1754.

X. A Number of single Sermons, on various Subjects and different Occasions.

XI. The Christian Doctrine of original Sin. 1758.

N. B. This was in the press when he died; the following works were posthumous.

XII. A History of Redemption. [The subsequent work] 1774.

XIII. His Life and eighteen Sermons. 1785.

S Y L L A B U S

OF THE
HISTORY OF REDEMPTION.

GENERAL INTRODUCTION.

TEXT [Isa. li. 8.] *explained.*

- Observe, 1. How short the prosperity of the church's enemies.
2. The happy and eternal portion of God's people.

DOCTRINE. *The work of REDEMPTION is a work which God carries on from the fall of man to the end of the world.*

- Premise, 1. An explanation of the terms.
2. God's designs in this work, were
To triumph over his enemies;
To restore the ruins of the fall;
To gather all the elect in Christ;
To complete their happiness;
To glorify the blessed Trinity.

The subject divided into three PERIODS.

P E R I O D I.

From the FALL to the INCARNATION.

§ I. From the FALL to the FLOOD.

1. Christ began his office immediately on the fall.
2. The first promise.
3. The origin of sacrifices.
4. Salvation of Abel.
5. Revival of Religion.
6. Holy life of Enoch.
7. His prophecy.
8. His translation.
9. Preservation of religion in Noah's family.

§ II.

§ II. From the FLOOD to the Call of ABRAHAM.

1. The Flood.
2. Noah's preservation in the ark.
3. New grant to Noah.
4. Renewal of the covenant with him.
5. Destruction of Babel.
6. The consequent dispersion.

§ III. From the Call of ABRAHAM to MOSES.

1. The Call of Abraham.
2. Farther discovery of the covenant of grace.
3. Preservation of the ancient Patriarchs.
4. Destruction of Sodom.
5. Covenant renewed with Isaac and Jacob.
6. History of Joseph.
7. Jacob's prophecy.

§ IV. From MOSES to DAVID.

1. Israel's redemption from Egypt.
2. Other nations given up to heathenism.
3. The law given at Sinai.
4. The Jewish typical law.
5. The Pentateuch written by Moses.
6. Israel's passage through the wilderness, typical.
7. Human life shortened.
8. Miracles in the wilderness.
9. Prophecies of Balaam and Moses.
10. God's Spirit poured out on the rising generation.
11. Israel brought into Canaan.
12. The tabernacle pitched at Shiloh.
13. The land preserved while Israel went up to Jerusalem.
14. Israel preserved during their frequent apostasies.
15. Their repeated deliverances from captivity.
16. The appearances of Christ under the Old Testament.
17. The school of the prophets instituted by Samuel.

§ V. From DAVID to the Babylonish CAPTIVITY.

1. David anointed.
2. His life wonderfully preserved.
3. Samuel's writings.
4. David's inspiration.
5. David crowned.
6. Jerusalem chosen by God.
7. God's covenant renewed with David.
8. Israel first possess the whole promised land.

9. Jewish

9. Jewish worship perfected.
10. Writings of Nathan and Gad.
11. Kingdom of Judah preserved in David's family.
12. The building of Solomon's temple.
13. The Jewish church at its highest glory in his time.
14. God's Work carried on during the subsequent decline.

Observe, this prepared the way for Christ's coming.

15. The canon of Scripture enlarged.
16. The church kept in times of general apostasy.
17. The book of the law wonderfully preserved.
18. The tribe of Judah preserved.
19. A succession of Prophets from Samuel.

§ VI. From the Babylonish CAPTIVITY to the INCARNATION.

Premise, (1.) This period more the subject of Prophecy than History.

(2.) Full of remarkable revolutions.

(3.) The church preserved in the midst of them all.

1. The captivity in Babylon---its use to the Jews.
2. Additions to the canon of Scripture.
3. Babylon destroyed by Cyrus.
4. The Jews return.
5. The prophecies of Haggai and Zachariah.
6. The Spirit of God remarkably with Ezra.
7. The book of Ezra written.
8. The canon of Scripture compiled.
9. The public reading of the law.
10. The Jews preserved from Haman's cruelty.
11. The books of Nehemiah and Esther written.
12. Malachi's prophecy.
13. The Spirit of Prophecy ceased.
14. The Persian Empire destroyed.
15. The Septuagint translation.
16. The church preserved during the Greek Empire.
17. The erection of the Roman Empire.
18. Learning and philosophy at their height.
19. Roman Empire in peace and glory.

IMPROVEMENT, 1. Jesus the true Messiah.

2. The Old Testament inspired.

3. An objection answered.

4. God's

4. God's wisdom displayed in divine revelation.
 5. Christ the grand subject of the Bible.
 6. The usefulness of the Old Testament.
 7. Folly of neglecting the Bible.
 8. Grandeur of Christ's character and mission.
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P E R I O D II.

From CHRIST'S INCARNATION to his RESURRECTION.

§ I. The INCARNATION---why necessary.

1. Included Christ's conception and birth.
2. Accomplished in the fulness of time.
3. The greatness of this event.
4. Poverty of Christ.
5. Several concomitants of this event ; as
 The return of God's Spirit ;
 Notice taken of the Incarnation both in heaven
 and earth ;
 Circumcision of Christ ;
 Christ's appearance in the second temple ;
 The sceptre's departing from Judah.

§ II. The PURCHASE of Redemption.

1. The term explained.
2. General Observations ; viz.
 (1.) Christ's satisfaction consisted in his sufferings,
 (2.) During the whole of his humiliation.
 (3.) By the same things Christ satisfied for sin,
 and purchased eternal happiness.
3. Consider Christ's obedience, as to
 (1.) The laws he obeyed---as a Man, a Jew, and
 as a Mediator.

N. B. Observe the excellency of this obedience.

- (2.) The different periods of his obedience ;
 In his private life ;
 In his public ministry ; concerning which,

Observe, Christ's forerunner ;

His baptism ;

His public works ; preaching, working miracles, and calling his disciples ;

His ministry finished, by counselling his disciples, instituting his supper, and offering himself a sacrifice.

(3.) The

- (3.) The virtues he exercised; with respect to God, himself, and other men.
4. Consider Christ's sufferings:
- (1.) In his infancy;
 - (2.) ——— private life;
 - (3.) ——— public ministry;
 - (4.) ——— death.

IMPROVEMENT, I. Reproof,

Of unbelief;
Self righteoufness;
Neglect of salvation.

2. Encouragement;
Completeness of Christ's purchase;
Christ rejects none who come to him.

P E R I O D III.

INTRODUCTION. I. The times of this period called the latter days.

2. ————— end
of the world.
3. ————— described as a
creation of a new heaven and earth.
4. ————— called the
kingdom of God.

Observe, God's design to exhibit his wisdom and victories over Satan.

§ I. Those things WHEREBY CHRIST WAS CAPACITATED for this work.

1. His resurrection.
2. His ascension.

§ II. DISPENSATION of PROVIDENCE, by which the means of the success of it were established, viz.

1. The end of the Jewish dispensation.
2. The Christian Sabbath.
3. The institution of a gospel ministry.
4. The gift of the Holy Ghost.
5. The full revelation of gospel truth.
6. The appointment of deacons.
7. The mission of St. Paul.
8. The institution of ecclesiastical councils.
9. Committing the New Testament to writing.

§ III. This SUCCESS CARRIED ON in a SUFFERING state.

1. From *Christ's resurrection* to the *destruction* of *Jerusalem*.
 - (1.) Its success among the Jews, Samaritans, and Gentiles.
 - (2.) Opposition made to it.
 - (3.) God's judgments on the opposers.
2. From the *destruction* of *Jerusalem* to *Constantine*.
 - (1.) Opposition made by writing and persecution.
 - (2.) Success of the gospel notwithstanding.
 - (3.) Particular circumstances of distress just before *Constantine*.
 - (4.) Revolution in *Constantine's* time.
 - Christians delivered from persecution.
 - Terrible judgments on their enemies.
 - Heathenism in a great measure abolished.
 - Peace of the church.

IMPROVEMENT.---*The truth of Christianity.*

The gospel the only means of bringing men to the knowledge of God.

The hand of God visible in this work.

No other cause sufficient to account for it.

The event agreeable to *Christ's* predictions.

3. From *Constantine* to the *rise* of *Antichrist*.
 - (1.) Opposition made by heresies and paganism.
 - (2.) Success of the gospel notwithstanding.
4. From the *rise* of *Antichrist* to the *reformation*.
 - (1.) The devil's opposition by Popery and Mahometanism.
 - (2.) The church wonderfully preserved.
 - Some nations late in submitting to popery.
 - Some in every age opposed it,
 - Particularly the Waldenses,
 - Also Wickliffe and his disciples.
5. From the *reformation* to the *present* time.
 - (1.) The reformation itself considered.
 - (2.) The opposition made to it,
 - By the Council of Trent,
 - By private conspiracies,
 - By open wars,
 - By bloody persecutions,
 - By erroneous opinions.

(3.) The

- (3.) The success of the gospel lately,
 In reformation of doctrine;
 In the spread of the gospel; particularly in
 America, Muscovy, and the East Indies.
 Revivals of religion of late, especially in
 Saxony and New England.
- (4.) The present state of religion;
 In some respects better,
 In others worse.

IMPROVEMENT.---Evidences of Christianity,

From the opposition of wicked men,
 ———— preservation of the church,
 ———— fulfilment of prophecies,
 ———— spirit of Christianity.

The credibility of remaining prophecies.

6. From the *present* time to the *fall* of Antichrist.

- (1.) A dark time will precede this event.
 (2.) The fall of Antichrist will be gradual,
 though swift.
 (3.) It will be accomplished by the out-pouring
 of God's Spirit.
 (4.) Great opposition will be made.
 (5.) Christ will obtain complete victory.
 (6.) Satan's visible kingdom be universally de-
 stroyed.
 (7.) This event compared to the day of judgment.

§ IV. This SUCCESS carried on in a PROSPEROUS state for
 the most part.

1. Its *prosperity* through the greater part of this
 period.
 (1.) This most properly the kingdom of heaven
 on earth.
 (2.) This the grand period for the fulfilment of
 prophecy.
 (3.) The duration of this period.
2. The grand *apostasy* which will immediately pre-
 ceede Christ's coming.

§ V. COMPLETION of this work in GLORY.

Premise, (1.) How great the success of Christ's purchase.
 (2.) All preceding deliverances preparatory and
 typical of this.

To accomplish this work,

1. Christ will appear in the clouds :

2. The dead shall be raised ;
3. The saints shall meet the Lord in the air ;
4. The righteousness of the church and wickedness of her enemies shall be manifest ;
5. Final sentence pass on all men ;
6. Christ and his church ascend to glory ;
7. This world be burnt ;
8. The church made completely and eternally happy.

GENERAL IMPROVEMENT.

1. How great the work of redemption !
2. God the Alpha and Omega in it.
3. Christ in all things hath the pre-eminence.
4. The harmony of divine Providence.
5. The truth of the Scriptures.
6. Display of the divine power and glory.
7. _____ wisdom.
8. _____ mercy and faithfulness.
9. Happiness of the church.
10. Misery of wicked men.

H I S T O R Y
O F
R E D E M P T I O N.

ISAIAH. li 8.

FOR THE MOTH SHALL EAT THEM UP LIKE A GARMENT, AND THE WORM SHALL EAT THEM LIKE WOOL: BUT MY RIGHTEOUSNESS SHALL BE FOR EVER, AND MY SALVATION FROM GENERATION TO GENERATION.

THE design of this chapter is to comfort the church under her sufferings, and the persecutions of her enemies; and the argument of consolation insisted on, is, the constancy and perpetuity of God's mercy and faithfulness, which shall be manifest in continuing to work salvation; protecting her against all assaults of her enemies, and carrying her through all the changes of the world, and finally crowning her with victory and deliverance.

In the text, this happiness of the church of God is set forth by comparing it with the contrary fate of her enemies that oppress her. And therein we may *observe*,

1. How short-lived the power and prosperity of the church's enemies is: 'The moth shall eat them up like a garment, and the worm shall eat them like wool;' (A)
i. e.

(A) *The* MOTH—and the WORM shall eat them.] There is a slight inaccuracy in this rendering which is worth correcting, because
it

i. e. however great their prosperity, and however great their present glory, they shall by degrees consume and vanish away by a secret curse of God, till they come to nothing; and their power and glory, and consequently their persecutions, eternally cease; and themselves be finally and irrecoverably ruined: as the finest and most glorious apparel will in time wear away, and be consumed by moth and rottenness. We learn who those are that shall thus consume away, by the foregoing verse, viz. those that are the enemies of God's people: 'Hearken unto me, ye that know righteousness, the people in whose heart is my law, fear ye not the reproach of MEN, (B) neither be ye afraid of THEIR revilings.

Observe, 2. The contrary happy lot and portion of God's church, expressed in these words, 'My righteousness shall be

it will throw a farther beauty on the text. It should seem that the word [שׂוּף] *gnasb*, rendered moth, strictly signifies, not the *moth-fly*, but the *moth-worm*, or caterpillar, and receives its name from its *corroding* and *destroying* the texture of cloth. [PARKHURST Lex. Heb. in Verb. and SCOTT in Job.] "The young moth," [or moth-worm] says the ingenious Abbe LE PLUCHE, "upon leaving the egg, which a papilio [or moth] has lodged upon a piece of stuff . . . commodious for her purpose, finds a habitation and food . . . it grows and lives upon the nap, and likewise builds with it its apartment. . . The whole is well fastened to the ground of the stuff with several cords and a little glue. The moth [worm] . . . devours and demolishes all about her; . . . and when she has cleared the place . . . she draws out all the stakes of this tent, after which she carries it to some little distance, and then fixes it with slender cords in a new situation. In this manner she continues to live at our expence till she is satiated with her food, at which period she is first transformed into a *nymph*, and then changed into a *papilio*, or *moth*. [Nature Displayed, vol. i. p. 35.] And this is what is intended to be expressed by the latter word [שׂוּף] *fas*, which is the proper name of the *moth* itself, from its agility. [So the LXX render it Σητος, and the Vulgate, *Tinea*. And hence is derived Σης, used in the Greek and Syriac of Matt. vi. 20.] We would read the text thus, 'The MOTH-WORM shall eat them like a garment, and the MOTH shall devour them like wool.' So secret, rapid, and complete shall be the destruction of the church's enemies!

(B) 'Reproach of men.'] Bishop LOWTH [in loc.] renders the latter word [שׂוּף] somewhat more elegantly and literally, "Reproach of WRETCHED MAN."

‘be for ever, and my salvation from generation to generation.’ Also who those are that shall have the benefit of this, by the preceding verse, namely, ‘They that know righteousness, and the people in whose heart is God’s law;’ or, in one word, the church of God. And concerning this their happiness we may observe two things, wherein its consists, and its continuance.

(1.) Wherein it consists, viz. In God’s righteousness and salvation towards them. By God’s righteousness here, is meant his faithfulness and fulfilling his covenant promises to his church, or his faithfulness towards his church and people, in bestowing the benefits of the covenant of grace upon them; (c) which benefits, though they are bestowed of free and sovereign grace, and are altogether undeserved; yet as God has been pleased, by the promises of the covenant of grace, to bind himself to bestow them, so they are bestowed in the exercise of God’s righteousness or justice. And therefore the apostle says [Heb. vi. 10.] ‘God is not unrighteous, to forget your work and labour of love.’ And the Evangelist [1 John i. 9.] ‘If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.’ So the word righteousness is very often used in scripture for God’s covenant faithfulness; as in Nehem. ix. 8. ‘Thou hast performed thy words, for thou art righteous.’ So we are often to understand righteousness and covenant mercy for the same, as [Psa. xxiv. 5.] ‘He shall receive the blessing from the Lord, and righteousness from the God of his salvation.’ [Psa. xxxvi. 10.] ‘Continue thy loving kindness to them that know thee, and thy righteousness to the upright in heart.’ [Psa. li. 14.] ‘Deliver me from blood guiltiness, O God, thou God of my salvation, and my tongue shall sing aloud of thy righteousness.’ [Dan. ix. 16.] ‘O Lord, according to thy righteousness,

(c) *God’s righteousness.* “The word [קִדְּוָה] *righteousness* is used in such a great latitude of signification . . . that it is not easy sometimes to give the precise meaning of it; . . . it means here the faithful completion of God’s promises to deliver his people.” [Bp. LOWTH, in ver. 5.]

‘teoufness, I befeech thee; let thine anger and thy fury
‘be turned away.’---And fo in innumerable other places.

The other word here ufed is faluation. Of thefe, God’s righteoufness and his faluation, the one is the caufe, of which the other is the effect. God’s righteoufness, or covenant mercy, is the root, of which his faluation is the fruit. Both of them relate to the covenant of grace. The one is God’s covenant mercy and faithfulness, the other intends that work by which this covenant mercy is accomplished. For faluation is the fum of all thofe works of God, by which the benefits of the covenant of grace are procured and beftowed.

(2.) We may obferve its continuance, fignified here by two expreffions; for ever, and from generation to generation. The latter feems to be explanatory of the former. The phrafe for ever, is variously ufed in fcripture. (D) Sometimes thereby is meant as long as a man lives.

(D) *The phrafe FOR EVER is variously ufed in fcripture.*] The meaning of this and the like expreffions is fo intimately connected with feveral controversies, particularly the perpetuity of the law of Mofes, the duration of future torments, and the divinity of Chrift, that it is of confiderable confequence to ascertain it. SCHINDLERUS fays of the original term in Hebrew, “Ævum, feculum, certum temporis fpacium: longum tempus præteritum aut futurum: tempus, cujus duratio eft abfcondita: duratio finita juxta fubjectam materiam, de qui agitur.” PARKHURST [Lex. in חַי] whose words perfectly correpond, interprets it of “Time, *hidden or concealed* from man, as well indefinite and eternal, as finite; as well paff as future. It feems to be much more frequently ufed for an indefinite than for an infinite time.” And even Mr. LEVI explains it by “Perpetual; everlasting; *figuratively*, a certain number of years.” [Heb. Dict. in חַי.]

We think the moft accurate method of explaining the different meanings of this phrafe would be, to reduce them to a general term, and none feems to promife fo fair, or has been fo generally applied to it, as AGE (ævum, feculum) which we fhall therefore try, and apply to the instances quoted by our author.

1. *For ever*, everlasting, and the like terms, are fometimes applied to the *age* of human life, as in 1 Sam. xxviii. 2. ‘And Achifh
‘faid to David, I will make thee keeper of mine head for ever;’
i. e. as long as I live. So our author underftands Exod. xxi. 6. as
above cited; but many refer this to the next fenfe.

lives. Thus it is said, [Exod. xxi. 6.] The servant that had his ear bored through with an awl to the door of his master should serve him for ever.---Sometimes thereby is meant during the continuance of the Jewish state. So of many of the ceremonial and Levitical laws it is said, that they should be statutes *for ever*.---Sometimes it means as long as the world shall stand, or to the end of the generations of men. Thus [Eccles. i. 4.] ‘ One generation passeth away and another cometh; but the earth abideth

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‘ for

2. *For ever* means to the year of jubilee, as LEVI [ut supra] and others. The fact is, if no jubilee intervened, the servant whose ear was bored was to serve as long as he lived, but the jubilee released him. And the term *age* might be applied to the period of the jubilee, which was fifty years, with as much propriety as to that of a century. *Seculum* has been differently explained of periods of thirty, one hundred, and even a thousand years.

3. We frequently restrict the term *for ever* to the *Jewish age*, or *dispensation*, and thus account for the abolition of those statutes which, as above observed, were commanded to be kept *for ever*. The time of the Jewish dispensation may be with as much propriety called an age, as are the periods of other dispensations:—thus we say, the Antideluvian age, the Patriarchal age, the Millennial age. So the heathens divided the different periods of the world into the Golden age, the Silver age, the Iron age, &c.

4. The same term may be extended to the period of the Gospel dispensation, or the *Gospel age*, the last which the scripture warrants us to expect, the termination of which therefore will be coeval with the end of the world; and in this view, it will be the same thing whether we refer the term *for ever* to the end of the gospel dispensation, or of the world, as our author docs.

5. The expression *for ever* must certainly be sometimes taken in its utmost extent, as reaching to eternity, *i. e.* the *age* of God and spiritual beings; and we may observe, that when the term is repeated (*for ever and ever*) it is generally so to be understood.

6. The term *for ever* is frequently taken in a figurative view, as above hinted, for any long period, past or future. [See in the Heb. Eccles. i. 10.—xii. 5.] Thus we use the term *age* when we say, such a thing has been *an age* in doing—such a person is *an age* in coming—or such an event happened *an age* ago.

But the most important thing is to establish a criterion to determine its full import in any text required. The remark of Schindlerus above cited is certainly just, namely, that *the subject must determine it*; may we not venture then to say, that the terms *for ever*, *everlasting*, &c. are always to be taken in the *utmost latitude the subject will admit of*, and therefore to be extended to a proper eternity, when there is nothing decisive to forbid it?—[I. N.]

‘*for ever.*’ Sometimes thereby is meant to all eternity. So it is said, ‘God is blessed *for ever.*’ [Rom. i. 25.] And [John vi. 51.] ‘If any man eat of this bread he shall *live for ever.*’ Now which of these senses is here intended the next word determines, ‘and my salvation *from generation to generation;*’ that is, to the end of the world. Indeed the fruits of God’s salvation shall remain afterwards, as appears by the 6th verse; ‘Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner, but my salvation shall be for ever, and my righteousness shall not be abolished.’ But the work of the salvation of the church shall continue to be wrought till then. Till the end of the world God will go on to accomplish deliverance and salvation for the church, from all her enemies; for that is what the prophet is here speaking of. *Till the end of the world;* till her enemies cease to be, or to have any power to molest the church. And this expression, *from generation to generation,* may determine us, as to the time which God continues to carry on the work of salvation for his church, both with respect to the beginning and end. It is from generation to generation, *i. e.* throughout all generations; beginning with the first generation of men upon the earth, and not ending till these generations end, with the world itself. And therefore we deduce from these words this

D O C T R I N E.

THE WORK OF REDEMPTION IS A WORK WHICH GOD CARRIES ON FROM THE FALL OF MAN TO THE END OF THE WORLD.

THE beginning of the posterity of our first parents was after the fall; for all their posterity, by ordinary generation, are partakers of the fall, and of the corruption of nature

nature that followed from it; and these generations, by which the human race is propagated, shall continue to the end of the world; so these two are the limits of the generation of men on the earth; the fall of man, and the end of the world. There are the same limits to the work of redemption, as to those progressive works of God, by which that redemption is accomplished; though not as to the fruits of it; for they, as was said before, shall be eternal.

The work of redemption and the work of salvation are the same thing. What is sometimes in scripture called God's saving his people, is in other places called his redeeming them. Christ is called both the Saviour and Redeemer of his people.

BEFORE entering on the proposed History of the Work of Redemption, I would,

1. Explain the terms made use of in the doctrine;---and,

2. Shew what are those things which are designed to be accomplished by this great work.

1. I am to show in what sense the terms of the doctrine are used.---And, (1.) I shall point out how I would be understood when I use the word *redemption*;---and, (2.) When I say, the work is carried on from the fall of man to the end of the world.

(1.) I must show how I would be understood when I use the word *redemption*.---And here it may be observed, that the work of redemption is sometimes to be taken in a limited sense, for the purchase of salvation; (for so the word strictly signifies, a purchase of deliverance;) and if we take it in this sense, the work of redemption was not so long in doing: but it was begun and finished with Christ's humiliation. It was begun with Christ's incarnation, carried on through his life, and finished with his death, or the time of his remaining under the power of death, which ended in his resurrection: and so we say, that the day of Christ's resurrection is the day when he finished the work of redemption, *i. e.* then the purchase

was finished: and the work itself, and all that appertained to it, was *virtually* done, but not *actually*.

But sometimes the work of redemption is taken more largely, as including all that God doth tending to this end; not only the purchase itself, but also all God's works that were properly preparatory to, or applicatory of, the purchase, and accomplishing the success of it: so then the whole dispensation, as it includes the preparation, the purchase, and the application and success of Christ's redemption, may be called the work of *redemption*. All that Christ does in this great affair as mediator, in any of his offices, either of prophet, priest, or king; either when he was in this world in his human nature, or before, or since: and not only what Christ the mediator has done, but also what the Father, or the Holy Ghost, have done, as covenanted in this design of redeeming sinful men; or, in one word, all that is wrought in execution of the eternal covenant of redemption; this is what I call the work of redemption in the doctrine; for it is all but one work, one design. The various dispensations or works that belong to it, are but the several parts of one scheme. It is but one design that is formed, to which all the offices of Christ directly tend; in which all the Persons of the Trinity conspire; and all the various dispensations that belong to it are united. The several wheels are one machine, to answer one end, and produce one effect.

(2.) When I say, this work is carried on from the fall of man to the end of the world; in order to the full understanding of my meaning in it, I would desire two or three things to be observed.

[1.] That it is *not* meant, that nothing was done in order to it before the fall of man. Some things were done before the world was created, yea, from all eternity. The persons of the Trinity were, as it were, confederated in a design, and a covenant of redemption; (E) in which co-
venant

(E) *The PERSONS of the TRINITY.*] Some serious persons have been offended at these terms as unscriptural and unwarrantable.

venant the Father had appointed the Son, and the Son had undertaken the work: and all things to be accomplished in the work were stipulated and agreed: and besides these, there were things done at the creation of the world, in order to that work, before man fell; for the world itself seems to have been created in order to it. The work of creation was in order to God's works of providence; so that if it be inquired, which of these are the greatest, the works of creation, or the works of providence? I answer, the works of providence; because God's works of providence are the end of his works of creation; as the build-
ing

able. It is acknowledged well to keep as much as may be to the phraseology, as well as doctrines of revelation; but it is not always possible; unless, at least, we will talk Greek and Hebrew. As to the word TRINITY, since it implies no more than the union of *Three in One*, without leaning to any particular scheme of explication, those who believe the divine and mysterious union of Father, Son, and Spirit, in one Godhead, need hardly scruple it, however averse to human systems.

The term PERSON when applied to Deity is certainly used in a sense somewhat different from that in which we apply it to one another; but when it is considered that the Greek words [*ὑποστάσις & Πρῶτον*] to which it answers, are in the New Testament applied to the Father and Son, [Heb. i. 3.—2 Cor. iv. 6.] and that no *single term*, at least, can be found more suitable, it can hardly be condemned as unscriptural or improper.

The Persons of the Trinity are confederated in a COVENANT, &c. It would lead us far beyond the compass of a note to enter here on the doctrine of the covenants; we shall therefore only subjoin a few of the texts on which it is founded.

2 Sam. xxiii. 5. 'He hath made with me an everlasting covenant, ordered in all things and sure; for this is all my salvation and all my desire.'

Pf. xl. 6—8. 'Sacrifice and offering thou didst not desire—then said I, Lo, I come; in the volume of the book it is written of me.' Compare Heb. x. 5—9.

Pf. lxxxix. throughout. 'I have made a covenant with my chosen—then thou spakest in vision to the holy one and said, I have laid help on one that is mighty,'—&c. Compare Hof. iii. 5.

Pf. cx. throughout. 'The Lord said unto my Lord, sit thou at my right hand—the Lord hath sworn and will not repent, thou art a priest for ever,' &c. Comp. Matt. xxii. 24.

Dan. ix. 27. 'He shall confirm the covenant with many.'

Heb. viii. 6. 'He is the mediator of a better covenant.'

— xiii. 20. 'The blood of the everlasting covenant.'

ing an house, or the forming an engine or machine, is for its future use. But God's main work of providence is this great work of redemption, as will more fully appear hereafter.

The creation of heaven was in order to the work of redemption; it was to be an habitation for the redeemed: [Matt. xxv. 34.] 'Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.' Even the angels were created to be employed in this work. (F) And therefore the apostle calls them, 'ministering spirits, sent forth to minister for them who shall be heirs of salvation.' [Heb. i. 14.] As to this lower world, it was doubtless created to be a stage upon which this great and wonderful work of redemption should be transacted; and therefore, as might be shewn, in many respects this world is wisely fitted, in the formation, for such a state of man as he is in since the fall, under a possibility of redemption; so that when it is said, that the work of redemption is carried on from the fall of man to the end of the world, it is not meant, that all that ever was done in order to redemption has been done since the fall.

Nor, [2.] Is it meant that there will be no remaining fruits of this work after the end of the world. That glory and blessedness, which will be the sum of them all, will remain to the saints for ever. The work of redemption is not a work always doing and never accomplished; the

(F) HEAVEN (*and the ANGELS*) *created in order to the work of Redemption.* That is, this was one of the ends God had then in view, but the supreme end was his own glory. See Prov. xvi. 4.

THIS WORLD *created to be a stage for the work of Redemption.* This thought is certainly just and beautiful. Those who have considered the world as designed for only perfect creatures, have had many difficulties which this idea at once removes. What would have become of our first parents, had they continued in a state of innocency? How the world would have contained all its successive generations at once? And the like inquiries are as impertinent as perplexing. God foreknew the fall—fore-ordained the mediator—and previously fitted the world to his own magnificent designs.

the work has an issue: but in the issue the end will be obtained; which end will never terminate. As those things that were in order to this work before the beginning of the world, *viz.* God's electing love, and the covenant of redemption, never had a beginning; so the fruits of this work, which shall be after the end of the world, will never have an end. And therefore,

(3.) When it is said in the doctrine, that this is a work that God is carrying on from the fall of man to the end of the world, what I mean, is, that those things which belong to the work itself, and are parts of this scheme, are all this while accomplishing. There were some things done preparatory to its beginning, and the fruits of it will remain after it is finished. But the work itself was begun immediately upon the fall, and will continue to the end of the world, and then be finished: the various dispensations of God in this space belong to the same work, and to the same design, and have all one issue; and therefore are all to be reckoned but as several parts of one work, as it were, several successive motions of one machine, to bring about, in the conclusion, one great event.

And here also we must distinguish between the parts of redemption itself, and the parts of that work by which redemption is wrought out. There is a difference between the parts of the benefits procured and bestowed, and the parts of that work of God by which those benefits were procured and bestowed. As, for example, there is a difference between the parts of the benefit that the children of Israel received, in their redemption out of Egypt, and the parts of that work of God by which this was wrought. The redemption of the children of Israel out of Egypt, considered as the benefit which they enjoyed, consisted of two parts, *viz.* their deliverance from their former Egyptian bondage and misery, and their being brought into a more happy state, as the servants of God, and heirs of Canaan. But there are many more things which are parts of that work of God which is called his work of redeeming Israel out of Egypt. To
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this belong his calling of Moses, his sending him to Pharaoh, the signs and wonders he wrought in Egypt, and his bringing such terrible judgments on the Egyptians, and many other things.

Such is the work by which God effects the redemption we are speaking of: and it is carried on from the fall of man to the end of the world, in two respects.

(1.) With respect to the effect wrought on the souls of the redeemed, which is common to all ages. This effect is the application of redemption with respect to the souls of particular persons, in converting, justifying, sanctifying, and glorifying them. Thus sinners are actually redeemed; and receive the benefit of the work of redemption in its effect upon their souls. And in this sense the work of redemption is carried on from the fall of man to the end of the world. The work of God in converting souls, opening blind eyes, unstopping deaf ears, raising the spiritually dead to life, and rescuing miserable captives out of the hands of Satan, was begun soon after the fall of man, has been carried on ever since, and will be to the end. God has always, ever since the first erection of the church of the redeemed after the fall, had such a church in the world. Though oftentimes it has been reduced to a very narrow compass, and to low circumstances; yet it has never wholly failed.

And as God carries on the work of converting the souls of fallen men through all ages, so he goes on to justify them, to blot out their sins, to accept them as righteous in his sight, through the righteousness of Christ, and adopt and receive them from being the children of Satan, to be his own children; thus also he goes on to sanctify, and complete the work of his grace, begun in them, to comfort them with the consolations of his Spirit, and to bestow upon them, when their bodies die, that eternal glory which is the fruit of the purchase of Christ. What is said, [Rom. viii. 30.] ‘Whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified;’

is applicable to all ages, from the fall, to the end of the world.

The way that the work of redemption, with respect to these effects of it on the souls of the redeemed, is thus carried on, is by repeating and continually effecting the same work over again, though in different persons, from age to age. But,

[2.] The work of redemption with respect to the grand design in general, as it respects the universal subject and end, is carried on in a different manner, not merely by repeating or renewing the same effect in the different subjects of it, but by many successive works and dispensations of God, all tending to one great end, all united as the several parts of one scheme, and all together making up one great work. Like as when an house or temple is being built; first, the workmen are engaged, then the materials are collected, the ground prepared, the foundation laid, the superstructure erected, one part after another, till at length the top-stone is laid, and all is finished. Now the work of redemption in that extensive sense which has been explained, may be compared to such a building. God began it immediately after the fall, as may be shown hereafter, and has proceeded, as it were, collecting materials, and building, ever since; and so will continue to the end of the world; and then shall the top-stone be brought forth, and the whole appear complete and glorious.

This work is carried on in the former respect, as to the effect on the souls of particular persons, by its being an effect that is common to all ages: the work is carried in this latter respect, as it concerns the church of God, and the grand design in general, not only by that which is common to all ages; but by successive works wrought in different ages, all parts of one great scheme. It is this carrying on of the work of redemption that I shall chiefly insist upon, though not exclusively of the former; for one necessarily supposes the other.

Having thus explained what I mean by the terms of the doctrine; that you may the more clearly see how the

great design and work of redemption is carried on from the fall of man to the end of the world,

(2.) I now proceed, to show what is the design of this great work, or what things are intended to be accomplished by it. In order to see how a design is carried on, we must first know what it is: to know how a workman proceeds, and to understand the various steps he takes in order to accomplish a piece of work, we must be informed what he is about, and what it is he intends to do; otherwise we may stand by, and see him do one thing after another, and be quite puzzled and in the dark; see nothing of his scheme, and understand nothing of what he means by it. If an architect, with a great number of hands, were building some great palace, and one that was a stranger to such things should stand by, and see some men digging in the earth, others bringing timber, others hewing stones, and the like, he might see that there was a great deal done; but if he knew not the design, it would all appear to him confusion. And therefore, that the great works and dispensations of God which belong to this great affair of redemption may not appear like confusion to you, I shall set before you briefly the main things designed to be accomplished in this great work, to accomplish which God began to work so early after the fall, and will continue working until the whole shall be completely finished. Now the main things designed are these that follow.

(1.) To put all God's enemies under his feet, and that the goodness of God may finally triumph over all evil. Soon after the world was created, evil entered into the world in the fall of the angels and man. Presently after God had made rational creatures, there were enemies who rose up against him from among them; and in the fall of man evil entered into this world, and God's enemies rose up against him here. Satan rose up against God, endeavouring to frustrate his design in the creation of this world, to destroy his workmanship here, to wrest the government out of his hands, to usurp the throne, and set up himself as god of this world, instead of the God that

that made it. For these ends he introduced sin into it, and having made man God's enemy, he brought guilt, death, and the most extreme and dreadful misery, into the world.

Now one grand design of God in the affair of redemption was, to reduce and subdue those his enemies till they should all be put under his feet; [1 Cor. xv. 25.] 'He must reign till he hath put all enemies under his feet.' Things were originally so planned, that he might disappoint, confound, and triumph over Satan, and that he might be bruised under Christ's feet. [Gen. iii. 15.] The promise was given, that the seed of the woman should bruise the serpent's head. It was a part of God's original design in this work, to destroy the work of the devil, and confound him in all his purposes: [1 John iii. 8.] 'For this purpose was the Son of God manifested, that he might destroy the works of the devil.' It was a part of his design, to triumph over sin, and over the corruptions of men, and to root them out of the hearts of his people, by conforming them to himself. He designed also, that his grace should triumph over man's guilt, and the infinite demerit which is in sin. (G) Again, it was a part of his design to triumph over death; and however this is the last enemy that shall be overcome, yet that shall finally be vanquished and destroyed.

Thus God will appear glorious above all evil, and triumphant over all his enemies, which was one grand thing intended by the work of redemption.

(2.) God's design was perfectly to restore the ruins of the fall, so far as concerns the elect part of the world,

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(G) *God designed that his grace should triumph over man's GUILT.]*
 "Though the guilt of man was like the great mountains, whose heads are lifted up to the heavens; yet his [Christ's] dying love, and his merits in this, appeared as a mighty deluge that overflowed the highest mountains; or, like a boundless ocean that swallows them up; or, like an immense fountain of light, that with the fulness and redundance of its brightness, swallows up men's greatest sins, as little motes are swallowed up and hidden in the disk of the sun." [Pref. EDWARDS's Posthumous Sermon. p. 138.]

by his Son; (H) and therefore we read of the restitution of all things, [Acts iii. 21.] ‘ Whom the heaven must receive, until the times of the restitution of all things;’ and of the times of refreshing from the presence of the Lord Jesus. [Acts iii. 19.] ‘ Repent ye therefore and be converted, that your sins may be blotted out, when the time of refreshing shall come from the presence of the Lord.’

Man’s *soul* was ruined by the fall; the image of God was defaced; man’s nature was corrupted, and he became dead in sin. The design of God was, to restore the soul of man; to restore life, and the image of God, in conversion; and to carry on this work in sanctification, until he should perfect it in glory. Man’s *body* was ruined; by the fall it became subject to death. The design of God was to restore it from this ruin, and not only to deliver it from death, by the resurrection, but to deliver it from mortality itself, in making it like unto Christ’s glorious body. The *world* was ruined, as to man, as effectually as if it had been reduced to chaos again; all heaven and earth were overthrown. But the design of God was, to restore all, and as it were to create a new heaven and a new earth: [Isa. lxv. 17.] ‘ Behold I create new heavens, and a new earth; and the former shall not be remembered, nor come into mind.’ [2 Pet. iii. 13.] ‘ Nevertheless we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness.’

The work by which this was to be done, was begun immediately after the fall, and so is carried on till all is finished at the end, when the whole world, heaven and earth, shall be restored; and there shall be, as it were,
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(H) *God’s design was to restore the ruins of the fall as far as concerns the ELECT.*] Some have carried the proposition farther, and extended it to not only all mankind, but even the fallen angels; and have supposed that the very being of moral and penal evil will cease. But it will appear in the sequel of this work, that God’s plan does not extend so far: ‘ the restitution,’ or rather ‘ regulation of all things,’ seems to refer to the general judgment. [See PARKHURST, Lex. in ΑΠΟΚΑΤΑΣΤΑΣΙΣ, and DODDRIDGE in loc.] [N. N.]

new heavens, and a new earth, in a spiritual and sublime sense, at the end of the world. Thus it is represented, [Rev. xxi. 1.] ‘And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away.’

(3.) Another great design of God in the work of redemption was to gather together in one, all things in Christ, both in heaven and in earth, *i. e.* all elect creatures, (1) in heaven and in earth, to an union in one body, under one head; and to unite all together in one body to God the Father. This was begun soon after the fall, and is carried on throughout all ages, and shall be finished at the end of the world.

(4.) God designs by this work to perfect and complete the glory of all the elect of Christ. To advance them to an exceeding pitch of glory, ‘such as eye hath not seen, nor ear heard, nor has ever entered into the heart of man.’ He intends to bring them to perfect excellency and beauty in his image, and in holiness, which is the proper beauty of spiritual beings; and to advance them to a glorious degree of honour, an ineffable height of pleasure

(1) *Another design of God was to gather together in Christ all elect creatures; i. e. ANGELS as well as men, ‘That in the dispensation of the fulness of times, he might gather together all things in Christ, both which are in heaven and which are in earth, even in him, . . . who is the head of all principality and power.’* [Eph. i. 10.—Col. ii. 10.] “That Christ, God-man, should be made the head of the angels, is greatly to their benefit. 1. Because they thereby become more nearly related to so glorious a person. . . . He is theirs: though not their saviour, yet he is their head of government and head of influence.—2. They, hereby, are under advantages for a far more intimate converse with God. The divine nature is at an infinite distance from the nature of angels, as well as from the nature of man. It is therefore a great advantage to the angels that God is come down to them in a created nature, and in that nature is become their head. 3. Men are brought in to join with angels . . . in their work of praising God. The angels greatly rejoice at this. [Luke xv. 10.] The vacancy by the fall of angels is filled up. 4. It tends to make the angels the more to prize their happiness, when they see how much it cost to purchase the same happiness for man.” [Pres. EDWARDS’S Posthumous Sermons, p. 320.]

pleasure and joy, and thus to glorify the whole church of elect men in soul and body; and with them to bring the glory of the elect angels to its highest elevation under one head.

(5.) In all this God designed to accomplish the glory of the blessed Trinity in an eminent degree. God had a design from eternity to glorify each person in the Godhead. The end must be considered as first in order of nature, and then the means; and therefore we must conceive, that God having professed this end, had then, as it were, the means to chuse; and the principal mean that he pitched upon was this great work of redemption which we are speaking of. It was his design in this work to glorify his only begotten son, Jesus Christ; (κ) and by the Son to glorify the Father; [John xiii. 31, 32.] ‘ Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God also shall glorify him in himself, and shall straightway glorify him.’ It was his design that the Son should thus be glorified, and should glorify the Father by what should be accomplished by the Spirit, to the glory of the Spirit; that the whole Trinity conjunctly, and each person distinctly, might be exceedingly glorified. The work which was the appointed mean of this was begun immediately after the fall, and is carried on till, and finished at, the end of the world, when all this intended glory shall be fully accomplished.

HAVING thus explained the terms made use of in the doctrine, and shown what things are to be accomplished by this great work of God, I proceed now to the proposed History; that is, to show how the designs of God by the

(κ) *It was God's design to glorify his Son.*] “ Look round on the shifting scenes of glory, which have been exhibited in the theatre of this world; and see the success of mighty conquerors, the policy of states, the destiny of empires, depend on the secret purpose of God in his Son Jesus; before whom all the achievements and imaginations of men must bow down; and to whose honour, all the mysterious workings of his providence are now, have hitherto been, and will for ever be, directed.” [Bp. HURD's Sermon, before Society for the Propagation of the Gospel.]

the work of redemption have been and shall be accomplished, in the various steps of this work, from the fall of man to the end of the world.

In order to this, I shall divide this whole space of time into three periods:---The

I. Reaching from the fall of Man to the incarnation of Christ;---The

II. From Christ's incarnation till his resurrection;---The

III. From thence to the end of the world.

Some may be ready to think this a very unequal division; and it is so indeed in some respects. It is so, because the second period is so much the greatest: for although it be much shorter than either of the other, (being but between thirty and forty years, whereas both the other contain thousands;) yet in the affair we are now upon, it is more than both the others; I would therefore proceed to shew distinctly how the work of redemption is carried on from the fall of man to the end of the world, through each of these periods in their order; which I shall do under three propositions; one concerning each period:

I. FROM THE FALL OF MAN TO THE INCARNATION OF CHRIST, GOD WAS DOING THOSE THINGS WHICH WERE PREPARATORY TO HIS COMING, AND EARNESTS OF HIS REDEMPTION.

II. THAT THE TIME FROM CHRIST'S INCARNATION, TO HIS RESURRECTION, WAS EMPLOYED IN PROCURING AND PURCHASING REDEMPTION.

III. THAT THE SPACE OF TIME FROM THE RESURRECTION OF CHRIST TO THE END OF THE WORLD IS ALL ENGAGED IN BRINGING ABOUT THE GREAT EFFECT, OR SUCCESS, OF THAT PURCHASE.

In a particular consideration of these three propositions, the great truth contained in the doctrine may perhaps appear in a clear light, and we may see how the work of redemption is carried on from the fall of man to the end of the world.

P E R I O D I.

FROM THE FALL TO THE INCARNATION.

MY first task is, to show how the work of redemption is carried on *from the fall of man to the incarnation of Christ* under the *first proposition, viz.*

THAT FROM THE FALL OF MAN TO THE INCARNATION OF CHRIST, GOD WAS DOING THOSE THINGS WHICH WERE PREPARATORY TO HIS COMING, AND EARNESTS OF HIS REDEMPTION.

The great works of God in the world, during this whole space of time, were all preparatory to this. There were many great changes and revolutions in the world, but they were only the turning of the wheels of providence in order to make way for the coming of Christ, and what he was to do in the world. They were all pointed hither, and all issued here. Hither tended, especially, all God's great works towards his church. The church was under various dispensations and in various circumstances, before Christ came; but all these dispensations were to prepare the way for his coming. God wrought salvation for the souls of men through all that space of time, though the number was very small to what it was afterwards; (L) and all his salvation was, as
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(L) *The number of souls saved before Christ's coming, comparatively, very FEW.]* There is no subject on which our speculations have less certainty than that of the comparative number of the saved. Among angels some have supposed those who fell to form at least one third of the whole; and other consign over a great majority of mankind to the same awful condemnation. But 'God's thoughts are not our thoughts, neither his ways as our ways.'

As to the antient Jews, although their dispensation was comparatively dark, and their temper naturally rebellious, we have reason to believe an innumerable multitude was saved from among them. If in times of general idolatry and licentiousness, when a holy
holy

it were; by way of anticipation. All the souls that were saved before Christ came, were only, as it were, the earnest of the future harvest.

God wrought many lesser salvations and deliverances for his church and people before Christ came. These salvations were all but so many images and forerunners of the great salvation Christ was to work out when he should come. God revealed himself of old, from time to time, from the fall of man to the coming of Christ. The church during that space of time enjoyed the light of divine revelation, and, in a degree, the light of the gospel. But all these revelations were only earnest of the great light that he should bring who came to be ‘the light of the world;’ that whole space of time was, as it were, the time of night, wherein the church of God was not indeed wholly in darkness, but it was like the light of the moon and stars, and not to be compared with the light of the sun. It ‘had no glory, by reason of the glory that excelleth.’ [2. Cor. iii. 10.] The church had indeed the light of the sun, but it was only as reflected from the moon and stars. The church all that while may be considered as a minor; this the apostle evidently teaches [in Gal. iv. 1, 2, 3.] ‘Now I say, that the heir as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors, until the time appointed of the Father. Even so we, when we were children, were in bondage under the elements of the world.’

K

BUT

holy prophet bewailed himself as the only servant of the true God left: if, in such a time God had reserved to himself seven thousand faithful worshippers, [1. Kings xix. 10.] doubtless at other times, when religion flourished, their number must be considerably greater.

But the Heathen nations are by many totally given up, except here and there a person saved by miracle, ‘God’s ways, however, are not as our ways,’ and it was as possible for God to save them without the usual means of grace, as to save infants without any external means at all.

After all, had God suffered our whole world to perish, what is it to the innumerable globes that float in his presence? Probably not more than the destruction of an ant hill, or a bee hive, to the whole species of ants or bees.—[N. U.]

BUT here, for the greater clearness and distinctness, I shall subdivide this period from the fall of man to the coming of Christ, into six lesser periods.

- I. From the fall to the flood ;---
- II. From the flood to the calling of Abraham ;---
- III. From the calling of Abraham to Moses ;---
- IV. From Moses to David ;---
- V. From David to the Babylonish captivity ;---and the
- VI. From thence to the Incarnation of Christ.

§ I. *From the FALL to the FLOOD.*

THIS was a period farthest of all distant from Christ's incarnation ; yet then was this great work begun, this glorious building which will not be finished till the end of the world ; and this is what I am now to shew you : to this purpose I would observe,

I. As soon as man fell, Christ entered on his mediatorial work. Then it was that he first began to execute the work and office of a mediator. He had undertaken it before the world was made. He stood engaged with the Father from eternity to appear as man's mediator, when there should be occasion : and now the time was come. When man fell, Christ immediately entered on his work, and actually took upon him that office. Then Christ, the eternal Son of God, clothed himself with the mediatorial character, and therein presented himself before the Father. He immediately stepped in between an holy, infinite, offended majesty, and offending mankind ; and was accepted in his interposition ; and thus wrath was prevented from going forth in the full execution of that curse which man had brought upon himself.

It is manifest that Christ began to exercise the office of mediator between God and man as soon as man fell, because mercy began to be exercised towards man immediately.

ately. There was mercy in the forbearance of God, (M) that he did not destroy him, as he did the angels when they fell: but there is no mercy exercised toward fallen man, but through a mediator. If God had not in mercy restrained Satan, he would have immediately seized on his prey. Christ began to do the part of an intercessor for man, as soon as he fell. There is no mercy exercised towards man, but what is obtained through Christ's intercession; so that now Christ entered on that work which he was to continue throughout all ages of the world. From that day forward Christ took upon him the care of the church, in the exercise of all his offices; from thence he undertook to teach mankind in the exercise of his prophetic office; to intercede for them, in his priestly office; also he took upon him the government of the church, and of the world. He from that time took upon him the defence of his elect from all their enemies. When Satan, the grand enemy, had conquered and overthrown man, the business of resisting and conquering him was committed to Christ; and he undertook to manage that subtle powerful adversary. He was then appointed the captain of the Lord's hosts, and the captain of their salvation, and ever after acted, and will continue to act, as such to the end of the world. Thenceforward this world, with all its concerns, was, as it were, devolved upon the Son of God: for when man had sinned, God the Father would have no more to do with man *immediately*; but

K 2

only

(M) *There was mercy in the FORBEARANCE of God.*] MILTON, with whom our author frequently coincides, puts this sentiment into the mouth of Adam, in his consolatory address to Eve.

..... "Remember with what mild
 And gracious temper he both heard and judg'd,
 Without wrath or reviling: we expected
Immediate dissolution, which we thought
 Was meant by death that day; when lo, to thee
 Pains only in child bearing were foretold,
 And bringing forth, soon recompens'd with joy,
 Fruit of thy womb: on me the curse aslope
 Glanc'd on the ground" . . . [Par. Lost, Book x.]

This subject, and Milton's beautiful illustration of it, we shall have occasion to resume in the sequel of this section.

only through a mediator; either in teaching, in governing, or in bestowing any benefits upon him.

And therefore, when we read in sacred history what God did from time to time for his church and people, and how he revealed himself to them, we are to understand it especially of the second person of the Trinity. When we read of God's appearing after the fall, frequently in some visible form, or outward symbol of his presence, we are ordinarily, if not universally, to understand it of the Son of God. (N) This may be argued from John i. 18. 'No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.' He is therefore called 'the image of the invisible God,' [Col. i. 15.] intimating, that though God the Father be invisible, yet Christ is his image, or representation, by which he is seen.

Yea, not only this world devolved on Christ, that he might have the care and government of it, and order it agreeably to his design of redemption, but also in some respect, the whole universe. The angels from that time were given unto him, to be ministering spirits in this grand business; and accordingly were so from this time, as is manifest by the scripture history, wherein we have accounts of their acting as such in the affairs of the church of Christ, from time to time.

And therefore we may suppose, that immediately on the fall, it was made known in heaven (o) that God had a design

(N) *When we read of God's APPEARING after the fall, we are to understand it of the Son of God.*] The principal appearances here alluded to, and the person thus appearing, will be considered under § VI. of this period.

(o) *God's design of mercy made known in HEAVEN immediately on the fall.*] MILTON, with, at least, equal beauty and probability, supposes this discovery to have preceded the fall. He represents the eternal Father as viewing Satan flying towards this world, and foretelling his success, and his own purposes of grace in the issue. The passage, as it is extremely beautiful and will illustrate not only this, but several other of our author's observations under this section, we shall in part transcribe:

“ Him,

a design of redemption with respect to man; that Christ had now taken upon him the office and work of a mediator between

“ Him [Satan] God beholding from his prospect high,
Wherein past, present, future, he beholds,
Thus to his only Son foreseeing spake :

“ Only begotten Son, feest thou what rage
Transports our adversary ?

. And now
Through all restraints broke loose, he wings his way
Not far off heaven, in the precincts of light,
Directly towards the new-created world ;
And man there plac'd, with purpose to essay,
If him by force he can destroy, or worse,
By some false guile pervert : and shall pervert,
For man will hearken to his glozing lies,
And easily transgress the sole command,
Sole pledge of his obedience ; so will fall
He and his faithless progeny.

. Man falls, deceiv'd
By th'other first : man therefore shall find grace,
The other none : in mercy and justice both,
Through heav'n and earth, so shall my glory excell ;
But mercy, first and last, shall brightest shine.

“ Thus while God spake, ambrosial fragrance fill'd
All heav'n, and in the blessed spirits elect
Sense of new joy ineffable diffus'd :

Beyond compare the Son of God was seen
Most glorious ; in him all his Father shone
Substantially express'd ; and in his face
Divine compassion visibly appear'd,
Love without end, and without measure, grace ;
Which uttering, thus he to his Father spake :

“ O Father, gracious was that word which clos'd
Thy sov'reign sentence, that man should find grace ;
For which both heaven and earth shall high extoll
Thy praises.

“ To whom the great Creator thus reply'd ;
O Son, in whom my soul hath chief delight,

.
.
But all is not yet done ; man disobeying,

.
He, with his whole posterity, must die ;
Die he or justice must ; unless for him
Some able, and as willing, pay
The rigid satisfaction, death for death.

between God and man ; and that the angels were henceforward to be subservient to him in that office : and as Christ has been, since that time, as God-man, exalted King of heaven ; and is thenceforward a Mediator, the Light, and the Sun of heaven, (agreeable to Rev. xxi. 23. ‘ And the city had no need of the sun, neither of the moon, to shine in it ; for the glory of God did lighten it, and the Lamb is the light thereof ;’) so the revelation now made in heaven among the angels, was, as it were, the first dawning of this light there. When Christ ascended into glory after his passion, and was solemnly enthroned, then this sun arose in heaven ; but the light began to dawn immediately after the fall.

2. Pre-

Say, heav’nly pow’rs, where shall we find such love ?

.....
He ask’d ; but all the heav’nly choir stood mute,
And silence was in heav’n : on man’s behalf
Patron or intercessor none appear’d.

..... Had not the Son of God,
In whom the fulness dwells of love divine,
His dearest mediation thus renew’d.

“ Father, thy word is past, man shall find grace ;
And shall not grace find means ?

Behold Me then ; Me for him, life for life
I offer ; on me let all thine anger fall.

.....
..... Admiration seiz’d

All heav’n, what this might mean, and whither tend,
Wond’ring.” [Par. Lost, b. iii.]

But the idea of Mr. GESSNER exactly coincides with our author’s. He introduces an angel addressing our first parents in the following elegant language :

“ Know then, Adam ! on thy transgressing the divine command, God said to the happy spirits who worship before him, ‘ Man hath disobeyed me ; he shall die.’ A dense cloud suddenly encompassed the eternal throne, and a deep silence reigned through the whole expanse of heaven. . . . The adoring angels were in eager expectation of what was to follow this unusual pomp, when the majestic voice of God sounded . . . these words of benignity and grace—‘ I will not withdraw my favour from the sinner. To my infinite mercy the earth shall bear witness. Of the woman shall be born an avenger, who shall bruise the head of the serpent. Hell shall not rejoice in this victory ; death shall lose its prey ; ye heavens, shew forth your gladness !—Thus spake the Eternal.’ [Death of Abel, b. ii.]——[N. U.]

2. Presently upon this the gospel was first revealed on earth, in these words, [Gen. iii. 15.] ‘ And I will put enmity between thee [the serpent] and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.’ We may suppose, that God’s intention of redeeming fallen man was first signified in heaven before it was signified on earth, because the business of the angels as ministering spirits required it that they might be ready immediately to serve him in that office: so that the light first dawned in heaven; but very soon after was seen on earth. In those words of God there was an intimation of another surety to be appointed for man, after the first had failed. This was the first revelation of the covenant of grace, the first dawn of light of the gospel upon earth.

This world before the fall enjoyed noon-day light; the light of the knowledge of God, of his glory, and of his favour: but when man fell, all this light was at once extinguished, and the world reduced again to total darkness; a darkness worse than that which was in the beginning of the world. [Gen. i. 2.] Neither men nor angels could find out any way whereby this might be scattered. The blackness of this darkness appeared when Adam and his wife knew that they were naked, and sewed fig leaves; when they heard the voice of God walking in the garden, and hid themselves among the trees, when God first called them to an account, and said to Adam, ‘ What is this that thou hast done? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?’ Then we may suppose that their hearts were filled with shame and terror. (P) But those words of
God,

(P) *Adam and his wife knew that they were NAKED, &c.*] A variety of queries have been stated from the passage here alluded to, [Gen. iii. 8—11.] and a number of solutions given; some of these we shall review, as they connect closely with our subject.

We shall begin with the immediate consequence of the sin of our first parents—‘ And the eyes of them both were opened, and they knew that they were naked.’ The celebrated Le Clerc, and some other ingenious commentators, have supposed the nakedness
here

God, [Gen. iii. 15.] were the first dawning of the light of the gospel after this darkness. Now first appeared some

here alluded to was moral, viz. a loss of innocence; and it must be confessed, in a few instances the Scripture uses the term in this metaphorical sense, [See STACKHOUSE'S Hist. of the Bible, vol. i. p. 74.] but two circumstances positively forbid our so taking it in this place—one is, that the last verse of the preceding chapter assures us that they were naked *before* the fall, which must certainly intend a literal nakedness; the other, that in consequence of this nakedness they made themselves *coverings*, which certainly were for their bodies, and not their minds. But why should they who never had worn any cloathing, be ashamed of appearing in the state in which God created them; especially when we consider, that themselves were the only persons in the world, and they were man and wife? The answer to this involves a very delicate, and as it should seem, from the ill success of commentators, a very difficult subject. We must return to the previous assertion of our inspired writer, that 'they were' in a state of innocence, 'both naked, and not ashamed;' which certainly implies, not only that their nakedness was no just cause of shame, but that they would never have known it, had their innocency continued. But when they sinned, then, as the Tempter had predicted, their eyes were opened. To *open the eyes* is, literally, to give sight to the blind; but figuratively, to communicate to any person a new kind or degree of knowledge. [See Num. xxii. 31. 2. Kings vi. 17. Acts xxvi. 18.]

And the following phrase, which we render 'they knew that they were naked,' implies something more than a bare speculative knowledge, it means to *feel* as well as to *know*, [See PARKHURST in p. 77] and might be here perhaps more accurately and expressively rendered, 'they were *sensible* that they were naked.' Before the fall they doubtless knew that they had no cloathing; but now their eyes were opened, and they had acquired a criminal knowledge, and become sensible of a passion, to which they had ever before been strangers, namely, shame. The origin of this will be easier to account for, if we suppose with some [Universal Hist. vol. i. p. 132.] that the juice of this tree was in a degree inebriating; since we know from common observation, that juices of such a quality will excite debauchery, produce strange commotions in the animal frame, and give a strong predominancy to the animal appetites. Under these circumstances we need not wonder at the subterfuges to which they ran, since it is never expected that the conduct of persons under the power of intoxication, or the oppression of guilt, should be perfectly consistent with the rules of cool reflection.

There is one circumstance which has not been perhaps sufficiently attended to, namely, that they were used to expect the di-
vine

some glimmering of light ; but it was an *obscure revelation* of the gospel ; and was not made to Adam or Eve directly, but

vine Presence, and that probably in a glorious *human* form ; this might be one reason of their covering their nakedness now, as it was immediately after, of their seeking to hide their persons among the trees of the garden. However, it is remarkable, that the custom of covering the private parts should so generally obtain, even among barbarous nations ; an entire disuse of cloathing in both sexes, is, perhaps, no where practised, except where promiscuous intercourse is also allowed, and men and women couple like the brutes.

The materials of which these coverings, which we call ‘ aprons,’ and some, ludicrously, breeches, but which ought to be, according to the general usage of the Hebrew word, and the translations of the LXX and Vulgate, *girdles* ;—the materials of these, and the manner of manufacture, have afforded plentiful diversion for infidels, but without the least shadow of reason, since we know that suitable materials are produced in foreign countries, and manufactured with a simplicity analogous to that of these primitive girdles. We allude to the sewed leaves, which cover our tea as it comes in chests from the East Indies.—But to proceed,

‘ And they heard the voice of the Lord God walking in the ‘ garden in the cool [Heb. *wind*] of the day.’ We have little doubt but that the voice they first heard was that of thunder, frequently called the voice of God, [See Ps. xxix.] first murmuring at a distance, afterward approaching nearer, and growing louder ; for it is remarkable, that the same word [walking] is applied [Ex. xix. & 19. in the Heb.] by a beautiful figure, to the sound of the celestial trumpet at the delivery of the law. Hearing this, which had never sounded to them so awfully before, it was extremely natural for them, in their present state of guilty confusion, to seek to hide themselves among the trees ; a method that many of their children practise to this day ; for nothing is more common (though dangerous) than for persons to run among the trees in a thunder storm. This happened, as the original expresses it, in the ‘ wind of the day,’ *i. e.* the evening breeze ; and now might that powerful element first put on its terrors, and double the solemnity of the divine appearance.

But the voice of the Lord, a voice from the Shechinah, [compare John xii. 28, 29.] called to him, ‘ Adam, where art thou?’

‘ And he said, I heard thy voice in the garden ; and I [was] afraid, because I was naked, and I hid myself.’ Here is a remarkable instance of that confusion which commonly attends, and often betrays a guilty conscience : this confession of his fear and nakedness was a virtual acknowledgment of his crime ; as we see by the following reply of God :

but in what God said to the serpent. It was however very comprehensive, as might be easily shown, would it not take up too much time. (Q)

Here

‘And he said, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat?’ or as the late Dr. KENNICOTT [Dissert. on the Tree of Life, p. 50.] translates the words with more spirit and exactness, ‘What! of the tree which I commanded thee not to eat, of THAT hast thou eaten?’ This brings Adam to a farther, but not a free, confession, and is followed by a sentence on them both. A sentence, however, accompanied by the promise of mercy, which will form the subject of the following note. [G. E.]

(Q) *The first PROMISE was very comprehensive.* To comprehend more fully the nature of this promise, we must review the whole of the sentence passed upon the serpent, in which, as our author observes, this promise is included.

The punishment of the serpent was exactly suited to the nature of the case, and the matter of fact. Satan had made a tool of the serpent; this therefore was degraded to the dust, and to be treated in a peculiar manner as the enemy of mankind. Many conjectures have been indulged as to the original nature of the serpent; some of which are ridiculous as well as groundless: but the text itself implies, that in consequence of the divine curse it underwent a change, if not in its form, at least in its manner of life; possibly it was originally an inhabitant of the trees, for which its structure seems very convenient, and might have a privilege, which seems to have been denied most other animals, [Gen. i. 30.] of living upon the fruits: but now, saith God, ‘Thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.’ The whole of this has been literally fulfilled: serpents are confined to the ground—eating the dust—and being peculiarly the subjects of human aversion. [See PLINY’S Nat. Hist. vii. 2.]

If any should question (and such is the temerity of man) the equity of God’s thus punishing a creature in itself incapable of sinning, we may suppose, with Mr. STACKHOUSE, [Hist. of the Bible, B. I. ch. iii.] that “God intended this debasement of it [the serpent] not so much to express his indignation against it, as to make it a monument of man’s apostasy, a testimony of his displeasure against sin, and an instructive emblem to deter all future ages from the commission of that which brought such vengeance along with it. In the Levitical law, [Lev. xx. 15.] we find, that if a man committed any abomination with a beast, the beast was to be slain

Here was an intimation of a merciful design by 'the seed of the woman,' which was like the first glimmerings

as well as the man; and, by parity of reason, the serpent is here punished; if not to . . . allay the triumph of the devil, by seeing the instrument of his success so shamefully degraded, at least to remind the delinquents themselves of the foulness of their crime.—But God might have a farther design in this degradation of the serpent: he foresaw, that in future ages Satan would have a pride in abusing this very creature to . . . establish the vilest idolatry." —This we shall consider presently.

But to confine this passage to a literal sense would be, as Dean SHERLOCK has shewn, [Use and Intent of Prophecy, Differ. III.] exceedingly ridiculous; it would contain but cold comfort to our first parents in their distress, and exhibit the passage in a light not only unworthy of God, but of Moses, or, indeed, as Bishop NEWTON observes, of "any sensible writer." [Differ. I. on the Prophecies.] We shall therefore proceed to the figurative and more sublime sense in which it is above explained.

And observe, 1. that under the serpent's name the curse is here levelled at the grand enemy of mankind, 'That old serpent, called 'the Devil and Satan, which deceiveth the whole world.' [Rev. xii. 9.] And very early was he worshipped under that similitude. Dr. GILL [on Gen. iii. 1.] says, "Tautus, or the Egyptian Thoth, [or Hermes, who, by the bye, is supposed to have lived before the flood] was the first that attributed deity to the nature of the dragon and of serpents, and after him the Egyptians and Phœnicians; the Egyptian god *Cneph* was a serpent with a hawk's head; and a serpent with the Phœnicians was a good dæmon. . . . Herodotus makes mention of sacred serpents about Thebes; and Alianus, of sacred dragons; and Justin Martyr says, the serpent with the heathens was a symbol of all that were reckoned gods by them, and they were painted as such; and wherever serpents were painted, according to Perſius, it was a plain indication that it was a sacred place. Serpents were sacred to many of the heathen deities, who were worshipped either in the form of one, or in a real one; all which seem to take their rise from the use the devil made of the serpent in seducing our first parents." And to this day the serpent is a favourite divinity among many of the Indian nations. In the close of the last century, a hog which had by some means killed and swallowed one of these favourite reptiles, in the country of the Widahs, so provoked them, that the marbuts (or priests) procured a general slaughter of the swine, and if the King had not loved pork, a hog had not been left in Widah. [See Hist. of Jamaica, Vol. ii. p. 379.]

2. If the serpent be understood of the devil, *his seed* or offspring will very properly be understood of that 'generation of vipers,' [Matt. iii. 7.] who our Lord himself declared to be of their

ings of light in the east when the day dawns. This intimation of mercy was given before sentence was pronounced

‘father the devil,’ [John viii. 44.] and who shewed their enmity in all the periods of his life, and wounded his heel in nailing him to the cross, *who* was, doubtless, in a most remarkable manner,

3. The *seed* of the *woman*. Here we may adopt the Apostle Paul’s exposition of another passage, in which the same expression is used: ‘He saith not *seeds*, as of many, but as of one—which is *Christ*.’ [Gal. iii. 16.] And it is observable, that not only the generality of Christian writers, but even the ancient Jews, both the Jerusalem Targum and that of Jonathan, besides many other famous rabbies, apply the passage to the times and person of the Messiah. [See HELVICUS in Protevang. n. 64, and, from him, POOLE, Synop. crit. in loc.] If it be necessary to understand the ‘seed of the woman’ in a more extensive sense, to correspond with the former member of the sentence, it may be observed, that the disciples of Christ owe the same enmity to Satan as their master, and would willingly, as they are able, assist us to destroy his kingdom.

4. The meaning of the conflict, here expressed by *bruising* the serpent’s *head* and the Saviour’s *heel*.

To understand this metaphorical language it should be observed that the head is the vulnerable part of serpents, and that a blow there is fatal to them; whereas a wound in the heel is to a man of comparatively small consequence. “Bruising the serpent’s head, says Dr. BURNETT [Ser. at Boyle’s Lect. Vol. iii. p. 516.] implies the defeating his contrivances against mankind. For (1.) as he thought by seducing the pair, to have brought on their death, and so have made an end of the whole species at once, God promises that the woman should live to have seed. (2.) As he seduced the woman under the specious pretence of friendship, while he intended her ruin, a war is declared against the devil and his party, which should end in the ruin of them and their devices. And (3.) as the devil thought by drawing them into sin and under the wrath of God, to bring them under a certainty of death, and deprive of the happiness they were made for, God declares that the devil’s policy should be defeated by the seed of the woman, in which is implied a positive promise—that mankind, though by the envy of the devil become sinful and therefore mortal, should receive through the seed of the woman, *forgiveness of sin, the resurrection of the body, and life everlasting.*”

“So spake this oracle, then verified

When JESUS, son of Mary, second Eve,
Saw Satan fall like lightning down from heaven,
Prince of the air; then rising from his grave
Spoil’d principalities and powers, triumph’d
In open show, and with ascension bright,

nounced on either Adam or Eve, from tenderness to them, to whom God designed mercy, lest they should be overborne with a sentence of condemnation, without having any thing held forth whence they could gather any hope.

One of those great things that were intended to be done by the work of redemption, is more plainly intimated here than the rest, viz. God's subduing his enemies under the feet of his Son. This was threatened now, and God's design of it now first declared. This was the work Christ had now undertaken, which he soon began, has carried on, and will accomplish at the end of the world. Satan probably triumphed greatly in the fall of man, as though he had defeated God's designs: but in these words God gives him a plain intimation, that he should not finally triumph, but that a complete victory should be obtained over him by the seed of the woman.

This

Captivity led captive through the air,
The realm itself of Satan long usurp'd,
Whom he shall tread at last under our feet."

[Par. Lost. Book x.]

It is not to be supposed however that our parents understood the first promise to the extent that we now do with the help of the gospel revelation. MILTON introduces them as reasoning upon it in this manner: Eve, having hinted the desperate measure of destroying themselves, Adam replies,

..... "Let us seek
Some safer resolution, which methinks
I have in view, calling to mind with heed
Part of our sentence, that thy seed shall bruise
The serpent's head; piteous amends, unless
Be meant, whom I conjecture, our grand foe,
Satan, who in the serpent hath contriv'd
Against us this deceit: to crush his head
Will be revenge indeed; which will be lost
By death brought on ourselves, or childless days
Resolv'd, as thou proposest; so our foe
Shall scape his punishment ordain'd, and we
Instead shall double ours upon our heads.
..... Remember with what mild
And gracious temper he both heard and judg'd
Without wrath or reviling." . . . Par. Lost. Book x. [G.E.]

This revelation of the gospel was the first thing that Christ did in his prophetic office. You may remember, that it was said in the first of our three propositions that from the fall of man to the incarnation of Christ, God was doing those things which were preparatory to Christ's coming and working out redemption, and fore-runners and earnest of it. And one of those things which God did in this time to prepare the way for Christ's coming into the world, was to foretel and promise it, as he did from time to time, from age to age, till Christ came. This was the first promise given, the first prediction made of it upon the earth.

3. Soon after this, the custom of sacrificing was appointed, to be a standing type of the sacrifice of Christ till he should come, and offer up himself to God. (R) Sacrificing was not a custom first established by the Levitical

(R) SACRIFICES *originally appointed by God.* Our author's arguments in support of this proposition, though concise, are certainly forcible; but in an article of this importance, it may not be improper to strengthen them with the following observations from another author of considerable respectability in the learned world:

“That animal sacrifices were not instituted by man seems extremely evident—from the acknowledged *universality* of the practice—from the wonderful *sameness* of the manner, in which the whole world offered these sacrifices; and from that *merit* and expiation, which were constantly supposed in, and to be effected by them.

“Now human reason, even among the most strenuous opponents of the divine institutions, is allowed to be incapable of pointing out the least natural fitness or congruity between Blood and Atonement; between killing of God's creatures, and the receiving a pardon for the violation of God's laws. This consequence of sacrifices when properly offered, was the invariable opinion of the Heathens; but not the whole of their opinion in this matter: for they had also a traditionary belief among them, that these animal sacrifices were not only expiations but vicarious commutations and substituted satisfactions, and they called the animals so offered, [their *αντιψυχας* or] the ransoms of their souls.

“But if these notions are so remote from, nay so contrary to, any lesson that nature teaches, as they confessedly are; how came the whole world to practise the rites founded upon them? It is certain that the wisest heathens—Pythagoras, Plato, Porphyry, and others, slighted the religion of such sacrifices; and wondered, how an institution

tical law; for it had been a part of God's instituted worship long before, even from the beginning of God's visible

stitution so dismal (as it appeared to them) and so big with absurdity, could diffuse itself through the world.

“An advocate for the sufficiency of reason [Tindall] supposes—the absurdity prevailed by degrees; and the priests, who shared with their gods, and reserved the best bits for themselves, had the chief hand in this gainful superstition. But it may well be asked; who were the priests in the days of Cain and Abel? Or what gain could this superstition be to them, when the one gave away his fruits, and the other his animal sacrifice, without being at liberty to taste the least part of it? And . . . it is worth remarking, that what this author wittily calls the *best bits*, and appropriates to the priests, appear to have been the skin of the burnt offering among the Jews, and the skin and feet among the Heathens.

“Dr. SPENCER observes [De Leg. Heb. Lib. iii. § 2.] that sacrifices were looked upon as *gifts*, and that the general opinion was—that gifts would have the same effect with God as with man; would appease wrath, conciliate favour with the Deity, and testify the gratitude and affection of the sacrificer; and that from this principle proceeded expiatory, precatory, and eucharistical offerings. This is all that is pretended from natural light to countenance this practice. But how well soever the comparison may be thought to hold between sacrifices and gifts, yet the opinion that sacrifices would prevail with God, must proceed from an observation that gifts had prevailed with men; an observation this which Cain and Abel had little opportunity of making. And, if the coats of skin, which God directed Adam to make, were the remains of sacrifices, sure Adam could not sacrifice from this observation, when there were no subjects in the world upon which he could make these observations.” [KENNICOTT'S 2d Dissert. on the Offerings of Cain and Abel. p. 201, &c.]

But the grand objection to the divine origin of sacrifices is drawn from the scriptures themselves, particularly the following, [Jer. vii. 22, 23.] ‘I spake not to your fathers, nor commanded them, at the time that I brought them out of the land of Egypt, concerning the matters of burnt offering or sacrifice; but only this very thing commanded I them, saying, *Obey my voice, and I will be your God, and ye shall be my people.*’ The ingenious writer above referred to accounts for this passage [pages 153 and 209] by referring to the transaction at Marah, [Exod. xv. 23—26] at which time God spake nothing concerning sacrifices: it certainly cannot be intended to contradict the whole book of Leviticus, which is full of such appointments. Another learned author, to account for the above and other similar passages, observes, “The Jews were diligent in performing the external services of religion; in offering prayers, incense, sacrifices,

visible church on earth. We read of the patriarchs, Abraham, Isaac, and Jacob, offering sacrifice; and even before them Noah and Abel: and this was by divine appointment; for it was part of God's worship in his church, and that which he accepted, when offered up in faith; which proves it was by his institution, for sacrificing is no part of natural worship. The light of nature doth not teach men to offer beasts in sacrifice to God; and seeing it was not enjoined by the law of nature, if it was acceptable to God, it must be by some positive command or institution: for God has declared his abhorrence of such worship as is taught by the precept of men without his appointment; [Isa. xxix. 13.] 'Wherefore the Lord saith, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear towards me is taught by the precepts of men, therefore behold I will proceed to do a marvellous work,' &c. And such worship as hath not a warrant from divine institution, cannot be offered up in faith;

crifices, oblations: but these prayers were not offered with faith; and their oblations were made more frequently to their idols, than to the God of their fathers. The Hebrew idiom excludes with a general negative, in a comparative sense, one of two objects opposed to one another: thus, 'I will have mercy and not sacrifice.' [Hos. vi. 6.] 'For I spake *not* to your fathers, *nor* commanded them—concerning burnt offerings or sacrifices; but this thing I commanded them, saying, *Obey my voice.*' [LOWTH in Isa. xliii. 22—24.] The ingenious Dr. DODDRIDGE remarks, that according to the genius of the Hebrew language, one thing seems to be forbidden, and another commanded, when the meaning only is, that the latter is greatly to be preferred to the former. The text before us is a remarkable instance of this; as likewise Joel ii. 13.—Matt. vi. 19, 20.—John vi. 27.—Luke xii. 4, 5.—and Col. iii. 2. And it is evident that Gen. xlv. 8.—Ex. xvi. 8.—John v. 30—vii. 19, and many other passages are to be expounded in the same comparative sense. [Paraph. on New Test. § xlix.] So that the whole may be resolved into the apothegm of the wise man, [Prov. xxi. 3.] 'To do justice and judgment is more acceptable to the Lord than sacrifice.'—*Sacrificing appointed to be a standing type of Christ.* This will partly appear in the two following notes on the first sacrifices, and more fully when we come to consider the Mosaic institutions. [J. N.]

faith; because faith has no foundation where there is no divine appointment. It cannot be offered up in faith of God's acceptance; for man hath no warrant to hope for God's acceptance in that which is not of his appointment, and to which he hath not promised his acceptance; and therefore it follows, that the custom of offering sacrifices to God was instituted soon after the fall; for the scripture teaches us, that Abel offered 'the firstlings of his flock, and of the fat thereof,' [Gen. iv. 4.] and that he was accepted of God in this offering, [Heb. xi. 4.] And there is nothing in the story that looks as though the institution was first given when Abel offered up that sacrifice to God; but it appears as though he only therein complied with a custom already established. (s)

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(s) ABEL OFFERED *the firstlings of his flocks, &c.* As this is the first instance of sacrifice, and even of religious worship, recorded in scripture, and was attended with consequences so singular and important, we cannot pass it over without examination; and as a learned author above cited, [Dr. KENNICOTT] has bestowed uncommon pains on this subject, we flatter ourselves our readers will be gratified by being presented with the substance of his excellent dissertation.

Dr. Kennicott introduces his hypothesis with observing the different characters and employments of the two brothers: 'Abel was a keeper of sheep, but Cain was a tiller of the ground;' the one, as Lord BACON expresses it, devoted to the *active*, the other to the *contemplative*, scenes of life.

'And in process of time;' Heb. *at the end of days*; that is, as our author endeavours at large to prove, at the end of the week, on the sabbath day, possibly the first after they had become the heads of families, and entitled to offer sacrifices, as was the patriarchal manner, each as the priest of his own family—'It came to pass that Cain brought of the fruit of the ground, an offering to the Lord.' It is of importance to be observed, that the Hebrew word rendered an offering, is *mincha*, which Dr. K. explains from divine authority to be an offering of *fine flour mingled with oil and frankincense*, [Lev. ii. 1, &c.] This our translators commonly call a *meat*, but might more properly be called a *bread*, offering. Here our author observes a very singular mode of expression, which he apprehends elliptical, and supplying the necessary words, translates the passage literally thus, 'Cain brought of the fruit of the ground a *mincha* to Jehovah; and Abel brought [a *mincha*] he also [brought] of the firstlings of his flocks, and

It is very probable that sacrifice was instituted immediately after God had revealed the covenant of grace ; [in Gen. iii. 15.] which covenant and promise was the foun-

‘ of their fat,’ or rather, ‘ of the fattest of them.’—Then it follows—‘ And Jehovah had respect to Abel, and to his *mincha* ; but ‘ to Cain and his *mincha* he had no respect.’ Now if this translation be just, or the word *mincha* be rightly explained, it necessarily follows that Abel offered a *mincha*, or meat offering, as well as Cain, together with a sacrifice, which Cain did not offer.

The matter, in short, seems to be this, Cain came, like a self-righteous Pharisee, with a ‘ God, I thank thee,’ to the Author of Nature, and the God of Providence ; Abel was no less sensible of these obligations, and therefore brought his *mincha* as well as Cain ; but being humbled under a conviction of his own frailty and unworthiness, he also brings an animal sacrifice, finites upon his breast, and cries, ‘ God be merciful to me a sinner.’ Not only so, but Abel looked by faith through the bleeding type to the great atonement it prefigured : Cain rejected this ; and being ignorant of God’s righteousness, went about to establish his own.

This representation (which as we said is Dr. KENNICOTT’s) appears to us not only ingenious and just, but has the advantage of being beautifully consistent with the New Testament. Here we see how it was that ‘ by faith’ in the promised seed, ‘ Abel offered to God,’ not only ‘ a more excellent,’ but as the Greek imports, a *fuller*, a *more complete* sacrifice than Cain ; and it was on this account that God had respect, first to Abel, and secondly, to his offering. We also learn from this review of the subject, what was the error of Cain, which the apostle Jude alludes to, namely, an enmity against God’s method of salvation.

This leads us to remark the different conduct of the two brothers subsequent to their offering. Moses informs us, that ‘ Cain ‘ was very wrath, and his countenance fell,’ the usual sign of a base and malicious heart. ‘ And the Lord said unto Cain,’—con-
descended to reason with him, probably by means of the divine *Shekinah*—‘ Why art thou wrath, and why is thy countenance ‘ fallen ? If thou dost well, shalt thou not be accepted ?’ Or rather, if thou hadst done well, shouldest thou not have been accepted in the same manner (whatever that might be) as Abel thy brother ? ‘ And if thou dost not well,’ or hast not done well—‘ sin lieth at the door,’ the fault is thine.

But KENNICOTT, PARKHURST, and many other critics, render the last phrase, ‘ a *sin-offering* lieth (couched) at the door.’ In this view they point out, not only the reason of his non-acceptance, but also the remedy—namely, to take a sacrifice, and offer it in faith, as his brother had before done.

foundation on which the custom of sacrificing was built. That promise was the first stone that was laid toward this glorious building, the work of redemption, which will be finished at the end of the world. And the next stone which was laid upon that, was the institution of sacrifices, to be a type of the great atonement.

The next thing that we have an account of, after God had pronounced sentence on the serpent, on the woman, and on the man, was, that God made them coats of skins, and cloathed them; which, by the generality of divines, are thought to be the skins of beasts slain in sacrifice; for we have no account of any thing else that should be the occasion of men slaying beasts, but only to offer them in sacrifices, till after the flood. Men were not till then allowed to eat the flesh of beasts. The food of man before the fall, was the fruit of the trees of paradise; and when he was turned out of paradise after the fall, his food was the herb of the field: [Gen. iii. 18.] ‘And thou shalt eat of the herb of the field.’ The first grant that he had to eat flesh as his common food was after the flood: [Gen. xi. 3.] ‘Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.’ So that it is likely that these skins that Adam and Eve were cloathed with, were the skins of their sacrifices. God’s cloathing them with these was a lively figure of their being cloathed with the righteousness of Christ. This cloathing was not of their own obtaining; but it was God that gave it them. It is said, ‘God made them coats of skins, and cloathed them,’ [Gen. xiii. 21.] as the righteousness our naked souls are cloathed with, is not our righteousness but the righteousness which is of God. It is he alone that cloaths the naked soul. (T)

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(T) *God made them coats of skins, and cloathed them.* “God himself furnishes them with apparel. Animals are slain, not for food, but sacrifice; and the naked criminals are arrayed with the skins of those slaughtered beasts. The victims figured the expiation

Our first parents, who were naked, were cloathed at the expence of life. Beasts were slain to afford them cloathing. So Christ died to afford cloathing to our naked souls. Thus our first parents were covered with skins of sacrifices, as the tabernacle in the wilderness, which signified the church, was, when it was covered with rams skins died red, as though they were dipped in blood, to signify that Christ's righteousness was wrought out through the pains of death, under which he shed his precious blood.

We observed before, that the light which the church enjoyed from the fall of man till Christ came, was like the light which we enjoy in the night; not the light of the sun directly, but as reflecting from the moon and planets; which light did foreshow Christ, the Sun of righteousness which was afterwards to arise. This light they had chiefly two ways: one was by predictions of Christ, wherein his coming was foretold and promised; the other by types and shadows, in which his coming and redemption were prefigured. The first thing that was done to prepare the way for Christ in the former of these ways, was in the promise above considered; and the first thing of the latter kind, viz. of types, was the institution of sacrifices. As that promise [Gen. iii. 15.] was the first dawn of gospel light after the fall in prophecy; so this institution was the first hint of it in types. The giving of that promise was the first thing done after the fall in this work, in Christ's prophetic office; the institution of sacrifices was the first thing that we read of after the fall, by which Christ exhibited himself in his priestly office.

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tion of Christ's death; the cloathing typified the imputation of his righteousness, which is *upon all them who believe.*" [Rom. iii. 22.]—[HERVEY'S Theron and Aspasio, vol. ii. lett. 4.]

“Nor he their outward only, with the skins
Of beasts, but inward nakedness (much more
Opprobrious!) with his robe of righteousness
Arrayed, cover'd from his Father's sight.”

[MILTON'S Par. Lost. Book x.]

The institution of sacrifices was a great thing done towards preparing the way for Christ's coming, and working out redemption. For the sacrifices of the Old Testament were the principal of all the Old Testament types of Christ and his redemption; and it tended to establish in the minds of God's visible church the necessity of a propitiatory sacrifice, in order to the Deity's being satisfied for sin; and so prepared the way for the reception of the glorious gospel that reveals the great sacrifice, not only in the visible church, but, through the world of mankind. For from this institution of sacrifices after the fall, all nations derived the same custom. No nation, however barbarous, has been found without it any where. This is a great evidence of the truth of revealed religion; for no nation, but only the Jews, could tell how they came by this custom, or to what purpose it was to offer sacrifices to their deities. The light of nature did not teach them any such thing. That did not teach them that the gods were hungry, and fed upon the flesh which they burnt in sacrifice; and yet they all had this custom, of which no other account can be given, but that they derived it from Noah, who had it from his ancestors, on whom God had enjoined it as a type of the great sacrifice of Christ. However, by this means all nations of the world had their minds possessed with this notion, that an atonement or sacrifice for sin was necessary; and a way was made for their more readily receiving that great doctrine of the gospel, which teaches us the atonement and sacrifice of Christ.

4. God soon after the fall actually began to save the souls of men through Christ's redemption. In this, Christ who had lately taken upon him the work of Mediator between God and man, did first begin to exercise his kingly office. In the first prediction the light of Christ's redemption first began to dawn in the *prophecies* of it; in the institution of sacrifices it first began to dawn in the *types* of it; in his beginning actually to save men, it first began to dawn in the *fruit* of it.

It is probable, therefore, that Adam and Eve were the first fruits of Christ's redemption; (U) it is probable by God's manner of treating them; by his comforting them
as

(U) *Adam and Eve the FIRST FRUITS of Christ's redemption.*
MILTON has so beautifully and evangelically illustrated this supposition, that we cannot resist the temptation of again introducing our favourite commentator.

. " They forthwith to the place
Repairing where he judg'd them, prostrate fell
Before him reverent, and both confess'd
Humbly their faults, and pardon begg'd, with tears
Watering the ground, and with their sighs the air
Frequenting, sent from hearts contrite, and sign
Of sorrow unfeign'd, and humiliation meek.

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" Thus they in lowliest plight repentant stood
Praying; for from the mercy-seat above
Prevenient grace descending had remov'd
The stony from their hearts, and made new flesh
Regenerate grow instead, that sighs now breath'd
Unutterable, which the Spirit of prayer
Inspir'd, and wing'd for heav'n with speedier flight
Than loudest oratory:

. To heav'n their pray'rs
Flew up, nor miss'd the way, by envious winds
Blown vagabond or frustrate; in they pass'd
Dimensionless thro' heav'nly doors; then clad
With incense, where the golden altar fum'd,
By their great Intercessor, came in sight
Before the Father's throne: them the glad Son
Presenting, thus to intercede began:

" See, Father, what first fruits on earth are sprung
From thy implanted grace in man, these sighs
And pray'rs, which in this golden censur, mix'd
With incense, I thy priest before thee bring;
Fruits of more pleasing favour from thy seed
Sown with contrition in his heart, than those
Which his own hand manuring all the trees
Of Paradise could have produc'd, ere fall'n
From innocence. Now therefore bend thine ear
To supplication; hear his sighs though mute,
Unskilful with what words to pray, let me
Interpret for him, me his advocate
And propitiation; all his works on me,
Good or not good, ingraft; my merit those
Shall perfect, and for these my death pay."

as he did, after their awakenings and terrors. They were awakened, and ashamed with a sense of their guilt, after their fall, when their eyes were opened, and they saw that they were naked and sewed fig-leaves to cover their nakedness; like the sinner who under his first conviction endeavours to hide the nakedness of his soul by a righteousness of his own. Then they were farther awakened and terrified by hearing the voice of God, as he was coming to judge them. Their coverings of fig-leaves would not answer their purpose; for notwithstanding these, they ran to hide themselves among the trees of the garden, not daring to trust to their fig-leaves to hide their nakedness from God. Then they were farther awakened by God's calling them to a strict account. But while their terrors were raised to such a height, and they stood, as we may suppose, trembling and astonished before their judge, without any thing to catch hold of, whence they could gather hope; then God condescended to hold forth some encouragement to them, to keep them from the dreadful effects of despair under their awakenings, by giving a hint of a design of mercy by a Saviour, even before he pronounced sentence against them. And when, after this, he proceeded to pronounce sentence, whereby we may suppose their terrors were farther raised, God was pleased to encourage them, and to let them see that he had not wholly cast them off, by taking a fatherly care of them, making them coats of skins and cloathing them. This also manifested an acceptance of those sacrifices offered to God, (of which these were the skins) which were types of what God had promised, when he said, 'the seed of the woman shall bruise the serpent's head;' which promise, there is reason to think, they believed and embraced. Eve seems plainly to express her hopes in, and dependence on, that promise, in what she says at the birth of Cain, [Gen. iv. 1.] 'I have gotten a man from the Lord;' *i. e.* as God has promised, that my seed should bruise the serpent's head; so now has God given me this pledge and token of it, that I have a seed born. She plainly owns, that

that this her child was from God, and hoped that her promised seed was to be this her eldest son; though she was mistaken, as Abraham was with respect to Ishmael, as Jacob with respect to Esau, and as Samuel with respect to the first-born of Jesse. (w) Also what she said at the birth of Seth, expresses her hope and dependence

on

(w) *I have gotten a man FROM the Lord.*] The uncertain import of the Hebrew particle *eth*, here translated *from*, has occasioned this text to receive a great variety of interpretations, most of which may be seen in Mr. POOLE's elaborate work. [Syn. Crit. in loc.] But when we see twenty or thirty meanings, many of them inconsistent with each other, applied to one particle, as the lexicographers have done to this, [See TAYLOR's Heb. Concord.] we cannot help suspecting that they are unnecessarily and improperly multiplied.

The root whence this particle is evidently derived, signifies *to approach, come unto*; and if the same idea should be preserved in all the senses of the particle, as we apprehend in some degree it should, the common translation must be given up. And after examining a great number of passages in the original scriptures, particularly those which were most pertinent to our purpose, we are satisfied, that, if it is not to be taken as merely an article of the accusative case (which we much doubt whether the language will admit) that it may be resolved into some or other of the following senses:

1. According to the radical idea, *to, unto, belonging to, towards, near, with, upon*, and the like.

Or, 2. It may be rendered as an emphatic article, *the, the very substance of a thing*, (according to the Latin proverb, *Proximus sum egomet mihi*;) in which case it may often be translated *even*, or as a pronoun, *that, this, &c.*

If these remarks are just, the words may then be rendered;

1. 'A (or The) man, *even* Jehovah.'—So Fagius, Helvicus, Forster, Schindler, Luther, Pellican, Cocceius, Schmit, Marinus, Avenarius, Parkhurst, Gill, &c.—supposing Eve to have taken her first-born to be the Messiah, God incarnate: but as it may admit of dispute, whether Eve at this very early period was so clearly acquainted with this divine mystery, especially as she appears not to have suspected any thing of the immaculate conception, it might be better to render the words, as they will certainly bear, with rather more latitude,

2. 'The man *of, i. e.* belonging to, Jehovah.' The Targum of Jonathan favours this reading, 'the angel of the Lord;' and so Christ was afterwards called, as well as—the servant of the Lord—the man *of* his right hand, and the word that was *with* God.

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on the promise of God; [see ver. 25.] ‘ For God hath appointed me another seed instead of Abel, whom Cain slew.’

Thus it is exceedingly probable, if not demonstrable, that, as Christ took on him the work of mediator when man fell, so he now actually began his work of redemption, encountered his great enemy the devil, whom he had undertaken to conquer, and rescued those two first captives out of his hands; therein baffling him soon after his triumph in the victory he had obtained over our first parents. And though he might be sure of them and all their posterity, Christ the Redeemer soon convinced him of his mistake, and that he was able to subdue him, and deliver fallen man. He let him see it, in delivering those first captives of his; and so gave him an instance of his fulfilment of that threatening, ‘ The seed of the woman shall bruise the serpent’s head;’ and a presage of the fulfilment of one great thing he had undertaken, viz. his subduing all his enemies under his feet.

After this we have another instance of redemption in one of their children, viz. ‘ in righteous Abel,’ as the scripture calls him, [Mark xiii. 35.] whose soul perhaps was the first that went to heaven through Christ’s redemption. In him we have at least the first instance recorded

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“ Some interpreters, and not without reason, suppose that she considered the son given her, as the promised seed And how soothing to the maternal heart must have been the hope of deliverance and relief for herself, and triumph over her bitter enemies, by means of the son of her own bowels! How fondly does she dream of repairing the ruin which her frailty had brought upon her husband and family, by this first-born of many brethren! The name she gives him signifies a *possession*. She flatters herself she has now got something she can call her own: and even the loss of Paradise seems compensated by a dearer inheritance But, O blind to futurity! with how many sorrows was this *possession*, so exultingly triumphed in, about to pierce the fond maternal breast! How unlike are the forebodings and wishes of parental tenderness and partiality, to the destinations of Providence, and the discoveries which time brings to light!”—[HUNTER’S Sacred Biog. Lect. iv.]

in scripture of the death of a redeemed person. (x) If he *was* the first, then, as the redemption of Christ began to dawn before in the souls of men in their conversion and justification, in him it first began to dawn in glorification, and at his death the angels began first to act as ministering spirits to Christ, in conducting the souls of the redeemed to glory. (y) And in him others in heaven had
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(x) *In Abel we have the first instance of death.*] Many and absurd are the traditions and conjectures respecting this event; but the scripture account of it is simply this, ‘And Cain talked with Abel his brother,’ or, as the Samaritan, LXX, and Vulgate read it, ‘Cain said unto Abel his brother, *Let us go into the field*—’ and it came to pass when they were in the field that Cain rose up ‘against Abel his brother, and slew him.’

“Cain, it would appear decoyed his brother into solitude under the mask of familiarity and friendship, ‘he talked with him;’ ‘they were in the field.’ What a horrid aggravation of his guilt! A deed of violence! Murder! A good man’s, a brother’s murder! Deliberately resolved on, craftily conducted, remorselessly executed Now was the death for the first time seen; and seen in its ghastliest form. Death before the time, the death of piety and goodness! Death inflicted by violence, and preceded by pain! Death imbittered to the sufferer by reflecting on the hand from which it came; the hand of a brother, the hand which should have supported and protected him. At length the feeble eyes close in peace; and the pain of bleeding wounds, and the pangs of fraternal cruelty, are felt no more. ‘The dust returns to the earth as it was, and the spirit returns unto God who gave it.’ The spirit returns to God to see his unclouded face, formerly seen through the medium of natural objects and religious services—Happy Abel! thus early delivered from the sins and sorrows of a vain world! The materials of which life is composed, are not so much, days, and months, and years, as works of piety, and mercy, and justice, or their opposites; he dies in full maturity, who has lived to God at whatever period, and in whatever manner he is cut off: that life is short, though extended to a thousand years, which is disfigured with vice, devoted to the pursuit of time merely, and at the close of which the unhappy man is found unreconciled to God.” [Dr. H. Hunter’s Sacred Biography, Lect. vi.]

(y) *At Abel’s death the ANGELS first began to act as ministering spirits.*] “The angel of death called forth the soul of Abel from the ensanguined dust. It advanced with a smile of joy I salute thee, said the celestial spirit, while benignity and joy beamed in his eyes: I salute thee, O happy soul! now disengaged from
thy

the first opportunity of seeing so wonderful a thing, as a human soul, that had been sunk into an abyss of sin and misery, brought to heaven and glory; which was a much greater thing, than if they had seen man return to the earthly Paradise. Thus they by this saw the glorious effect of Christ's redemption, in the great honour and happiness that was procured for sinful, miserable creatures by it.

5. The next remarkable thing that God did in the farther carrying on this great affair of redemption, that I shall take notice of, was the first out-pouring of the Spirit through Christ, which was in the days of Enos. We read, [Gen. iv. 26.] 'Then began men to call upon the name of the Lord.' The meaning of these words has been considerably controverted among divines. (z)

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thy encumbering dust. . . . It is to me an increase of felicity, that I am chosen by the Most High to introduce thee into the realms of light and bliss, where myriads of angels wait to hail thee. Conceive, if thou canst, beloved soul! Conceive what it is to behold God face to face, to have communion with him for ever." [Death of Abel, Book iv.]

(z) *Then* BEGAN men to CALL UPON *the name of the Lord.* "Not but that Adam and Abel and all good men had called upon the name of the Lord, and prayed to him, or worshipped him before this time *personally* and in their families; but now the families of good men being larger, and more numerous, they joined together in *social* and *public* worship: or since it may be thought there were public assemblies for religious worship before this time, it may be they had been neglected, and now were *re-vived* with more zeal and vigour; seeing the Cainites incorporating themselves, and joining families together and building cities, and carrying on their civil and religious affairs among themselves, they also formed themselves into distinct bodies; and not only separated from them, but called themselves by a different name; for so the words may be rendered, 'Then began men to call themselves,' or, 'to be called by the name of the Lord;' the *Sons of God* as distinct from the sons of men; which distinction may be observed in Ch. vi. 2. and has been retained more or less ever since. Some chuse to translate the words, 'then began men to call in the name of the Lord;' that is, to call upon God in the name of the Messiah, the Mediator between God and Man; having now since the birth of Seth, and especially of Enos, clearer notions of the promised seed and of the use of him and his name,

We cannot suppose the meaning is, that then men first performed the duty of prayer. Prayer is a duty of natural religion, and a duty to which a spirit of piety does most naturally lead men. Prayer is, as it were, the very breath of a pious spirit, and we cannot suppose therefore, that holy men had lived for above two hundred years, without prayer. Therefore some divines think, that the meaning is, that then men first began to perform public worship, or to call upon the name of the Lord in public assemblies. Whether it be so to be understood or not, yet certainly there was now something new in the visible church of God with respect to the duty of prayer, or calling upon the name of the Lord, which was the consequence of the out-pouring of the Spirit of God.

If it was now first that men were stirred up to meet together in assemblies, to assist one another in seeking God so as they had never done before, it argues something
extra-

in their addresses to God; [See John xiv. 13, 14.—xvi. 23, 24.] The Jews [many of them] give a very different sense of these words; the Targum of Onkelos is, “Then in his days the children of men ceased from praying in the name of the Lord;” and the Targum of Jonathan is, “This was the age, in the days of which they began to err, and they made themselves idols, and furnished their idols by the name of the word of the Lord;” with which agrees the note of Jarchi, “Then they began to call the names of men, and the names of herbs, by the name of the blessed God, to make idols of them;” and some of them say, particularly Maimonides, that Enos himself erred and fell into idolatry, and was the first inventor of images, by the mediation of which men prayed unto God: but all this seems to be without foundation and injurious to the character of this antidiluvian patriarch; nor does it appear that idolatry obtained in the posterity of Seth, or among the people of God so early; nor is such an account agreeable to the history which Moses is giving of the family of Seth, in opposition to that of Cain; wherefore one or other of the former senses is best.” [GILL in loc.]

If our author’s exposition is preferred, which nearly corresponds with what is observed in the former part of this note, it may receive some illustration from comparing it with Mal. iii. 16. ‘Then they that feared the Lord spake often one to another, the Lord hearkened and heard, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.’ [I. N.]

extraordinary as the cause; and could be from nothing but the uncommon influences of God's Spirit. We may observe, that a remarkable out-pouring of God's Spirit always produces a great increase of prayer. When the Spirit of God begins a work on men's hearts, it immediately sets them to calling on the name of the Lord. As it was with Paul after the Spirit of God had laid hold of him, then it is said, [Acts ix. 11.] 'Behold he prayeth!' so it was in all the instances which we have any account of in scripture; and so it will be at the great effusion of the Spirit in the latter days. It is foretold, that it will be poured out as a spirit of grace and supplication, [Zech. xii. 10. See also Zeph. iii. 9.] 'For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent.'

And when it is said, 'Then *began* men to call upon the name of the Lord,' no more can be intended by it, than that this was the first remarkable season of this nature that ever was. It was the beginning, or the first, of such a kind of work of God, such an out-pouring of the Spirit of God. After this manner such an expression is commonly used in scripture: [1 Sam. xiv. 35.] 'And Saul built an altar unto the Lord; the same was the *first* altar that he built unto the Lord.' In the Hebrew it is, as you may see in the margin, 'that altar he *began* to build unto the Lord.' [Heb. ii. 3.] 'How shall we escape if we neglect so great salvation, which first *began* to be spoken by the Lord?'

It may here be observed, that from the fall of man to this day, the work of redemption in its effect has been carried on by the same means. Though there be a more constant influence of God's Spirit always in some degree attending his ordinances; yet the way in which the greatest things have been done towards carrying on this work, always has been by remarkable effusions of the Spirit at special seasons of mercy, as will fully appear hereafter. And this, in the days of Enos, was the first remarkable effusion of the Spirit of God recorded. There had

had been a saving work of God on the hearts of some before; but now God was pleased to grant a larger portion of his Spirit; so that here we see that great building which God laid the foundation of immediately after the fall, carried on farther, and built higher, than ever it had been before.

6. The next thing I shall take notice of, is the eminently holy life of Enoch, who we have reason to think was a saint of greater eminency than any that had been before him; so that in this respect the work of redemption was carried on to a still greater height: With respect to its effect in the visible church in *general*, we observed above that it was carried higher in the days of Enos than ever before. Probably Enoch was one of the saints of that harvest; for he lived all the days that he did live on earth, in the days of Enos. And with respect to the degree to which this work was carried in the soul of a *particular person*, it was raised to a greater height in Enoch than ever before. His soul, as it was built on Christ, was built up in holiness to a greater height than any of his predecessors. He was a wonderful instance of Christ's redemption, and of the efficacy of his grace. (A)

7. In

(A) *Enoch WALKED with God.*] Infinite pains have been taken to decorate the characters of ancient philosophers and heroes, and too frequently their own vanity, the adulation of their dependents, or the partiality of their heirs, has purchased eulogiums, where eternal infamy was merited. But what is the praise of men to the praise of God! How mean are the splendid epithets of great, wise, and learned—puissant, brave, and magnanimous—compared with the character of our holy prophet, as drawn by the inspired historian, 'He walked with God.'

The phrase is metaphorical, after the eastern manner, and is explained by an infallible expositor to mean—'He pleased God:' but the metaphorical term is, perhaps, more expressive than any purely literal, even in the sublime language of the Greeks.

To *walk with God* implies, first, a state of reconciliation with him; 'Can two walk together unless they are agreed?' Certainly not, with any degree of pleasure. But Enoch (any more than Abram) was not *born* the 'friend of God;' but rather at enmity with him, a 'child of wrath, even as others;' and it was doubtless the same atoning blood, the same divine grace, that reconciled
him

7. In Enoch's time God more expressly revealed the coming of Christ than he had before done. We have an account of the prophecy of Enoch in the 14th and 15th verses of Jude: 'And Enoch also the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them, for their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.' (B) This prophecy does

him to God, which has in all ages brought near 'them that were afar off.' Then being reconciled, he enjoyed peace and communion with God.

His name implies *dedication*, and perhaps, like Samuel, he might be early *devoted* to the Lord, and *initiated* betimes into his service. But he rested not in this; unsatisfied with any present attainments, he studied, as the term implies, to make a *progress* in religion, he 'walked with God.'

Tradition, very ancient and extensive, has celebrated his attainments in astronomy, the mathematics, and other sciences, [See Univ. Hist. Vol. i. p. 162.] and it is not improbable that the study of nature might be a favourite employment to one who could contemplate the divine glory in all its objects; nor is it unlikely that such exemplary piety was rewarded with considerable discoveries in natural, as well as divine things: but this was the smallest part of his character; his mind, doubtless, soared above the stars, and sought an acquaintance with eternal objects—sought the felicity of angels—the image of God. And he sought not in vain; pressing towards the mark, he gained the prize, he received his crown, at an age when many, in that period of longevity, had not passed half their mortal pilgrimage.

— "Him the most High,
Wrapt in a balmy cloud with winged steeds,
. Receiv'd to walk with God,
High in salvation and the climes of bliss,
Exempt from death."—[Par. Lost. Book xi.] [U. U.]

(B) *The PROPHECY of Enoch*—Is more correctly rendered thus; 'And Enoch also, the seventh from Adam, prophesied against them, when he said, Behold, the Lord comes with myriads of his holy ones, to execute judgment upon all, and to convict all the ungodly among them of their impious works which they have impiously committed; and of all the hard things which impious sinners have spoken against him.'

"A precious fragment of antediluvian history is here [in the Epistle of Jude] preserved to us, as it seems by the special providence

does not seem to be confined to any particular coming of Christ; but it has respect in general to his coming in his kingdom, and is fulfilled, in a degree, in every remarkable manifestation Christ has made of himself in the world, for the salvation of his people, and the destruction of his enemies. It is very parallel in this respect with many other prophecies given under the Old Testament; and, in particular, with that in the 7th chapter of Daniel, whence the Jews principally took their notion of the kingdom of heaven, [ver. 10.] ‘A fiery stream issued, and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened.’ And [ver. 13, 14.] ‘I saw in the night-vision, and behold one like the son of man came with the clouds of heaven, and came to the antient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.’ And though it is not unlikely that Enoch might have a more immediate respect, in this prophecy, to the approaching destruction of the old world by the flood, which was a remarkable resemblance of Christ’s destruction of all his enemies at his second coming, yet it doubtless looked beyond the type to the antitype.

And as this prophecy of Christ’s coming is more expressed than any preceding it; so it is an instance of the increase of that gospel-light which began to dawn presently after the fall, or of that building which is the subject

dence of God, who taught the apostle Jude to distinguish between what was genuine and spurious in the tradition. It can by no means be proved that this is a *quotation* from that foolish book called *Enoch’s Prophecy*, as Bp. SHERLOCK has very rightly urged; nor would it prove the inspiration of the book from whence it was taken, but only that *particular passage*.”—[DODDRIDGE’S Fam. Expof. in loc.]

subject of our present discourse, being farther carried on, and built up higher than it had been before.

And here, by the way; I would observe, that the increase of gospel light, and the progress of the work of redemption, as it respects the church in general, from its erection to the end of the world, is very similar to the progress of the same work, and the same light, in a particular soul, from the time of its conversion, till it is perfected and crowned in glory. Sometimes the light shines brighter, and at others more obscurely; sometimes grace prevails, and at other times it seems to languish for a great while together. But in general, grace is growing: from its first erection till it is completed in glory, the kingdom of Christ is building up in the soul. So it is with respect to the great affair in general, as it relates to the universal subject of it, and as it is carried on from its first beginning to the end of the world.

8. The next remarkable thing in carrying on this work, was the translation of Enoch into heaven. [Gen. v. 24.] ‘And Enoch walked with God, and he was not; for God took him.’ Moses, in giving an account of the genealogy of those that were of the line of Noah, does not say concerning Enoch, he lived so long and he died, as he does of the rest; but, ‘he was not, for God took him;’ *i. e.* he translated him; in body and soul carried him to heaven without dying, as it is explained, [in Heb. ix 5.] ‘By faith Enoch was translated, that he should not see death.’ (c) By this wonderful work of God, the work of redemption was carried to a greater height in several respects, than it had been before.

You may remember, that when I shewed you what were the great things that God intended in the work of redemption,

(c) *Enoch was TRANSLATED.*] For this we have divine authority, as above shewn, and need not much regard uncertain traditions. They will, however, in this case furnish us with an instructive observation, *viz.* that human traditions generally either *oppose* divine truths, or *deprave* them. In this instance, many of the Jews, those masters of tradition, will not believe but that Enoch died like other men; and others, who admit his translation,

redemption; among other things I mentioned (p. 57) the perfect restoration of the ruins of the fall, with respect to the elect, both in soul and body. Now this translation of Enoch, was the first instance of this restoration with respect to the body. There had been many instances of restoring the soul of man by Christ's redemption, but none of the body, until now. At the end of the world, all the bodies of the saints shall actually be redeemed; the dead in Christ by a resurrection; and them that shall remain alive by a glorious change. A number of the bodies of the saints were raised at the resurrection of Christ; and before then there was an instance of a body glorified in Elijah: but the first instance was this of Enoch, of which we are now speaking.

Now the work of redemption in this instance was carried on still farther; as thereby was a great increase of gospel light, and the church had a clearer manifestation of a future state, and of the glorious reward of the saints in heaven. We are told, [2 Tim. i. 10.] 'That life and immortality are brought to light by the gospel.' And the more of this gospel is revealed, the more clearly does the light of life and immortality appear. What was said in the Old Testament of a future state, is very obscure, in comparison with the more full, plain, and abundant revelation given of it in the New. But yet even in those early days, the church of God, in this instance, was favoured with an evidence of it set before their eyes, in that one of their brethren was actually taken up to heaven without dying; which we have reason to think the church of God knew then, as they afterwards knew Elijah's translation. And as this was a clearer manifestation of a future state than the church had *had* before; so it was a pledge or earnest of that future glorification of all the saints, which God intended through the redemption of Jesus Christ.

9. The

tion, add to it, that he was taken by a whirlwind to the terrestrial Paradise, where God shewed him the tree of life in the midst of it. [See Univ. Hist. Vol. i. p. 163, and Ainsworth's Ann. in loc.]

[N. U.]

9. The next thing that I shall observe, was the upholding the church of God in that family of which Christ was to come, in the time of the great and general defection before the flood. The church, in all probability, was small, in comparison with the rest of the world, from the time that mankind first began to multiply on the face of the earth, or from the time of Cain's defection, and departing from among the people of God; [Gen. iv. 16.] 'When Cain went out from the presence of the Lord, (D) and dwelt in the land of Nod;' (E) which being interpreted, is the land of *banishment*; I say, from this time of Cain's departure and separation from the church of God, it is probable that the church of God was small in comparison with the rest of the world. The

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church

(D) *The presence of the Lord.*] "Lightfoot, Heidegger, and Le Clerc [to whom many more might be added] seem to be of opinion, that what we render 'the presence of the Lord,' was the proper name of that particular place where Adam, after his expulsion from Paradise, dwelt; and accordingly we find that part of the country which lies contiguous to the supposed situation of Paradise, [*i. e.* near Tripoli, in Syria] called by Strabo, 'the presence of God.' However this be, it is agreed by all interpreters, that there was a divine glory, called by the Jews SCHECHINAH, which appeared from the beginning, and from which Cain, being now banished, never enjoyed the sight of it again."—[PATRICK'S Comment. and GILL'S Expof.]

(E) *Cain dwelt in the land of NOD.*] "It is the same word which is rendered in the twelfth and fourteenth verse a *vagabond*. Why our translators in the two former verses give the meaning of the word, and in the sixteenth verse the letters of it merely, is not easily comprehensible. Let it be translated throughout, the sense is perfectly clear, and all ground of idle inquiry taken away. In the twelfth verse, God denounces his punishment, 'thou shalt not die, but be NOD, a *vagabond* in the earth.' In the fourteenth verse, Cain recognizes the justice of the sentence, and bewails it, 'I shall be NOD, a *vagabond* in the earth:' and in the sixteenth, Moses gives us the history of its being put in execution; 'he went from the presence of the Lord, and dwelt in the land,' NOD, a *vagabond*, flying from place to place, skulking in corners, shunning the haunts of men, pursued incessantly by the remorseless pangs and tormenting apprehensions of an ill conscience. Remove all external danger, 'and the wicked is as the troubled sea, which cannot rest, whose waters cast up mire and dirt.'—[HUNTER'S Sac. Biog. Lect. v.]

church seems to have been kept up chiefly in the posterity of Seth; for this was the seed that God appointed instead of Abel, whom Cain slew. But we cannot reasonably suppose, that Seth's posterity was one fiftieth part of the world: "for Adam was one hundred and thirty years old when Seth was born." But Cain, who seems to have been the leader of those that were not of the church, was Adam's eldest child, and probably was born soon after the fall, which doubtless was soon after Adam's creation; so that there was time for Cain to have many sons before Seth was born: besides other children that probably Adam and Eve had before this time, (agreeable to God's blessing, 'Be fruitful, and multiply, and replenish the earth;') and many of these children might also have children. The history of Cain, before Seth's birth, seems to imply that there were great numbers of men (F)

on

(F) *Great NUMBERS of men on the earth at this time.*] It is generally conjectured [from Gen. iv. 25.] that Abel was murdered a year or two before Seth was born, which was in the year 130.

"Now though we should suppose that Adam and Eve had no other sons in the year of the world one hundred and twenty-eight, but Cain and Abel, it must be allowed that they had daughters, who might early marry with those two sons. I require no more than the descendants of these two, to make a very considerable number of men upon the earth in the said year one hundred and twenty-eight; for, supposing them to have been married in the nineteenth year of the world, they might easily have had each of them eight children in the twenty-fifth year. In twenty-five years more, the fiftieth of the world, their descendants in a direct line would be sixty-four persons. In the seventy-fifth year, at the same rate, they would amount to five hundred and twelve. In the hundredth year, to four thousand and ninety-six; and in the hundred and twenty-fifth year, to thirty-two thousand seven hundred and sixty-eight."—[Differt. Chronol. Geog. Critiq. sur la Journal de Paris, Tom. li. p. 6.]

"Now if to this calculation we add the high degree of probability that Adam had many more sons besides those mentioned in the record; that families were generally more numerous than the supposition states; that simple manners, rural employments, temperature of climate, and largeness of room, are circumstances inconceivably more favourable to population, than modern facts, and European customs, give us any idea of, we shall not think it strange that Cain, under the pressure of conscious guilt, and har-

rowed

on the earth: [Gen. iv. 14, 15.] ‘Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid, and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me. And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him seven-fold. And the Lord set a mark upon Cain, lest any finding him should kill him.’ (G) And those that were in being when Seth was born, must be supposed to stand in equal capacity of multiplying their posterity with him; and therefore, as I said, Seth’s posterity were but a small part of the inhabitants of the world.

But after the days of Enos and Enoch, (for Enoch was translated before Enos died; I say, after their days) the church of God greatly diminished, in proportion as multitudes that were of the line of Seth, and had been born in the church of God, fell away, and joined with the wicked world, principally by means of intermarriages with

rowed with fear, which always both multiplies and magnifies objects far beyond their real number and size, should be alarmed and intimidated at the numbers of mankind, who he supposed were ready, and were concerned, to execute vengeance upon him.” —[HUNTER’S Sac. Biog. Vol. i. lect. 5.]

(G) *The Lord set a MARK upon Cain.*] “Almost all the versions have committed a mistake in translating ver. 15, that God had ‘put a *mark* upon Cain,’ lest any suddenly should kill him. The original says no such thing; and the LXX have very well rendered it thus—‘God set a *sign* before Cain, to persuade him that whoever should find him should not kill him.’ This is almost the same with what is said in Exod. x. 1. that ‘God did set *signs* before the Egyptians;’ and Isa. lxvi. 19. that ‘he would set a *sign* before the heathen;’ where it is evident that God did not mean any particular *mark* which should be set on their bodies, but only those signs and wonders which he wrought in Egypt, to oblige Pharaoh to let his people go; and the miraculous manner wherein he delivered them from the Babylonish captivity. This exposition is natural and agreeable to the methods of Divine Providence, which is wont to convince the incredulous by signs and wonders; nor could any thing else convince Cain, in the fear he was under, that the first who met him should not kill him, after what God had said to him in exprobration of his crime.” —[PATRICK’S Comment. and SAURIN’S Dissert.]

with them; [as Gen. vi. 1, 2, and 4.] ‘And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men, that they were fair; and they took them wives of all which they chose.— There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men, which were of old, men of renown.’ (H) By the sons of God here, are doubtless meant the children of the church: it is a denomination often given them in the scripture. They intermarried with

(H) *There were GIANTS on the earth in those days.*] Here are two inquiries which present themselves; 1. What is meant by the *sons of God* intermarrying with the daughters of men? And what were these *giants* here mentioned?

As to the former, the exposition of our author is generally acquiesced in, and there is but little doubt that is the true one. There is another, however, espoused by some of the best Jewish writers, as Ben Uzziel, S. Jarchi, Aben Ezra, and the Targums, and which therefore may deserve mentioning, viz. that the sons of God were princes, magistrates, and great-men; and daughters of men, those of the inferior and poor people, which they took by violence, as the word sometimes means, and debauched.—[See Univ. Hist. Vol. i. p. 175.]

As to the other inquiry, there is no doubt, if we credit history, either sacred or profane, but there were formerly men of extraordinary stature, as, indeed, to this day we meet with some accidental instances; not to mention the Patagonians, a nation of such men, if we may credit the relations in Mr. Pennant’s tract. [See the Analytical Review, No. 1.]—But however some critics have thought that the passage before us does not refer to such. Some translate the Hebrew word *nephilim*, *apostates*, those who have fell from the truth; so Josephus: but Symmachus and Aquila understand it more literally of ruffians, *men of violence*, *men who attack*, who fall upon others.—[See CRUDEN’S Concord. in *Giant*.]

The absurd notion that the sons of God were *angels*, either fallen or guardian, is too absurd to deserve refutation. It is supposed, however, that this notion originated from an error in some old copies of the LXX, which read, the *angels*, instead of the *sons of God*; and it was in great measure propagated by the book of the pretended prophecies of Enoch.—[See Univ. Hist. Vol. i. p. 172, and seq.]

with the wicked world, and so their hearts were led away from God; and there was a great and continual defection: and the church of God, which used to be a restraint on the wicked world, diminished exceedingly, and so wickedness went on uncontrolled. Satan, that old serpent, the devil, that tempted our first parents, and set up himself as God of this world, raged exceedingly; and every imagination of the thoughts of man's heart was only evil continually, (I) and the earth was filled with violence. It seems to be deluged with wickedness now, as it was with water afterwards: and mankind in general were swallowed up in this deluge. And now Satan made a most violent and potent attempt to destroy the church of God; and had almost done it: but God restored it in the midst of all this flood of wickedness and violence. He kept it up in the line of which Christ was to proceed. He would not suffer it to be destroyed, for a blessing was in it. There was a particular family, a root whence 'the branch of righteousness' was afterwards to shoot forth. And therefore, however the branches were lopped off, and the tree seemed to be destroyed; yet God, in the midst of all, kept alive this root, by his wonderful redeeming power and grace.

Thus I have shewn how God carried on the great affair of redemption; how the building went on during the first period of the Old Testament, viz. from the fall of man, till God brought the flood upon the earth. And I would here remark, that though the history which Moses gives us of the great works of God during that space be very short; (K) yet it is exceedingly comprehensive

five

(I) *Man's heart only* EVIL.] "The original [text] is very exact in its structure, as well as very emphatical in its meaning.—The *heart*, or the grand principle, the *thoughts* of the heart, or the various actings of that principle, the *imaginings* of the thoughts, or the produce and result of those actings; namely, desires and affections, counsels and purposes: of which, not one, not a few only, or the greatest part, but *all* these are evil."—
[HERVEY'S *Theocr. and Asp.* vol. ii. dial. 11.]

(K) *The history of this period very* SHORT.] How few chapters contain the history of our world before the flood, although a period

riod

five and instructive. And it may also be profitable to observe, the efficacy of that purchase of redemption that had such great effects, even many ages before Christ appeared to purchase redemption, by the shedding of his blood.

§ II. *From the FLOOD to the calling of ABRAHAM.*

I PROCEED now to shew how the same work was carried on through the *second* part of this period, *from the beginning of the flood till the calling of Abraham*: for though that universal deluge of waters overthrew the world; yet it did not overthrow this building of God, the work of redemption. This went on yet, and continued to be built up to a farther preparation for the great Saviour's coming into the world, and working out redemption for his people. And here observe,

1. The flood itself was a work of God that belonged to this great affair, and tended to promote it. All the great works of God, from the fall to the end of the world, rightly viewed, will appear as parts of this grand work; and as so many steps that God has taken in order to its being carried on: and doubtless so great a work, so remarkable a catastrophe, as the deluge was, cannot be excepted. It was wrought in order to remove out of the way, enemies that were ready to overthrow it.

Satan seems to have been in a dreadful rage just before the flood; and his rage then doubtless was, as it always has been, chiefly against the church of God. He had drawn almost all the world to be enlisted under his banner.

riod of near seventeen hundred years; and including no less events than the creation of the world—the fall of man—and bringing us to the eve of the world's destruction. What are the memoirs of the oldest patriarchs, but that they were born—propagated their species—and then died?—*Sic transit gloria mundi.* 'Thus the fashion of this world passeth away.' [1 Cor. vii. 31.] [I. N.]

ner. 'We read that the earth was filled with violence;' and doubtless that violence was chiefly against the church, in fulfilment of what was foretold, 'I will put enmity between thy seed and her seed.' And their enmity and violence was so great, and the enemies of the church so numerous, the whole world being against it, that it was come to the last extremity. Noah's reproofs and his preaching of righteousness were utterly disregarded. God's spirit had striven with them an hundred and twenty years, but in vain; (L) the church was reduced to such narrow limits, as to be confined to one family. Neither was there a prospect of any thing else but of their totally swallowing it up in a very little time; and so wholly destroying that small root that had the blessing in it, from whence the Redeemer was to proceed.

And therefore, God's destroying those enemies of the church by the flood, belongs to this affair of redemption; for it was one thing that was done in fulfilment of the covenant of grace, as it was revealed to Adam: 'I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head.'

P

Thus

(L) *God's spirit had striven with them in vain.*] "The word here translated to strive, signifies to litigate a point or reason in a cause, before it is ripe for judgment"

"It is now easy to discern in what sense the Spirit of God may be opposed and resisted, and strive to no purpose, and in what sense not. The things of the Spirit of God are disagreeable to a natural man: it is no wonder that the external ministry of the word and ordinances are despised, opposed, and resisted. The external cause may be rejected; yea, some inward motions and convictions may be over-ruled, stifled, and come to nothing; nay, it will be granted, that there may be, and is an opposition and resistance to the work of the Spirit of God in conversion; but then the Spirit cannot be so resisted in the operations of his grace as to be obliged to cease from his work, or to be overcome or hindered in it; for he acts with a design which cannot be frustrated, and with a power which is uncontrollable; were it otherwise, the regeneration and conversion of every one must be precarious; and where the grace of the Spirit is effectual, according to the doctrine of free-will, it would be more owing to the will of man than to the Spirit of God." [GILL'S Cause of God and Truth, Part I. No. 2.]

Thus was the seed of the serpent, in the midst of their most violent rage, disappointed, and the church delivered when in the utmost peril.

We read of scarce any great destruction of nations in the Scripture, but one grand reason given for it is, their enmity and injuries against God's people; and doubtless this was one main reason of the destruction of all nations by the flood. The giants that were in those days, in all likelihood, got themselves their renown by their great exploits against Heaven, and the remaining sons of God that had not corrupted themselves.

We read that just before the world shall be destroyed by fire, 'the nations that are in the four quarters of the earth, shall gather together against the church as the sand of the sea, and shall go up on the breadth of the earth, and compass the camp of the saints about, and the beloved city; and then fire shall come down from God out of heaven, and devour them.' [Rev. xx. 8, 9.] And it seems there was that which was very parallel to it, just before the world was destroyed by water. And therefore their destruction was a work of God that did as much belong to the work of redemption, as the destruction of the Egyptians belonged to the redemption of the children of Israel out of Egypt; or as the destruction of Sennacherib's mighty army, that had compassed about Jerusalem to destroy it, belonged to God's redemption of that city from them.

By means of this flood, all the enemies of God's church, against whom that little handful had no strength, were swept off at once. (M) God took their part, and appeared for them against their enemies, drowned those of whom they had been afraid in this flood, as he drowned the enemies of Israel that pursued them in the Red Sea.

Indeed

(M) *The enemies of the church all swept off at once by the FLOOD.* Well, saith the apostle, [Heb. x. 31.] 'It is a fearful thing to fall into the hands of the living God.' Dreadful judgments follow abused mercies. One hundred and twenty years had the divine patience waited—one hundred and twenty years had the holy prophet

Indeed God could have taken other methods to deliver his church: he could have converted all the world, instead of drowning it; and so he could have taken another method than drowning the Egyptians in the Red Sea. But that is no argument, that the method that he did take, was not a method to show his redeeming mercy to his people.

By the deluge the enemies of God's people were dispossessed, and the whole earth given to Noah and his family to enjoy in quiet; as God made room for the Israelites in Canaan, by casting out their enemies from before them. And God's thus taking the possession of the enemies of the church, and giving it all to his church, was agreeable to that promise of the covenant of grace: [Psal. xxxvii. 9, 10, 11.] 'For evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace.'

2. Another thing belonging to the same work, was God's so wonderfully preserving that family of which

P 2

the

phet warned that perverse generation; but in vain. Imagination is too weak to conceive, as well as language to paint, the awful event which follows—while

..... " With black wings
Wide hovering, all the clouds together drove
From under heaven

..... And now the thicken'd sky
Like a dark ceiling stood; down rush'd the rain
Impetuous, and continued, till the earth
No more was seen; the floating vessel swam
Uplifted, and secure with beaked prow
Rode tilting o'er the waves; all dwellings else
Flood overwhelm'd, and them, with all their pomp,
Deep under water roll'd; sea cover'd sea,
Sea without shore; and in their palaces,
Where luxury late reign'd, sea monsters whelp'd
And stabled; of mankind, so numerous late,
All left, in one small bottom swam embark'd."—

[Par. Lost. Book xi.]——[U. U.]

the Redeemer was to proceed, when all the rest of the world was drowned. God's drowning the world, and saving Noah and his family, were both reducible to this great work. The saving Noah and his family belonged to it two ways; as that was the family of which the Redeemer was to proceed, and as it was the church that he had redeemed. It was the mystical body of Christ that was there saved. The manner of God's saving those persons, when all the world besides was so overthrown, was very wonderful and remarkable. It was a wonderful and remarkable type of the redemption of Christ, of that redemption that is sealed by the baptism of water, and is so spoken of in the New Testament, [as 1 Pet. iii. 20, 21.] 'Which sometimes were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water. The like figure whereunto, even baptism, doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ.' (N) That water which washed

(N) *Which sometime were disobedient, &c.*] At present we shall only subjoin the translation and paraphrase of this text (including part of the context) from Dr. DODDRIDGE, which perfectly coincides with the sense of our author, and we think with the truth. But as many have supposed it to refer to another period, viz. to Christ's preaching in the invisible world, we shall in the proper place reconsider the text with that interpretation of it.

1. Peter iii. 18—22. "I have already observed, that if it be the will of God you should suffer, it is better it should be for doing well than for doing evil; and it is very evidently so, *because* hereby we are made conformable to *Christ* our head and leader, whom it cannot but be our glory and happiness to resemble; for he *also once suffered for sins*; he, who was so eminently and perfectly the *just*, suffered for the *unjust*, for our benefit, and in our stead, *that he might introduce us to God*, and fix us in a state of acceptance and favourable intercourse with him, *being indeed put to death in the flesh*, by those enemies whom God permitted for a while to triumph over him; *but quickened by the Spirit of God*, which soon re-animated his body, and raised it to an immortal life: even that Spirit *by the inspiration of which* granted to his faithful servant

washed away the filth of the world, and cleared the world of wicked men, was a type of the blood of Christ which takes away our sins. That water which delivered Noah and his sons from their enemies, is a type of the blood that delivers God's church from their spiritual enemies. That water which was so plentiful, that it filled the world, and reached above the tops of the highest mountains, was a type of that blood, the efficacy of which is so abundant, that it is sufficient for the whole world; sufficient to bury the highest mountains of sin. The ark, that was the refuge and hiding-place of the church in this time of storm and flood, was a type of Christ, the true hiding-

servant Noah, *going forth* as it were, in that progress in which he employed him, *he preached* to those notorious sinners, who for their disobedience, have since experienced the just severity of the divine vengeance, and are now in the condition of separate spirits, reserved as it were *in prison*, to the severer judgment at the great day. I speak of those, *who were long since disobedient, when once the abused and insulted long-suffering of a compassionate God waited upon them, in the days of the patriarch Noah, during the succession of one hundred and twenty years, while the ark was preparing: in which few, that is, eight souls, of Noah and his wife, his three sons and their wives, were carried safely through the water, in which the residue of mankind perished. The antitype to which, (or that which corresponds to, and was figured by it, that it, by the preservation of Noah's family in the ark,) does now save us, or is the instrument of our safety and preservation, as the ark was of theirs; [I mean] baptism, whereby we are received into the Christian church, and numbered amongst the heirs of salvation; but then it is to be remembered, that it is not merely the putting away the pollution of the flesh by the use of material water, for that would be very insignificant; but the answer of a good conscience, the reply that it makes when interrogated in the presence of God, and spoken in such a language as he only is capable of hearing and understanding; and when this likewise is found, when we attain salvation, by that great event in which at baptism we declare ourselves believers; I mean the resurrection of our Lord Jesus Christ from the dead; who is now set down at the right hand of God, being gone into heaven, there to take possession of the glory prepared for him, where he reigns supreme over all worlds, all the angels and authorities and powers, which are there enthroned, being made subject to him, and humbly bowing before his superior dignity and authority.* [Fam. Expof.]

hiding-place of the church from the storms and floods of God's wrath.

3. The next thing observable is, the new grant of the earth made to Noah and his family immediately after the flood, as founded on the covenant of grace. The sacrifice of Christ was represented by Noah's building an altar to the Lord, and offering a sacrifice of every clean beast, and every clean fowl. And we have an account of God's accepting this sacrifice, and thereupon blessing Noah, and establishing his covenant with him, and with his seed, promising to destroy the earth in like manner no more; this signifying that, by the sacrifice of Christ, God's people are in safety from his destroying judgments, and obtain the blessing of the Lord. And God now, on occasion of this sacrifice that Noah offered, gives him and his posterity a new grant of the earth; a new power of dominion over the creatures, as founded on that sacrifice, and so on the covenant of grace. And thus it is to be looked upon as a distinct grant from that which was made to Adam, [Gen. i. 28.] 'And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.' Which grant was not founded on the covenant of grace; for it was given to Adam while he was under the covenant of works, and therefore was rendered void when that covenant ceased. The first grant of the earth to Adam was founded on the first covenant; and therefore, when that first covenant was broken, the right conveyed to him by it was forfeited and lost. Hence it came to pass, that the earth was taken away from mankind by the flood; for the first grant was forfeited; and God had never made another after that, till after the flood. If the first covenant had not been broken, God never would have drowned the world, and so have taken it away from mankind: for then the first grant would have stood good. But that being broken, God, after a while, destroyed the earth, when the wickedness of man was great upon it.

But

But after the flood, on Noah's offering a sacrifice that represented the sacrifice of Christ, God, in sinelling a sweet favour, or accepting that sacrifice (as it was a representation of the true sacrifice of Christ, which is a sweet favour indeed to God) gives Noah a new grant of the earth, founded thereon; or on that covenant of grace which is by the sacrifice of Christ, with a promise annexed, that now the earth should no more be destroyed, till the consummation of all things; as you may see in Gen. viii. 20, 21, 22. and chap. ix. 1, 2, 3, 7. The reason why such a promise was added to this grant made to Noah, and not to that made to Adam, was because this was founded on the covenant of grace, of which Christ was the surety, and therefore could not be broken. And therefore it comes to pass now, that though the wickedness of man has dreadfully raged, and the earth has been filled with violence and wickedness a thousand times, one age after another, and more dreadful and aggravated wickedness than the world was full of before the flood, being against so much greater light and mercy, especially in these days of the gospel; yet God's patience holds out; he does not destroy the earth; his mercy and forbearance abides according to his promise; and his grant established with Noah and his sons remains firm and good, being founded on the covenant of grace.

4. On this God renews with Noah and his sons the covenant of grace, Gen. ix. 9, 10. 'And I, behold, I establish my covenant with you, and with your seed after you, and with every living creature that is with you,' &c.; which even the brute creation have this benefit of, that it shall never be destroyed again until the consummation of all things. When we have this expression in scripture, *my covenant*, it commonly is to be understood of the covenant of grace. (o) The manner of expression,

(o) MY COVENANT is generally to be understood of the covenant of grace.] The learned are by no means agreed, either as to the derivation, or radical meaning of the original term *berith*. It is well known that Mr. HUTCHINSON insisted on its meaning the

expression, 'I will establish my covenant with you, and
'with your seed after you,' (P) shews plainly, that it was
a cove-

the *purifier*, or a *purification-sacrifice*, and so constantly translated it: and without entering into all the reveries of that ingenious man on this subject, we think it very probable that the word might originally have some such import; and if it was not immediately derived from the verb in the sense of *purifying*, it might at least have a collateral relation to it. There is no doubt but sacrifices were observed at the institution of human covenants, or compacts; as an appeal to heaven for the *purity* and sincerity of the parties who formed them. Nor can there be any doubt, but that in the sacrifices with which the covenant of grace was ratified with Abraham and others (of which hereafter) the offerer looked forward to that great sacrifice which was to *purify* from sin. In this view *God's covenant* might very properly signify the *covenant of grace*, not only as sealed by typical *purifications*, but as the conditions of it were fulfilled by that *pure* and spotless atonement, which *cleanses* from all sin.

[But see Dr. SHARP'S, Mr. BEDFORD'S, and Mr. MOODY'S Dissertations on this word; also Mr. CATCOTT'S Sermon on the Elahim; and Mr. ROMAINE'S new edition of Calasio's Heb. Concordance.] [G. E.]

(P) *I will establish my covenant.*] As our author has here omitted a circumstance of some importance, and closely connected with the History of Redemption, namely, *Noah's Prophecy*, we shall take the liberty to supply it from Bp. NEWTON'S excellent dissertation on this subject.

"It is an excellent character that is given of Noah, [Gen. vi. 9.] 'Noah was a just man, and perfect in his generations, and 'Noah walked with God.' But the best of men are not without their infirmities; and Noah [Gen. ix. 20, &c.] having 'planted 'a vineyard, and drank of the wine,' became inebriated, not knowing, perhaps, the nature and strength of the liquor, or being through age incapable of bearing it; and Moses is so faithful an historian, that he records the failings and imperfections of the most venerable patriarchs, as well as their merits and virtues. Noah in this condition lay 'uncovered within his tent: and Ham, 'the father of Canaan, saw the nakedness of his father;' and instead of concealing his weakness, as a good-natured man, or, at least, a dutiful son, would have done, he cruelly exposed it to his two brethren without: but Shem and Japheth, more compassionate to the infirmities of their aged father, took a garment, and went backward with such decency and respect, that they saw not the nakedness of their father at the same time that they covered it. When Noah awoke from his wine, he was informed of what his younger son had done unto him. The word in the original signifies his *little* son: and some commentators, therefore, on account

a covenant already in being, that had been made, and that Noah would by that denomination understand what covenant it was, viz. the covenant of grace.

§. God's

count of what follows, have imagined that Canaan joined with his father Ham in this mockery and insult upon Noah; and the Jewish rabbins have a tradition, that Canaan was the first who saw Noah in this posture, and then went and called his father Ham, and concurred with him in ridiculing and exposing the old man. But this is a very arbitrary method of interpretation; no mention was made before of Canaan and of what he had done, but only of Ham the father of Canaan; and of him therefore must the phrase of *little son* or *youngest son* be naturally or necessarily understood.

“ In consequence of this different behaviour of the three sons, Noah, as a patriarch, was *enlightened*, and as the father of a family, who is to reward or punish his children, was *impowered* to foretel the different fortunes of their families; for this prophecy relates not so much to themselves, as to their posterity, the people and nations descended from them. He was not prompted by wine or resentment; for neither the one nor the other could infuse the knowledge of futurity, or inspire him with the prescience of events, which happened hundreds, nay thousands of years afterwards: but God, willing to manifest his superintendance and government of the world, indued Noah with the spirit of prophecy, and enabled him in some measure to disclose the purposes of his providence towards the future race of mankind. At the same time it was some comfort and reward to Shem and Japheth, for their reverence and tenderness to their father, to hear of the blessing and enlargement of their posterity; and it was some mortification and punishment to Ham, for his mockery and cruelty to his father, to hear of the malediction and servitude of some of his children, and that as he was a wicked son himself, so a wicked race should spring from him.

“ This, then, was Noah's prophecy: and it was delivered, as most of the ancient prophecies were delivered, [*Lorath's* Prelection, xviii.] in metre, for the help of the memory. [Gen. ix. 25, 26, 27.]

‘ Cursed be Canaan.

‘ A servant of servants shall he be unto his brethren.

‘ Blessed be Jehovah, the God of Shem;

‘ And Canaan shall be their servant.

‘ God shall enlarge Japheth,

‘ And shall dwell in the tents of Shem;

‘ And Canaan shall be their servant.’

Canaan was the fourth son of Ham, according to the order wherein they are mentioned in the ensuing chapter. And for what reason can you believe that Canaan was so particularly marked out

5. God's disappointing the design of building the city and tower of Babel belongs also to the great work of redemption.

for the curse, for his father Ham's transgression? But where would be the justice or equity to pass by Ham himself, with the rest of his children, and to punish only Canaan for what Ham had committed? Such arbitrary proceedings are contrary to all our ideas of the divine perfections; and we may say in this case what was said in another, [Gen. xviii. 25.] 'Shall not the judge of all the earth do right?' The curse was so far from being pronounced upon Canaan for his father Ham's transgression, that we do not read that it was pronounced for his own, nor was executed till several hundred years after his death. The truth is, the curse is to be understood not so properly of Canaan, as of his descendants to the latest generations. It is thinking meanly of the ancient prophecies of scripture, and having very imperfect, very unworthy conceptions of them, to limit their intention to particular persons We must affix a larger meaning to them, and understand them not of single persons, but of whole nations; and thereby a nobler scene of things, and a more extensive prospect, will be opened to us of the divine dispensations. The curse of servitude pronounced upon Canaan, and so likewise the promise of blessing and enlargement made to Shem and Japheth, are by no means to be confined to their own persons, but extend to their whole race The curse, therefore, upon Canaan was properly a curse upon the Canaanites. God foreseeing the wickedness of this people, (which began in their father Ham, and greatly increased in this branch of his family) commissioned Noah to pronounce a curse upon them, and to devote them to the servitude and misery which their more common vices and iniquities would deserve. And this account was plainly written by Moses, for the encouragement of the Israelites, to support and animate them in their expedition against a people, who by their sins had forfeited the divine protection, and were destined to slavery from the days of Noah.

"We see the purport and meaning of the prophecy, and now let us attend to the completion of it. 'Cursed be Canaan;' and the Canaanites appear to have been an abominably wicked people. The sin and punishment of the inhabitants of Sodom and Gomorrah, and the cities of the plain, are too well known to be particularly specified; and for the other inhabitants of the land, which was promised to Abraham and his seed, God bore with them 'till their iniquity was full.' [Gen. xv. 16.] They were not only addicted to idolatry, which was then the case of the greater part of the world, but were guilty of the worst sort of idolatry; 'for every abomination to the Lord, which he hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their Gods.' [Deut. xii. 31.] And
was

redemption. For that was undertaken in opposition to this great building of God which we are speaking of.

Men's

was it not a curse in the nature of things, as well as in the just judgment of God, deservedly entailed upon such a people and nation as this? It was not 'for their own righteousness that the Lord brought the Israelites in to possess the land; but for the wickedness of these nations did the Lord drive them out:' [Deut. ix. 4.] and he would have driven out the Israelites in like manner for the very same abominations. [See Lev. xviii. 25, &c.]

"But the curse particularly implies servitude and subjection, 'Curfed be Canaan; a servant of servants shall he be unto his brethren.' It is very well known that the word *brethren* in Hebrew comprehends more distant relations. The descendents therefore of Canaan were to be subject to the descendents of both Shem and Japheth: and the natural consequence of vice, in communities as well as in single persons, is slavery. The same thing is repeated again and again in the two following verses, 'and Canaan shall be servant to them, or their servant;' so that this is as it were the burden of the prophecy. Some critics take the phrase of 'servant of servants' strictly and literally, and say that the prediction was exactly fulfilled, when the Canaanites became servants to the Israelites, who had been servants to the Egyptians. But this is refining too much; the phrase of servant of servants is of the same turn and cast as holy of holies, king of kings, song of songs, and the like expressions in scripture; and imports that they should be the lowest and basest of servants.

"It was several centuries after the delivery of this prophecy, when the Israelites, who were descendents of Shem, under the command of Joshua invaded the Canaanites, smote above thirty of their kings, took possession of their land, slew several of the inhabitants, made the Gibeonites and others servants and tributaries, and Solomon afterwards subdued the rest. [2. Chron. viii. 7, 8, 9.] The Greeks and Romans too, who were descendents of Japheth, not only subdued Syria and Palestine, but also pursued and conquered such of the Canaanites as were any where remaining, as for instance, the Tyrians and Carthaginians, the former of whom were ruined by Alexander and the Grecians, and the latter by Scipio and the Romans. "This fate," says Mr. Mede, "was it that made Hanibal, a child of Canaan, cry out with amazement of his soul, *Agnosco fortunam Carthaginiis*, I acknowledge the fortune of Carthage." And ever since the miserable remainder of his people have been slaves to a foreign yoke, first to the Saracens, who descended from Shem, and afterwards to the Turks, who descended from Japheth; and they groan under their dominion at this day.

"Hitherto we have explained the prophecy according to the present copies of our bible: but if we were to correct the text, as

Men's going about to build such a city and tower was an effect of the corruption that mankind were now again fallen

we should any ancient classic author in a like case, the whole perhaps might be made easier and plainer. Ham the father of Canaan is mentioned in the preceding part of the story; and how then came the person of a sudden to be changed into Canaan? The Arabic version in these three verses hath *the father of Canaan* instead of Canaan. Some copies of the Septuagint likewise have *Ham* instead of Canaan, as if Canaan was a corruption of the text. Vatablus and others by Canaan understand the father of Canaan, which was expressed twice before. And if we regard the metre, this line, Cursed be Canaan, is much shorter than the rest, as if something was deficient. May we not suppose therefore, (without taking such liberties as Father Houbigant hath with the Hebrew text) that the copyist by mistake wrote only Canaan, instead of Ham the father of Canaan, and that the whole passage was originally thus? 'and *Ham the father of Canaan* saw the nakedness of his father, and told his two brethren without. And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, cursed be *Ham the father of Canaan*, a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and *Ham the father of Canaan* shall be servant to them. God shall enlarge Japheth; and he shall dwell in the tents of Shem; and *Ham the father of Canaan* shall be servant to them.'

"By this reading all the three sons of Noah are included in the prophecy, whereas otherwise Ham, who was the offender, is excluded, or is only punished in one of his children. Ham is characterized as the father of Canaan particularly, for the greater encouragement of the Israelites, who were going to invade the land of Canaan: and when it is said, 'Cursed be Ham the father of Canaan; a servant of servants shall he be unto his brethren;' it is implied that his whole race was devoted to servitude, but particularly the Canaanites. Not that this was to take effect immediately, but was to be fulfilled in process of time, when they should forfeit their liberties by their wickedness. Ham at first subdued some of the posterity of Shem, as Canaan sometimes conquered Japheth; the Carthaginians, who were originally Canaanites, did particularly in Spain and Italy: but in time they were to be subdued, and to become servants to Shem and Japheth; and the change of their fortune from good to bad would render the curse still more visible. Egypt was the land of Ham, as it is often called in scripture; and for many years it was a great and flourishing kingdom: but it was subdued by the Persians, who descended from Shem, and afterwards by the Grecians, who descended from Japheth; and from that time to this it hath constantly been in subjection to some or other of the posterity of Shem or Japheth. The

whole

fallen into. This city and tower was set up in opposition to the city of God, as the god that they built it to
was

whole continent of Africa was peopled principally by the children of Ham; and for how many ages have the better parts of that country laid under the dominion of the Romans, and then of the Saracens, and now of the Turks? In what wickedness, ignorance, barbarity, slavery, misery, live most of the inhabitants; and of the poor negroes how many hundreds every year are sold and bought like beasts in the market, and are conveyed from one quarter of the world to do the work of beasts in another?"

"Nothing can be more complete than the execution of the sentence upon Ham as well as upon Canaan: and now let us consider the promises made to Shem and Japheth. And he said (ver. 26.) 'Blessed be the Lord God of Shem: and Canaan shall be his servant:' or rather, 'and Canaan shall be servant to them, or their servant,' that is, to his brethren; for that, as we observed before, is the main part of the prophecy, and therefore is so frequently repeated. A learned critic in the Hebrew language, who hath lately published some remarks on the printed Hebrew text, [Ken, p. 561.] saith, that "if it should be thought preferable to refer the word *blessed* directly to Shem, as the word *curfed* is to Canaan; the words may be (and perhaps more pertinently) rendered, 'Blessed of Jehovah, my God, be Shem!' [See Gen. xxiv. 31.]"

[So Mr. *Hervey* (remarks on Lord Bolingbroke, p. 58.) "I would not translate the words, 'Blessed *be* the Lord God of Shem;' but 'blessed *of* the Lord God *is* Shem.' (As before he reads, not 'curfed *be* Canaan,' but 'curfed *is* Canaan.') This will put a striking contrast between the doom of the religious scoffer, and the reward of filial piety. This sense the original language will very commodiously bear, and the event seems to require." We would just add to this digression, that the interpretation of this ingenious writer nearly coincides with that of his Lordship, above cited, except in his correction of the original text.]

"Or if we choose (as most perhaps will choose) to follow our own as well as all the ancient versions, we may observe, that the old patriarch doth not say, Blessed be *Shem*, as he said, Curfed be *Canaan*; for mens' evil springeth of themselves, but their good from God: and therefore in a strain of devotion breaking forth into thanksgiving to God as the author of all good to Shem: neither doth he say the same to Japheth: for God certainly may dispense his particular favours according to his good pleasure, and salvation was to be derived to mankind through Shem and his posterity. God prefers Shem to his elder brother Japheth, as Jacob was afterwards preferred to Esau, and David to his elder brothers, to show that the order of grace is not always the same as the order of nature. The Lord being called the God of Shem particularly,

was their pride. Being sunk into a disposition to forsake the true God, the first idol they set up in his room, was

it is plainly intimated that the Lord would be his God in a particular manner. And accordingly the church of God was among the posterity of Shem for several generations; and of them [Rom. ix. 5.] ‘As concerning the flesh Christ came.’

“But still Japheth was not dismissed without a promise, (ver. 47.) ‘God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be servant to them, or their servant.’ God shall *enlarge* Japheth. Some render the word, (it is so rendered in the margin of our bibles) God shall *persuade* or allure Japheth, so that he shall come over to the true religion, and dwell in the tents of Shem. But the best critics in the language have remarked, besides other reasons, that they who translate the word by persuade or allure, did not consider, that when it is so taken, it is used in a bad sense, and governs an accusative case, and not a dative, as in this place. God shall *enlarge* Japheth, or *unto* Japheth, is the best rendering; and in the original there is a manifest allusion to Japheth’s name, such as is familiar to the Hebrew writers. As it was said of Noah, [Gen. v. 29.] this same shall *comfort* us, the name of Noah being thought to signify *comfort*: So it is said here God shall *enlarge* Japheth, and the name of Japheth signifies *enlargement*. Was Japheth then more enlarged than the rest? Yes, he was, both in territory and children: the territories of Japheth’s posterity were indeed very large; for, besides all Europe, great and extensive as it is, they possessed the Lesser Asia, Media, and part of Armenia, Iberia, Albania, and those vast regions towards the north, which anciently the Scythians inhabited, and now the Tartars inhabit; and it is not improbable, that the new world was peopled by some of his northern descendants passing thither by the straits of Anian. The *enlargement* of Japheth may also denote a numerous progeny as well as ample territory: and if you consult the genealogies of the three brothers comprised in the following chapter, you will find that Japheth had seven sons, whereas Ham had only four, and Shem only five: and the northern hive (as Sir William Temple denominates it) was always remarkable for its fecundity, and hath been continually pouring forth swarms, and sending out colonies into the more southern parts, both in Europe and in Asia, both in former and in later times.

“The following clause, ‘and he shall dwell in the tents of Shem,’ is capable of a double construction; for thereby may be meant either that *God* or that ‘*Japheth* shall dwell in the tents of Shem:’ in the *tents* of Shem, saith he, speaking according to the simplicity of those times, when men dwelt in tents and not in houses. They who prefer the former construction, seem to have the authority of the original text on their side; for there is no other

was themselves, their own glory and fame. And as this city and tower had its foundation laid in the pride and vanity of men; so it was built on a foundation exceedingly contrary to the nature of the foundation of the kingdom of Christ, and his redeemed city, which has its foundation laid in humility.

Therefore God saw that it tended to frustrate the design of that great building which was founded, not in the haughtiness of men but in the purposes of God: thus the thing that they did displeased the Lord, and he confounded the design, not suffering them to bring it to perfection; as he will frustrate all other designs set up in opposition to the great building of the work of redemption.

In

noun to govern the verbs in the period, but God; there is no pronoun in the Hebrew, answering to the *he* which is inserted in our English translation: and the whole sentence would run thus, 'God will enlarge Japheth, and will dwell in the tents of Shem:' and the Chaldee of Onkelos also thus paraphraseth it, 'and will make his glory to dwell in the tabernacles of Shem.' Those who prefer the latter construction, seem to have done it, that they might refer this 27th verse wholly to Japheth, as they refer the 26th wholly to Shem; but the other appears to me the more natural and easy construction. Taken in either sense, the prophecy hath been most punctually fulfilled. In the former sense it was fulfilled literally, when the Shechinah, or divine presence, rested in the ark, and dwelt in the tabernacle and temple of the Jews; and when 'the Word who was with God and was God, [John i. 1. *ἔσκηνωσεν,*] pitched his tent, and dwelt among us.' [ver. 14.] In the latter sense it was fulfilled first, when the Greeks and Romans, who sprung originally from Japheth, subdued and possessed Judea, and other countries of Asia, belonging to Shem; and again spiritually, when they were proselyted to the true religion, and they who were not Israelites by birth, became Israelites by faith, and lived, as we and many other of Japheth's posterity do at this day, within the pale of the church of Christ.

"What think you now? Is not this a most extraordinary prophecy? A prophecy that was delivered near four thousand years ago, and yet hath been fulfilling through the several periods of time to this day! It is both wonderful and instructive. It is the history of the world as it were in epitome."——[Dissert. on the Prophecies, vol. i. Dif. 1.]

[The last remark will, we hope, sufficiently apologize for the length of this quotation.] [G. E.]

In the second chapter of Isaiah, where the prophet is describing God's setting up the kingdom of Christ in the world, he foretells that he will, in order to it, bring down the haughtiness of men, and how the day of the Lord shall be on every high tower, and upon every fenced wall, &c. Christ's kingdom is established by bringing down every high thing to make way for it, [2 Cor. x. 4, 5.] 'For the weapons of our warfare are mighty through God to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God.' What is done in a particular soul, to make way for the setting up of Christ's kingdom, is to destroy Babel in that soul.

They intended to have built Babel up to heaven. That building which is the subject we are now upon, is intended to be built so high, that its top shall reach to heaven indeed, as it will to the highest heavens at the end of the world, when it shall be finished: and therefore God would not suffer the building of his enemies, that they designed to build up to heaven in opposition to it, to prosper. (Q) If they had gone on and prospered in building that city and tower, it might have kept the world of wicked men, the enemies of the church, together, as was their design. They might have remained united in one vast, powerful city, and so have been too powerful for the city of God, and quite swallowed it up.

This city of Babel is the same with the city of Babylon; for Babylon in the original is Babel: but Babylon was a city that is always spoken of in scripture as chiefly opposite to the city of God. Babylon and Jerusalem, or Zion, are often opposed to each other, both in the Old and New Testament. This city was a powerful and
terrible

(Q) *God frustrated their design in building BABEL.*] Their design and the method in which God frustrated it are two very important subjects of inquiry, and for brevity sake we shall consider them in connection; first stating the principal hypothesis of the learned, and then, comparing them with the scripture account, attempt to throw some new light on this very complicated subject.

terrible enemy to the city of God afterwards, notwithstanding this great check put to the building of it in the begin-

We have not only the authority of *Moses* for the existence of this tower, but (which unhappily is of more weight with some) the concurrent testimonies of several heathen writers, particularly *Herodotus*, who describes the remains of it in his time; and even some modern travellers, as *Rauwolf* and *Della Valle*, have seen immense heaps of ruins which they conceived to be those of Babel, though they are not well agreed in its situation. [See Univ. Hist. vol. i. p. 334—337.]

It is however not so evident, what induced 'the children of men' to erect this edifice. *Moses* has indeed mentioned their motive, but then the learned are not well agreed as to the import of *his*, or rather of *their* words; [Gen. xi. 4.] 'And they said, Go to, let us build a city and a tower whose top may reach unto heaven, [*i. e.* very high] and let us make us a NAME, lest we be scattered abroad upon the face of the whole earth.' But how should the *making* them a name prevent their being scattered? The answer to this is not, perhaps, so difficult as some have thought. The erection of a city and a tower, and forming themselves into a compact body, a powerful corporation, as we should say, was the most natural means to preserve themselves together, as well as to perpetuate their memory to posterity. Nor is this all; their making themselves a name, implies the achievement of something deserving one; and certainly the more firm, powerful, and great they were, the less danger remained of their being scattered. Not to say, that in such a body, men might enjoy many conveniences and advantages, which a state of solitary wandering would not admit.

Some learned men, however, not aware of this, or not seeing it in the same point of view, have, to avoid the difficulty, rendered the words in a different manner. Dr. G. SHARP [Origin of Lang. p. 29.] takes the word [𐤁𐤍] for a particle of place, and translates it—'Let us *prepare—work, &c.* for ourselves THERE;' and it cannot be denied that the words (without regarding the vowel points) may be so translated; but then, as the phrase to make oneself a name is perfectly scriptural [see 2 Sam. viii. 13.—Is. lxiii. 12, 14.—Jer. xxxii. 20.—Dan. ix. 15.] and familiar, and we hope has been explained in a rational and intelligible sense, there seems to be no necessity for departing from it.

Some critics, particularly Dr. TENNISON and Mr. HUTCHINSON, from the circumstance of the tower being in after times used for idolatrous purposes, have conceived that such was its original design; and therefore have supposed this word to be the name of the idol to which it was erected: but as this is mere conjecture, little stress can be laid on it. Nor does the erection of an idol give any reason why they should not be scattered. This, however, is a

beginning. But it might, and probably would have been vastly more powerful, and able to vex and destroy the church of God, if it had not been thus checked.

Thus

very ancient tradition, being found in the Targums both of Jonathan and Jerusalem, besides a Samaritan one; and if it could be proved to be well founded, would perfectly agree with the exposition above given, and give the clearest reason of the divine interposition, which is the next circumstance to be considered.

‘ And the LORD came down to see the city and the tower which the children of men builded. And the LORD said [or ‘ had said’] Behold, the people is one, [united in one design] and they have all one language; and this they begin to do; and now nothing will be restrained from them, which they have imagined to do,’ that is, without a divine interference. ‘ Go to, let us go down [Comp. Gen. i. 26.] and there *confound their language*, that they may not understand one another’s speech. So the Lord scattered them abroad from thence upon the face of all the earth; and they left off to build the city, and [as the Samaritan adds] the tower. Therefore is the name of it called *Babel*, [i. e. Confusion] because the Lord did there *confound* the language of all the earth.’

The common hypothesis supposes that, on this occasion, God caused the builders to forget their former language, and each family to speak a new tongue, whence originated the various languages at present in the world. [See GILL in loc.]

To this, however, it has been objected, that to *confound* a language, and to form new ones, are very distinct and different ideas. Nor is there any similar phraseology to countenance this in other parts of scripture.

Mr. HUTCHINSON, who seems to have been fond of novel and singular ideas, will have the universality of language, or rather *lip*, as the Hebrew is, to denote a universality of religion and religious rites, and that the variety afterward introduced was not of tongues, but of religious principles and *confessions*; but this, beside that it wants support, has the misfortune to intimate, that God was the author of the different religions extant, the false as well as the true—which be far from the Most High!

Dr. G. SHARP, unsatisfied with either of these explications, conceives, that neither a division of tongues or religions is intended; but only that in some visible and extraordinary manner the Deity came down to earth, and confounded their purposes, scattering them over the face of the earth; and that the different languages were rather the *effect*, than the *cause*, of this dispersion. [See Origin of Lang. p. 24—30.]

A full investigation of this subject would lead us back to the origin of the first language, and to a variety of inquiries, which would

Thus it was in kindness to his church in the world, and in prosecution of the great design of redemption, that God

would swell this note to a volume; but we wish to be as concise as possible, and shall therefore only drop hints to be pursued and improved by the reflections of our readers.

And, 1. It appears that God not only created man with a capacity of speech, and acquainted him with his powers; but called them into exercise by bringing the animals to him, that he might name them.

2. Yet, that there is no necessity for supposing that God furnished our first parent miraculously with all the words he had occasion for, at once; a thousand circumstances would daily occur for giving him opportunity and occasion, to enlarge his stock of words, as his ideas increased.

3. We conceive, that while mankind continued to reside in one climate, and to have communication together, there would be little diversity in their language, and this was probably the case before the flood, and for some time afterwards, till the period we are now considering.

4. Though we should not be able exactly to ascertain the motives on which this building was erected; yet, as we find it offensive to God, it was certainly sinful; if not in the *act* itself, at least in the *motive*, which, doubtless, originated in vanity and ambition.

5. From the expression 'the Lord came down,' it should seem there was some visible appearance of the divine Majesty; the earliest heathen writers who mention this event, unanimously ascribe the destruction of Babel to the winds, and as the Lord 'rides upon the whirlwind,' there seems no absurdity in supposing that the tempest which attended his presence, might overthrow it, and thus confound and terrify the builders.

6. But as the *language* was confounded, it does not seem sufficient to confine the text to this: may we not therefore suppose, that God affected the organs of their speech in some such extraordinary manner, as to render certain sounds extremely difficult (if not impossible) to certain persons, and consequently to occasion a material difference in pronunciation? As we see to this day, how seldom foreigners can attain the true sound of TH—how variously, even in England, (as formerly in Judea) different countries pronounce the same letter. And this, taken in connection with the terror occasioned by the divine presence, was, certainly, abundantly sufficient to create a misunderstanding, and make these builders desist from their enterprize. [See *Stackhouse's Hist. of the Bible*, vol. i. b. 2.]

7. That after the dispersion, this difference would naturally increase—that accident would invent many, necessity perhaps more,

God put a stop to the building of the city and tower of Babel.

6. The dispersion of the nations, and dividing the earth among its inhabitants, immediately after God had caused the building of Babel to cease. This was done so as most to suit that great design of redemption; and particularly, God therein had an eye to the future propagation of the gospel among the nations. [Deut. xxxii. 8.] ‘ When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.’ (R) ‘ And hath made of one blood ‘ all

new words; and the learned and ingenious modify them to their own taste; and we should not despair being able to shew, did the occasion suit, the possibility of all languages being in this manner derived from one original.

8. The inquiry, whether among all these changes any one nation preserved the primitive dialect, is more curious than useful, and chiefly depends on one circumstance, whether Shem and his family had any concern in building of Babel, a circumstance that is not easily demonstrated either way. The learned authors of the Universal History think nothing can be plainer, than that he was confederated with the rest of mankind. [Vol. i. p. 327, &c.]

But Dr. GILL, [in loc.] and the Jewish expositors in general, will by no means admit this; but suppose the phrase *children of men*, must be here taken, as a similar one in a preceding chapter, [vi. 4]. for the rest of the world, exclusive of God’s people. If this notion be right, (as we think it might be justified) in all probability the original language might be preserved in the family of Shem, and be essentially the same which was afterward denominated Hebrew. But this controversy we must wave. [G. E.]

(R.) *He set the bounds of the people according to the number of the CHILDREN of ISRAEL.*] “ The sense is, that such a country was measured out and bounded, as would be sufficient to hold the twelve tribes of Israel, when numerous, and their time was come to inhabit it; and which, in the meanwhile, was put into the hands of Canaan and his eleven sons to possess, not as their proper inheritance, but as tenants at will, until the proper heirs existed, and were at an age, and of sufficient number to inherit. In which may be observed the wise disposition of Divine Providence, to put it into the hands of a people cursed of God, so that to take it from them at any time could have no appearance of any injustice in it; and their enjoying it so long as they did was a mercy to them,

‘ all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitations; that they should seek the Lord if haply they might feel after him, and find him.’ [Acts xvii. 26, 27.] The land of Canaan was the most conveniently situated of any place in the world for the purpose of spreading the light of the gospel thence

them, for so long they had a reprieve. Now here was an early instance of the goodness of God to Israel, that he should make such an early provision of the land flowing with milk and honey for them.—[GILL in loc.]

“ For ‘ Children of Israel,’ the Greek translation reads ‘ Angels of God;’ so the LXX translated this place purposely, lest the heathens should here take offence, that Israel should be matched with the seventy nations, that is, with all the people of the world: and the Jews supposed, there were seventy angels, rulers of the seventy nations; and therefore they say, according to the number of the angels of God, whereby they mean seventy. Their opinion is to be seen in Rab. *Menachem* [on Gen. xvi.] where he saith, ‘ It is generally a rule that there is one [degree of] glory above another, and they that are beneath are a secret signification of those that are above; and the seventy souls [Gen. xvi. 27.] signify the seventy angels that are round about the throne of [God’s] glory, which are set over the nations.’ But we are warned to beware how we intrude ourselves into the things which we have not seen.” [Col. ii. 18.]—[AINSWORTH in loc.]

God ‘ hath made of one blood all nations of men, for to dwell upon the face of the earth, and hath determined,—or “ *hath marked out* in his eternal and unerring counsel, *the times fore-allotted [to each]* in their respective order; and appointed *the several boundaries of their different habitations*: all things in the disposition of his providence centering in this one great end, *that they might be excited to seek after the Lord* their maker, *if possibly* amidst all the darkness which their own degeneracy and prejudice have brought upon their minds, *they might feel after him* and be so happy as to *find him* out, in the knowledge of whom their supreme happiness consists; who indeed, *though* he be so little known, *is not far from every one of us*: for in him we perpetually live, and are moved and do exist.” [DODDRIDGE Fam. Exp. in loc.]

Now if we should allow the conjecture of our author, that Satan might induce some individuals to emigrate to the dark corners of the earth (though perhaps this were better referred *solely* to the divine Providence) yet must we admit the superior wisdom, power and goodness which over-ruled even this event for good; and will in the end ‘ cover the earth as the waters do the sea.’ [N. U.]

thence among the nations in general. In the times immediately after Christ, the Roman empire included most of the known world, particularly the countries round about Jerusalem, which was therefore properly situated for the purpose of diffusing the light of the gospel among them from that place. The devil seeing the advantage of this situation of the nations for promoting the great work of redemption, and the disadvantage of it with respect to the interest of *his* kingdom, might perhaps lead away many into the remotest parts of the world, to get them out of the way of the gospel. Thus some were led into America; and others into cold northern regions, almost inaccessible.

7. Another thing I would mention in this period, was God's preserving the true religion in the line of which Christ was to proceed, when the world in general apostatized to idolatry, and the church was in imminent danger of being swallowed up in the general corruption. Although God had lately wrought so wonderfully for the deliverance of his church, and had shewed so great mercy towards it, as for its sake even to destroy all the rest of the world; and although he had lately renewed and established his covenant of grace with Noah and his sons; yet so prone is the corrupt heart of man to depart from God, and to sink into the depths of wickedness; and so prone to darkness, delusion, and error, that the world soon after the flood fell into gross idolatry; so that before Abraham, the distemper was become almost universal. The earth was become very corrupt at the time of the building of Babel; and even God's people themselves, even that line of which Christ was to come, were corrupted in a measure with idolatry: [Josh. xxiv. 2.] 'Your fathers dwelt
' on the other side of the flood in old time, even Terah
' the father of Abraham, and the father of Nahor; and
' they served other gods.' The other side of the flood means beyond the river Euphrates, where the ancestors of Abraham lived.

We are not to understand that they were wholly drawn off to idolatry, to forsake the true God. For God is said

said to be the God of Terah : [Gen. xxxi. 53.] ‘ The God of Abraham, and the God of Nahor, the God of *their father*, judge betwixt us.’ (s) But they only partook in some measure of the general and almost universal corruption of the times ; as Solomon was in a measure infected with idolatrous corruption ; and as the children of Israel in Egypt are said to serve other gods, though yet there was the true church of God among them ; and as there were images kept for a considerable time in the family of Jacob ; the corruption being brought from Padan-Aram, whence he fetched his wives.

This was the second time that the church was almost brought to nothing by the corruption and general defection of the world from true religion. But still the true religion was kept up in the family from which Christ was to proceed. Which is another instance of God’s remarkably preserving the church in a time of a general deluge of wickedness ; and wherein, although the god of this world raged, and had almost swallowed up God’s church, yet he did not suffer the gates of hell to prevail against it.

§ III. *From the calling of ABRAHAM to MOSES.*

I PROCEED now to show how the work of redemption was carried on through the *third part* of this period, beginning with *the calling of Abraham*, and extending to *Moses*. And,

1. It

(s) *The God of THEIR father.*] Terah was their father, and he was certainly an idolater, as appears from the text above cited. So it is commonly supposed that the true God was not here intended ; “ but the god or gods of Terah, Nahor, and Abraham, worshipped whilst idolaters, and Laban still continued to do, though perhaps not in so gross a manner as some did.” [GILL in loc. See also Ainsw. and Poli. Syn.]

1. It pleased God now to separate that person of whom Christ was to come, from the rest of the world, that his church might be upheld in his family and posterity till that time. This he did in calling Abraham out of his own country, and from his kindred, to go into a distant one, that God should show him, and bringing him first out of Ur of the Chaldees to Haran, and then to the land of Canaan. (T)

It

(T) A learned Jew, now living, hath obliged the world with the following curious fragment of Jewish traditions from the book *Medrasb Berefbith*, which we insert as a specimen of the rest; and cannot but consider the grave manner in which he introduces it, as an awful proof that the children of Israel have yet the ‘*vail upon their hearts*’; for certainly Mr. LEVI himself, who appears to be uncommonly shrewd, would have highly ridiculed so absurd a legend, had it originated from the Christians.—The story is this:

“Terach, the father of Abraham, was an idolater, and likewise a dealer and maker of idols. It chanced one time that Terach went on a journey, and left Abraham to take care of, and dispose of the idols during his absence.

“When any man came to purchase an idol, Abraham asked him his age. When the man had answered him, Abraham replied, Can it be possible, that a person of your years can be so stupid as worship *that* that was made but yesterday! The man being quite overwhelmed with shame, hung down his head, and departed. In this manner he served several. At length there came an old woman, with a measure of fine flour in her hand, which she told him she had brought as an offering to all the idols. Abraham at this was exceedingly wrath, and took a large stick, and broke all the idols except the largest, which he left whole, and put the stick in his hand.

“When Terach returned, and perceived all the idols broken, he asked Abraham how that came to pass? Abraham informed him, that there came an old woman and brought an offering of fine flour to the idols; upon which they immediately fell together by the ears for the prize, when the large one killed them all with the stick which he then held in his hand.

“Terach feeling the full force of the satire, was greatly exasperated, and immediately had Abraham before Nimrod, in order to have him punished for the contempt shewn to his gods.

“Nimrod commanded him to worship the fire; but Abraham answered him, that it would be more proper to worship the water, which extinguishes the fire. Why, then, says Nimrod, worship the water. No, says Abraham, it were better to worship the clouds

It was before observed, that the corruption of the world with idolatry was now become general; mankind were almost over-run with it: God therefore saw it necessary, in order to uphold true religion, that there should be a family separated from the rest of the world; for even Abraham's own country and kindred had most of them fallen, and, without some extraordinary interposition of Providence, in all likelihood, in a generation or two more, the true religion would have been extinct. And therefore God saw it to be time to call Abraham, the person in whose family he intended to uphold religion, out of his own country, and from his kindred, to a far distant country, that his posterity might there remain a people separate from all the rest of the world; so that the true religion might be upheld there, while all mankind besides were swallowed up in heathenism.

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The

clouds which sustain the water. Nimrod bid him worship them; but he told him it would be better to worship the wind which disperses the clouds. Nimrod then bid him worship the wind. Abraham answered, it would be preferable to worship man, who was able to endure the wind. Well, says Nimrod, I see it is your intention to deride me; I must therefore tell you briefly, that I worship nothing but the fire, and if thou dost not do the same, my intention is to throw you therein; and then I shall see, whether the God you worship will come to your relief; and immediately had him thrown into the fiery furnace.

In the interim, they questioned his brother *Haran* concerning his faith, who answered, If Abraham succeeds, I will be of his, but if not, of Nimrod's. Upon which, Nimrod ordered him to be immediately thrown into the furnace likewise; where he was presently consumed, but Abraham came out of the furnace without receiving the least injury.

This agrees with the 28th verse of the eleventh chapter of Genesis.

'And Haran died in the presence of his father Terah, in the land of his nativity, in the fire of the Chaldeans;' [we read 'Ur of the Chaldeans,' as a proper name] for it was by means of the accusation which Terah exhibited against Abraham, that Haran suffered death; so that he may justly be said to have died in the presence of his father. Here is an admirable lesson for mankind: and which clearly points out the difference between those which serve the Lord in truth and sincerity, and those which are lukewarm, and easily turn to that which seems most profitable in this world. This transaction, the author of *Shalsheleth Haklabala* says, happened in the seventieth year of Abraham. [Heb. Dict.]

The land of Chaldees, that Abraham was called to go out of, was the country about Babel; Babel or Babylon, was the chief city of the land of Chaldea. Learned men suppose that it was in this land that idolatry first began; that Babel and Chaldea were the original and chief seat of the worship of idols, whence it spread into other nations. (U) And therefore the land of Chaldeans,

or

(U) IDOLATRY BEGAN *in Chaldea.*] “The rise of idolatry after the flood is generally attributed by learned men to the Babylonians or Chaldeans; and what confirms this opinion is, Babylon’s being called ‘the mother of harlots,’ [Rev. xvii. 5.] *i. e.* as Mr. Mede explains it, the first parent of idols. There is no doubt, but the first introducers of it were bred up in the worship of the true God, agreeably to the revelation he had made of his will to mankind, in that religion which was professed by the true church from Adam to Moses, and which led those who lived up to it to everlasting happiness. But the ‘worshipping God in ‘spirit and in truth,’ was too refined a principle, a religion too angelical, for such as seem to have been more delighted with the ritual and ceremonial, than with the spiritual and more essential part of it. The outward and visible observances, in the then true church, seem to have been but very few, and those orderly and decent; but, it may be, they were multiplied before idolatry was brought in, as it is certain they afterwards were by the introducers of it, to an excessive degree; and from being too much delighted with the externals of religion, they were insensibly led to join visible and material objects of worship with the infinity of God’s majesty, which transcended the capacity of their natures; and so gratified their senses and imaginations with a visible object of worship. And then being naturally invited by the serenity of their climate, (the weather being generally fair, and the air clear, without either clouds or rain) to the contemplation of the heavenly bodies, which they were forced to make use of in their geonics, [agriculture] having no calendar by which to know the seasons, they were soon surprized with their admirable structure, beauty, and regular motion; and observing what influence those celestial bodies had, and what benefits were communicated to mankind by them, from being ravished into an admiration of their regularity and harmony of order, they concluded, that God made use of them as his *ministers*, and that, as such, he was as desirous that regard should be paid them, as earthly princes are, that their ministers should be revered and esteemed. *Maimonides*, who fixes this to the time of Enos, [See above, Note (z) p. 89.] tells us, [In *Halacoth*] that ‘in his days the sons of men grievously erred, and the wife ‘men became brutish, even Enos himself being in their number.
 ‘ Their

or the country of Babylon, is in scripture called *the land of graven images*: [Jer. l. 35, 38.] 'A sword is upon
' the

' Their error was this, that God having created the stars and
' spheres, placed them on high to govern the world, and bestow-
' ed this honour upon them, that they should be his *ministers* and
' subservient instruments, and that therefore men ought to praise,
' honour and worship them: this being the pleasure of the bles-
' sed God, that men should magnify and honour those whom
' himself had magnified and honoured, as a king would have his
' ministers to be revered, this honour redounding to himself.'
From worshipping them as God's ministers, they were soon led to
consider them as mediators between him and them; 'For being
' conscious of their own meanness, vileness, and impurity, they
' could not conceive how it was possible for them of themselves
' alone to have any access to the All-Holy, All-Glorious, and Su-
' preme Governor of all Things—and therefore concluded, that
' there must be a mediator, by whose means alone they could
' make any address unto him.' [*Prideaux*, vol. i. b. 3.] But
having no knowledge of the true Mediator; it may be, having for-
got what had been revealed to Adam concerning him . . . they had
recourse to mediators of their own chusing, by means of whom
they might address themselves to the Supreme God. 'They
' thought these the properest beings to become the mediators be-
' tween God and them.' This, probably, might be their opi-
nion; though I make no doubt but that idolatry came insensi-
bly and by degrees, and that they who first introduced it, did not
carry the impiety to the height it afterwards arrived at; they had
no system of theology that was either well put together or well un-
derstood, but such an one as was neither the work of a wise nor
intelligent people. And therefore we find, that as they worship-
ped the heavenly host as God's ministers, and as mediators be-
tween him and them, so they did give them the name of gods;
[*Wisdom* xiii. 2, 3.] 'Being delighted with their beauty, they took
' them to be the gods which govern the world:' foolishly con-
cluding the kind influence of the heavenly bodies to be the infinite
goodness of the divine nature. Thus Plato [*Apud Euseb. Præp.*
Ev. l. i. c. 9. & l. iii. c. 2.] assures us of the first inhabitants of
Greece, that they had no other gods than the sun, moon, &c. and
Diodorus, [*Lib.* i. c. 1.] speaking of 'the first generation of men,'
who were supposed to be Egyptians, says, that 'contemplating
' the beauty of the superior world, and admiring with astonish-
' ment the frame and order of the universe, they judged that there
' were two chief goods that were eternal, that is to say, the sun
' and the moon, the first of which was called *Osiris*, and the other
' *Ifis*.'

"The worship of the heavenly bodies was, without doubt, the
first idolatry. 'There was neither good nor evil dæmons wor-

‘ the Chaldeans, faith the Lord, and upon the inhabitants
 ‘ of Babylon, and upon her princes, and upon her wife
 ‘ men.

‘ shipped by them,’ says Eusebius, speaking of the most ancient heathens. [Præp. Ev. l. i. c. 9.] . . . Thus we find Job, who is the ancientest author we have, [unless it may be the lxxxviiith and lxxxixth Psalms] vindicating himself from it; [Job xxxi. 26, 27.] ‘ If I beheld,’ says he, ‘ the sun when it shined, or the moon walking in brightness, and my heart has been secretly enticed, or my mouth has kissed my hand,’ (which was, as St. Jerom and Pliny tell us, the ancient way of paying worship and respect) . . . ‘ I should have denied the God that is above.’ And hence it is that the Egyptians when they came to corrupt their history with the false antiquity they affected, having defied the heavenly bodies, represented them as having reigned in their country before they were governed by heroes and kings. . . . There are a great many places in scripture where this idolatry is mentioned; I shall take notice but of one of them, [2. Kings xxiii. 5.] where the objects of this worship are particularly distinguished, ‘ They that burnt incense to the sun, and to the moon, and to the planets, [or constellations, as in the margin] and to all the host of heaven.— [A. YOUNG, on Idolatrous Corruptions, vol. i. p. 22—30.]

It is highly probable, however, that in different countries, and at various periods, idolatry originated from other causes. So in after times, mankind “having a false notion of gratitude for such as had founded commonwealths, led out colonies, rendered themselves famous by their actions, or by their useful inventions, gained a general love and esteem; they proceeded to rank them likewise in the number of their gods. The respect which was paid them while alive, followed them to their graves; and they were no sooner interred, than an extravagant esteem of their high qualities, conspiring with the people’s gratitude, and a gross ignorance of the divine nature, effected their deification. The Arabian writers [See Dr. Pocock’s notes on his specimen, Hist. Arab. p. 94.] are generally agreed that this was the original of their idolatry. And Diodorus tells us of the Egyptians, [L. i. c. 1.] that besides the heavenly gods, they say there ‘ are others that are terrestrial, who were begotten by them, and were originally mortal men, but by reason of their wisdom, and beneficence to all mankind, have obtained immortality: of which some have been kings of Egypt.’ Tully [De Nat. Deor.] and Pliny [L. ii. c. 7.] both of them assure us, that this was the ancient manner of rewarding such as had deserved well. And it . . . suited the ambition and vanity of princes, as well as the interest of subjects. . . . And when they lost their children, it was some comfort to them to see them ranked in the number of their gods. . . . Thus, [says the book of Wisdom, ch. xiv. 15.] ‘ A father afflicted with untimely mourning, when he has made
 ‘ an

' men.---A drought is upon her waters, and they shall be dried up; for it is *the land of graven images*, and they are mad upon their idols.' God calls Abraham out of this idolatrous country, to a great distance from it. And when he came there, he gave him no inheritance in it, no not so much as to set his foot on; but he remained a stranger and a sojourner, that he and his family might be kept separate from all the world. (v)

This

' an image of his child soon taken away, now honoured him as a god, who was then a dead man, and delivered to those who were under him, ceremonies and sacrifices.'—[Idol. Cor. vol. i. p. 73—75.]

"These two different objects of idolatrous worship, the host of heaven, and their dead princes and heroes, were generally confounded together. This proceeded from their giving the souls of the great personages they had consecrated and made their sovereign and celestial gods, the sun, moon, and stars for their habitation, in which they supposed them to dwell, as in so many stately palaces or temples. The believing the heavenly bodies to have intelligent and rational beings presiding in them, dissipated, as they thought, some absurdities attending their theology, and made it more reasonable than it would otherwise have been. Thus *Jamblicus*, [Sect. 1. c. 17.] in answer to those who objected to the divinity of the sun, moon, &c. because they were corporeal, says from the old books of the Egyptians, that they worshipped them indeed as visible gods, but that they were compounded of soul and body, and to be esteemed the seats of such celestial spirits as take care of human affairs. And the philosophers, Pythagoras, Plato, &c. who travelled into the east in search of knowledge, were not so absurd as to believe that the host of heaven were really and absolutely gods." [Idol. Cor. p. 107, 108.]

We might here add the origin of images and image worship, but lest we should be tedious, will reserve it for a future Note.

(v) *Abraham remained a STRANGER and a SOJOURNER.*] So the apostle, Heb. xi. 13, 14. And on this passage our author has elsewhere raised the following proposition; "*This life ought to be so spent by us, as to be only a journey towards heaven.*" Here our author observes among other things, "*That we ought not to rest in the world and its enjoyments, but should desire heaven.*" This our hearts should be chiefly upon and engaged about. We should 'seek first the kingdom of God.' He that is on a journey, seeks the place that he is journeying to. We ought above all things to desire a heavenly happiness: to go to heaven and there be with God; and dwell with Jesus Christ. If we are surrounded with

many.

This was a new thing: God had never taken such a method before. His church had not in this manner been separated

many outward enjoyments, and things that are very comfortable to us; if we are settled in families, and have those good friends and relations that are very desirable: if we have companions whose society is delightful to us: if we have children that are pleasant and hopeful, and in whom we see many promising qualifications: if we live by good neighbours; have much of the respect of others; have a good name; are generally beloved where we are known: and have comfortable and pleasant accommodations; yet we ought not to take our rest in these things. We should not be willing to have these things for our portion, but should seek a higher happiness in another world. We should not merely seek something else in addition to these things; but should be so far from resting in them, that we should chuse and desire to *leave* these things for heaven; to go to God and Christ there. We should not be willing to live here always, if we could, in the same strength and vigour of body and mind as when in youth, or in the midst of our days; and always enjoy the same pleasure, and dear friends, and other earthly comforts. We should chuse and desire to leave them all in God's due time, that we might go to heaven, and there have the enjoyment of God. We ought to possess them, enjoy and make use of them, with no other view or aim, but readily to quit them, whenever we are called to it, and to change them for heaven. And when we are called away from them, we should go cheerfully and willingly.

“He that is going a journey, is not wont to rest in what he meets with that is comfortable and pleasing on the road. If he passes along through pleasant places, flowery meadows, or shady groves, he does not take up his content in these things. He is content only to take a transient view of these pleasant objects as he goes along. He is not enticed by these fine appearances to put an end to his journey, and leave off the thought of proceeding. No, but his journey's end is in his mind; that is the great thing that he aims at. So if he meets with comfortable and pleasant accommodations on the road, at an inn; yet he does not rest there; he entertains no thoughts of settling there. He considers that these things are not his own, and that he is but a stranger; that *that* is not allotted for his home. And when he has refreshed himself, or tarried but for a night, he is for leaving these accommodations, and going forward, and getting onward towards his journey's end. And the thoughts of coming to his journey's end are not at all grievous to him. He does not desire to be travelling always and never come to his journey's end: the thoughts of that would be discouraging to him. But it is pleasant to him to think that so much of the way is gone, that he is now nearer home; and that

he

separated from the rest of the world till now ; but were wont to dwell with them, without any bar or fence to keep them separate ; the mischievous consequence of which had been found repeatedly. The effect *before the flood* of God's people living intermingled with the wicked world, without any remarkable wall of separation, was, that the sons of God joined in marriage with others, and thereby soon became infected, and the church was almost brought to nothing. The method that God then took was to drown the wicked world, and save the church in the ark. And now the world, *before Abraham* was called, was become corrupt again. But here God took another method. He did not destroy the world, and save Abraham, and his wife, and Lot in an ark ; but he calls these persons to go and live separate from the rest.

This was a new and a great thing, that God did toward the work of redemption. It was about the middle of the space of time between the fall of man and the coming of Christ ; about two thousand years before his incarnation. But by this calling of Abraham, the ancestor of Christ,

he shall presently be there ; and the toil and fatigue of his journey will be over.

“ So should we thus desire heaven so much more than the comforts and enjoyments of this life, that we should long to change these things for heaven. We should wait with an earnest desire for the time, when we shall arrive at our journey's end. The apostle mentions it as an encouraging, comfortable consideration to Christians, when they draw nigh their happiness. ‘ Now is our salvation nearer than when we believed.’ [Rom. xiii. 11.]

“ Our hearts ought to be loose to these things, as it is with a man that is on a journey. However comfortable enjoyments are, yet we ought to keep our hearts so loose from them, as cheerfully to part with them whenever God calls. ‘ But this I say, brethren, ‘ the time is short, it remaineth, that both they that have wives, ‘ be as though they had none ; and they that weep, as though they wept not ; and they that rejoice, as though they rejoiced not ; ‘ and they that buy, as though they possessed not ; and they that ‘ use this world, as not abusing it ; for the fashion of this world ‘ passeth away.’ [1. Cor. vii. 29, 30.]

“ We ought to look upon these things, as only lent to us for a little while, to serve a present turn ; but we should set our hearts on heaven as our inheritance for ever.” [Pref. EDWARD'S Posth. Sermon. p. 371.]

Christ, a foundation was laid for the upholding the church in the world, till Christ should come. For the world having become idolatrous, there was a necessity that the seed of the woman should be thus separated from the idolatrous world in order thereunto.

It was also needful that there should be a particular nation separated from the rest of the world, to receive the types and prophecies that were to be given of Christ, to prepare the way for his coming: that *to* them might be committed the oracles of God; that *by* them the history of God's great work of creation and providence might be preserved; that so Christ might be born of this nation; and from hence the light of the gospel shine forth to the rest of the world. These ends could not well be obtained, if God's people, through all these two thousand years, had lived intermixed with the heathen world. So that this calling of Abraham may be looked upon as a kind of a new foundation laid for the visible church of God, in a more distinct and regular state, to be built on this foundation from henceforward, till Christ should actually come, and then through him to be propagated to all nations. So that Abraham being the person in whom this foundation is laid, is represented in scripture as though he were the father of all the church, the father of all them that believe; as it were a root whence the visible church rose as a tree distinct from all others; of which tree Christ was the branch of righteousness; and from which, after Christ came, the natural branches were broken off, and the Gentiles were grafted in. So that Abraham still remains (through Christ) the father of the church. It is the same tree which from that small beginning in Abraham's time, has in these days of the gospel spread its branches over a great part of the earth, and will fill the whole in due time, and at the end of the world be transplanted from an earthly soil into the Paradise of God.

2. There accompanied this a more particular and full revelation and confirmation of the covenant of grace than ever before had been. There were before this two particular

ticular and solemn editions or confirmations of this covenant; one whereby it was revealed to our first parents, soon after the fall; the other whereby God solemnly renewed the same covenant with Noah and his family soon after the flood; and now a third, at the calling of Abraham, which being much nearer the time of the coming of Christ than either of the former, it was much more full and particular. It was now revealed, not only that Christ should come, but that he should be Abraham's seed; and that all the families of the earth should be blessed in him. God repeatedly promised this to Abraham. First, when he first called him, [Gen. xii. 2.] 'And I will make of thee a great nation, and I will bless thee, and make thy name great: and thou shalt be a blessing.' The same promise was renewed after he came into the land of Canaan, [chap. xiii. 14, &c.] Again after Abraham returned from the slaughter of the kings, [chap. xv. 5, 6.] And a fourth time, after his offering up Isaac, [ch. xxii. 16, 17, 18.]

In this renewal of the covenant of grace with Abraham, several particulars concerning it were revealed more fully than before; not only that Christ was to be of Abraham's seed; but also, the calling of the Gentiles, and the bringing all nations into the church, that all the families of the earth might be blessed, was now made known. And the great condition of the covenant of grace, which is faith, was now more fully revealed. [Gen. xv. 5, 6.] 'And he said unto him, So shall thy seed be. And Abraham believed God, and it was counted unto him for righteousness.' Which is much taken notice of in the New Testament, and from thence Abraham was called 'the father of them that believe.' [Rom. iv. 2---11.]

And as there was now a farther revelation of the covenant of grace, so there was a farther confirmation of it by seals and pledges, than ever had been before; as, particularly, God did now institute a certain sacrament, to be a standing seal of this covenant in the visible church, till Christ should come, viz. circumcision. Circumcision was a seal of this covenant of grace, as appears by

its first institution, in the xviiith chapter of Genesis. (w)
 It there appears to be a seal of that covenant by which
 God

(w) GOD NOW *instituted circumcision.*] “This was the first institution of circumcision, and it was an institution of God, and not of man. Indeed *Herodotus* says, that ‘the Colchi, Egyptians and Ethiopians only of all men circumcised from the beginning; and the Phœnicians and Syrians, which are in Palestine, learnt it of the Egyptians, as they themselves confess.’ So *Diodorus Siculus* speaks of circumcision as an Egyptian rite, and says there are some who make the nation of the Colchi, and of the Jews, to come from the Egyptians; hence he observes, that with these nations there is an ancient tradition to circumcise their new-born infants, which rite was derived from the Egyptians: but as the original of the Jewish nation is mistaken, so likewise the original of this rite. And they may as well be thought to be mistaken in the one as in the other. Those in Palestine that were circumcised were the Jews only, as *Josephus* observes; but they did not learn this rite from the Egyptians, nor do they ever confess it, but on the contrary suggest, that the Egyptians learnt it from them in the times of Joseph; for their principal lexicographer says, the Egyptians were circumcised in the times of Joseph, and when Joseph died they drew over the foreskin of the flesh. The Colchi indeed, who were a colony of the Egyptians, might learn it from them; And so the Ethiopians, who were their neighbours likewise, and agreed with them in many things. *Artapanus*, an heathen writer, says indeed, that the Ethiopians, though enemies, had such a regard for Moses, that they learned from him the rite of circumcision; and not only they, but all the priests, that is, in Egypt; and indeed the Egyptian priests only, and not the people, were circumcised. It is not very difficult to account for it, how other nations besides the Jews should receive circumcision, which was first enjoined Abraham and his seed; the Ishmaelites had it from Ishmael the Son of Abraham; from them the old Arabs; from the Arabs, the Saracens; and from the Saracens, the Turks to this day: other Arabian nations, as the Midianites, and others, had it from the sons of Abraham by Keturah; and perhaps the Egyptians and Ethiopians from them, if the former had it not from the Israelites; and the Edomites had it from Edom or Esau, the son of Isaac, the son of Abraham; so that all originally had it from Abraham, and he by a divine command. It is not so much to be wondered at, that *Herodotus* and *Diodorus Siculus*, men either imposed upon by the Egyptian priests, as the former, or wrote in favour of that nation, as the latter, and wholly ignorant of divine revelation, should assert what they have done; but that Christian writers, who have the advantage of divine revelation, and have read the history of the Bible, such as *Marsbam*, *Spencer*, and *Le Clerc*, should incline to the same sentiment, is amazing; and especially

God promised to make Abraham a father of many nations, compare the 5th with the 9th and 10th verses. And we are expressly taught, that it was a seal of the righteousness of faith, [Rom iv. 11.] Speaking of Abraham, the apostle says, 'He received the sign of circumcision, a seal of the righteousness of faith.' And this sacrament chiefly distinguished Abraham's seed from the world, and kept up a separation between them more than any other particular observance whatever.

And besides this, there were other occasional seals, and confirmations, that Abraham had of this covenant; as, particularly, (1.) God gave Abraham a remarkable pledge of the fulfilment of the promise he had made him, in his victory over Chedorlaomer and the kings that were with him. Chedorlaomer seems to have reigned over a great part of the world at that day: and though he had his seat at Elam, which was not much if any thing short of a thousand miles from the land of Canaan, yet he extended his empire so as to reign over many parts of that land, as appears by chap. xiv. 4---7. It is supposed by learned men, that he was a king of the Assyrian empire, which had been begun by Nimrod at Babel.* And as it was the honour of kings in those days to build new cities to be made the seats of empire, [Gen. x. 10---12.] so it is conjectured, that he had built him a city in Elam, and made that his seat; and that the other kings, who came with him, were his deputies in the several cities and countries where they reigned. But yet as mighty an empire as

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cially when our blessed Lord has expressly said, that circumcision is of the fathers, [Johu vii. 22.] Abraham, Isaac, and Jacob; first given to them, and practised by them. Even *Theodotus*, an heathen writer, agrees with this sacred testimony of Moses, when speaking of the circumcision of Shechem, in the times of Jacob, he traces this rite to its original, and observes, that when Abraham was brought out of his own country, he was ordered *from heaven* to circumcise every man in his house. It may indeed seem strange how it should obtain in the islands of the West Indies, as in *Jucatan*, *Sancta Crux*, and others, where the Spaniards found in the beginning of the sixteenth century those isles inhabited by idolaters, who were circumcised." [GILL on Gen. xvii. 10.]

* See *Shuckford's Connex.* vol. ii. b. 6.

he had, and as great an army as he now came with, Abraham, only with his trained servants that were born in his own house, conquered and subdued them all. This victory he received of God as a pledge of the victory that Christ, his seed, should obtain over the nations of the earth, whereby he should possess the gates of his enemies. It is plainly spoken of as such in the xliii Isaiah. In that chapter is foretold the future glorious victory the church shall obtain over the nations of the world; as you may see in verses 1, 10, 15, &c. But in verses 2, and 3, this victory of Abraham is spoken of as a pledge and earnest of the victory of the church. ‘ Who raised
 ‘ up the righteous man from the east, called him to his
 ‘ foot, gave the nations before him, and made him rule
 ‘ over kings? He gave them as the dust to the sword, and
 ‘ as driven stubble to his bow. He pursued them, and
 ‘ passed safely; even by the way that he had not gone
 ‘ with his feet.’ (x)

(2.) Another remarkable confirmation Abraham received of the covenant of grace, was when he returned from the slaughter of the kings; when Melchisedec the king of Salem, the priest of the most high God, that great type of Christ, met him, and blessed him, and brought forth bread and wine. (y) The bread and wine signi-

(x) *The righteous man from the east.*] Some explain this of Abraham, others of Cyrus; “ I rather think (says an eminent prelate) that the *former* is meant, because the character of the righteous man agrees better with Abraham than with Cyrus. Besides, immediately after the description of the success given by God to Abraham and his posterity, (who, I presume, are to be taken into the account) the idolaters are introduced, as greatly alarmed at this event. Abraham was called out of the east; and his posterity were introduced into the land of Canaan, in order to destroy the idolaters of that country; and they were established there on purpose to stand as a barrier against idolatry then prevailing, and threatening to over-run the whole face of the earth. Cyrus, though not properly an idolater, or worshipper of images, yet had nothing in his character to cause such an alarm among the idolaters,” ver. 5—7.—[Bp. LOWTH on ver. 2.]

(y) MELCHISEDEC, *priest of the most high God.*] Many and opposite have been the opinions, both of Jewish and Christian writers,

signifieth the same blessings of the covenant of grace, that the bread and wine does in the sacrament of the Lord's supper.

writers, on this extraordinary character; but we shall only recite the three principal:

1. Most of the Jews, and many very learned Christians, understand it of SHEM, who it should seem by the sacred chronology, was still living.—But to this it has been replied, that Melchisedec was not of that family, 'His descent is not counted from them;' [Heb. vii. 6.]—nor could Shem be said to be 'without father and 'mother,' [Heb. vii. 3.] when we have his genealogy from Adam—nor could Levi be said with any more propriety to *pay* tithes in Abraham, than to *receive* them in Shem, since he was as truly in the loins of Shem, as in those of Abraham—not to say, that Abraham could hardly be said to sojourn there, 'as in a strange country,' if his ancestor Shem were king of it.

2. Many expositors, to avoid these difficulties, have supposed that Melchisedec and Christ were the same person, and that this appearance must be accounted for in the same manner as several others under the Old Testament.—But the apostle seems evidently to distinguish the persons, in making the former a type of the latter, [Heb. vii. throughout] and in asserting [ver. 6.] that Christ was a priest 'after the order of Melchisedec.'

3. We therefore think it safest, with our author, and many other very respectable divines, to understand the passage literally, of a great prince, perhaps a descendant of Canaan, who reigned in Salem, [not Jerusalem, as some think, but rather a town in the neighbourhood of Sodom, perhaps the same called Shalem, in Gen. xxxiii. 18.—See GILL on Gen. xiv. 18.] and who was both a king and priest, as was not unusual under the patriarchal dispensation; and yet more distinguished by his piety than his rank.

'Now' saith the apostle, [Heb. vii. 1—5.] 'consider how great 'this man was,'—'for this Melchisedec [was] king of Salem, '[and] priest of the most high God . . . Without father, without 'mother, without descent, having neither beginning of days nor 'end of life, but made like unto the Son of God, [who] abideth 'a priest for ever;' *i. e.* "Of whose father, mother, or pedigree, there is no mention . . . (which notes him to be no priest by descent, as the Levitical priests were, and accordingly their genealogies were preserved exactly) as neither of his birth nor death . . . and so stands in the story as a kind of immortal priest without any successor . . . (perhaps the last priest of the true God in Phœnicia) this Melchisedec, I say, was in all this an emblem of Christ . . . the King of Righteousness, and Prince of Peace." [HAMMOND in loc. See also *Doddridge*.]

The fact seems to be, that Melchisedec is in the history introduced in so abrupt and august a manner, that he might be the more suitable type, and in many respects prefigure our Lord Jesus Christ,

supper. So that as Abraham had a seal of the covenant in circumcision that was equivalent to baptism, so now he had a seal of it equivalent to the Lord's supper. And Melchisedec's coming to meet him with such a seal of the covenant of grace, on the occasion of this victory, evinces that it was a pledge of God's fulfilment of the same covenant; for that is the mercy which Melchisedec takes notice of. [Gen. xiv. 19, 20.]

(3.) Another was, the vision that he had in the deep sleep that fell upon Abraham, of the smoking furnace and burning lamp, that passed between the parts of the sacrifice, [Gen. xv.] (z) That sacrifice, as all sacrifices do, signi-

Christ, of whom these things were true, in a sense far more grand and important.—Infinite Redeemer! How numberless are the rays of glory that form thy mediatorial crown! How are all the excellencies of the most illustrious characters blended to shadow thy superior dignity! [U. S.]

(z) *The vision of the smoking furnace.*] “The order and form of Abram's sacrifice described in the ninth and tenth verses is a full illustration of the meaning of the words; ‘And he said unto him, Take me a heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle dove and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.’ And ‘the Lord made a covenant,’ *i. e.* he cut asunder or divided a purifying victim. [See Note (o) p. 109.] Abram according to God's command took an heifer, a she goat, and a ram, each of three years old, slew them; divided each into equal parts; placed the separated limbs opposite to each other, leaving a passage between; passed between the parts himself, according to the custom of the sacrifice; and when the sun was down, that the appearance might be more visible and striking, the *shechinah*, or visible token of God's presence, passed also between the divided limbs of the victims, as a smoking furnace, and a burning lamp; the final ratification of this new treaty between God and Abram; whereby God graciously became bound to give Abram a son of his own bowels, who should become the father of a great nation, and the progenitor, after the flesh, of the great Saviour and deliverer of the human race; and Abram on his part bound himself to a firm reliance upon all God's promises, and cheerful obedience to all his commands. Such were the awful solemnities of this important transaction. . . . They were evidently of divine institution, for God honoured them with his presence,

signified the sacrifice of Christ. The smoking furnace that passed through the midst of that sacrifice signified the

sence, approbation, and acceptance: they apparently had been long in use before this period, for Abram, without any particular instruction, prepares and performs the sacrifice; and they certainly continued long in the church of God after this: for we find the practice as far down as the times of Jeremiah, that is, about the period of the dissolution of the Jewish monarchy. The passage strikingly illustrates and supports the history of Abram's covenant and sacrifice. [Jer. xxxiv. 18—20.] 'And ' I will give the men that have transgressed my covenant, which ' have not performed the words of the covenant which they had ' made before me, when they cut the calf in twain, and passed between the parts thereof, the princes of Judah, and the princes of ' Jerusalem, the eunuchs, and the priests, and all the people of ' the land, which passeth between the parts of the calf; I will even ' give them into the hand of their enemies, and into the hand of ' them that seek their life; and their dead bodies shall be for meat ' unto the fowls of the heaven, and the beasts of the earth.' Now the expressions here employed, of ' polluting God's name, transgressing his covenant, and not performing it,' [see the preceding context,] and the threatened punishment of this violation, ' their ' dead bodies shall be for meat unto the fowls of the heaven, and ' to the beasts of the earth,' explain to us in some measure, the meaning of those solemn ceremonies with which covenants were executed. And here surely it is not unlawful to employ the lights which are thrown on this subject, by the practice of the Gentile nations, and the writings of profane authors. From them we learn, that on such occasions the custom was, that the contracting party or parties, having passed between the divided limbs of the sacrifice, and expressed their full assent to the stipulated terms of the agreement or covenant, in solemn words, pronounced with an audible voice, imprecated upon themselves a bitter curse, if they ever should break it. ' As I strike down this heifer, or ram, so ' may God strike me with death, if I transgress my word and oath.' ' As the limbs of this animal are divided asunder, so may my body ' be torn in pieces, if I prove perfidious.' To give one instance of many, from the two nations alluded to. The Greeks and the Trojans, according to Homer, having agreed to determine the great quarrel between them, by the issue of a single combat between the two rivals, Meucles and Paris, the terms being solemnly adjusted and consented to on both sides, the ratification of the covenant is thus described, [Iliad, lib. iii. 268.] ' The Grecian ' prince drew the sacred knife, cut off a lock of wool from each of ' the heads of the devoted lambs, which being distributed among ' the princes of the contending parties, he thus, with hands lifted ' and in a loud voice prayed,

' O first

the sufferings of Christ; but the burning lamp that followed, which shone with a clear bright light, signifies the glory

‘ O first and greatest Pow’r! whom all obey,
 ‘ Who high on Ida’s holy mountain sway,
 ‘ Eternal Jove! and you bright orb that roll
 ‘ From east to west, and view from pole to pole;
 ‘ Thou mother earth! and all ye living floods!
 ‘ Infernal furies, and Tartarean gods,
 ‘ Who rule the dead, and horrid woes prepare
 ‘ For perjur’d kings, and all who falsely swear!
 ‘ Hear and be witness. If, [POPE.]

“ Then, having repeated the words of it [the covenant] in the audience of all, he cleft asunder the heads of the consecrated lambs, placed their palpitating limbs opposite to each other on the ground, poured sacred wine upon them, and again prayed, or rather imprecated:

‘ Hear, mighty Jove! and hear, ye gods on high!
 ‘ And may their blood, who first the league confound,
 ‘ Shed like this wine, distain the thirsty ground:
 ‘ May all their consorts serve promiscuous lust,
 ‘ And all their race be scattered as the dust!’ [POPE.]

“ Thus when it was agreed to settle the contest for empire between Rome and Alba by the combat of three youths, brothers, on either side; after the interposition of ceremonies similar to those which have been described, the Roman priest who presided, addressed a prayer to heaven to this effect; ‘ Hear, Father Jupiter, ‘ hear, Prince of Alba, and ye whole Alban nation. Whatever ‘ has been read from that waxen tablet, from first to last, according ‘ to the plain meaning of the words, without any reservation what- ‘ ever, the Roman people engage to stand to, and will not be the ‘ first to violate. If with a fraudulent intention, and by an act of ‘ the state, they shall first transgress, that very day, O Jupiter, strike ‘ the Roman people, as I to-day shall strike this hog, and so much ‘ the more heavily, as you are more mighty and more powerful ‘ than me.’ And having thus spoken, with a sharp flint, he dashed out the brains of the animal.

“ Thus in the three most illustrious nations that ever existed, we find the origin of their greatness, in similar ceremonies; empire founded in religion, and good faith secured by the sanction of solemn sacred rites. And is it not pleasing to find the living and true God, as in respect of majesty and dignity, so in priority of time, taking the lead in all that is great and venerable among men? We find Moses, the prince of sacred writers, describing a religious sacrifice, performed by Abram one thousand nine hundred and thirteen years before Christ, which the prince of heathen poets so exactly describes as the practice of his own country upwards of

glory that followed Christ's sufferings, and was procured by them.

(4.) Another pledge that God gave Abraham of the fulfilment of the covenant of grace, was his gift of that child of whom Christ was to come, in his old age. This is spoken of as such in scripture; Heb. xi. 11, 12. and also Rom. iv. 18, &c.

(5.) Again, in his delivering Isaac, after he was laid upon the wood of the sacrifice to be slain, (A) God gave Abraham

one thousand years later: and which the great Roman historian relates as in use among his countrymen, in the time of Tullus Hostilius, the third king of Rome, before Christ about six hundred and sixty-eight years." [HUNTER'S Sac. Biogr. vol. i. lec. xiii.]

(A) *Isaac laid upon the wood . . . to be SLAIN.*] "Abraham (says Mr. HERVEY) was an eminent and distinguished servant of the Most High God. Favoured with peculiar manifestations of the divine will, and dignified with the honourable title of his Maker's friend. Yet even this man is harrassed with a long succession of troubles; and, which was reckoned in those ages the most deplorable calamity, goes childless. Long he waits, worshipping God with the most patient resignation. At length, an oracle from the Lord gives him . . . assurance of a son. Joyfully he receives the promise, and rests in humble expectation of its accomplishment. . . . At last the *handmaid* becomes pregnant. But . . . this is the son of the bondwoman, not of the free.

"How afflicting the case of this excellent person! His kinsfolk and acquaintance see their olive branches flourishing round about their tables. Even his ungodly neighbours have children at their desire, and leave the residue of their substance for their babes. But *Abraham*, the worshipper of Jehovah, the favourite of heaven—this Abraham is destitute of an heir, to support his name, to propagate his family, or to inherit the blessing. . . God is pleased to renew the grant, and assure him more explicitly, that *Sarah* shall have a son. But this notice comes at a very late period in life; when Sarah is advanced in years, and too old, according to the course of nature, to conceive. However, the pious patriarch 'staggars not through unbelief; but hopes even against hope.' [Rom. iv. 18—20.]

"At last, the gift, so earnestly desired, is vouchsafed. Sarah has a *child*—a *son*—an *Isaac*. One who should be a source of consolation and delight to his parents; 'should fill their mouth with laughter, and their tongue with joy.' With tender care, doubtless, this pleasant plant is reared. Many prayers are put up, for his long life and great happiness. The fond parents watch over

Abraham another confirmation of his faith in the promise
 wife

him, as over the apple of their own eye. Their life is bound up in the life of the lad. He grows in grace, as he grows in stature. . . . Now, methinks, we are ready to congratulate the happy Sire; and flatter ourselves, that his tribulations have an end. . . . But 'let not him that girdeth on his harness, boast himself, as he 'that putteth it off.' Our warfare on earth is never accomplished, till we bow our head, and give up the ghost. The sharpest, the severest trial is still behind.

"*Abraham*; says God—Abraham knows the voice. It is the voice of condescending goodness. He had often heard it with a rapture of delight. Instantly he replies, 'Here I am. Speak, Lord; for thy servant is all attention.' Hoping, no doubt, to receive some fresh manifestation of the divine good-will to himself and his family; or some new discovery of the method, in which the divine Wisdom would accomplish the promises—'I will multiply thy seed—I will make thy seed as the dust of the earth.—' In thy seed shall all the families of the earth be blessed.'

"Take thy son; adds God. And might not Abraham reasonably expect, that, since his son was arrived to years of maturity, he should be directed now to settle him in the world with honour and advantage? . . . He is commanded, not barely to take his *son*, but his *only* son; his son *Isaac*, whom he *loved*. . . Must not such an introduction, so remarkably endearing, heighten his expectation of some signal mercy to be conferred on the beloved youth? And would it not render the blessing . . . more than doubly welcome?

"Was he not then startled? Was he not horribly amazed? When, instead of some renewed expression of the Divine favour, he received the following orders: 'Take now thy son, thy only son, Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering, upon one of the mountains which I will tell thee of.' Was ever description so affecting, or message so alarming! . . . Every word in this injunction softens and entenders the parent's heart, and at the same time sharpens the arrow, that must pierce it through and through.

"Abraham, take thy son,"—Who, but Abraham, could have forborn remonstrating and pleading on such an occasion?—Ananias, being charged with a commission to Saul the persecutor, takes upon him to argue the case with his Almighty SOVEREIGN.—'Lord, I have heard by many concerning this man, how much evil he hath done to thy saints at Jerusalem; and here he hath authority from the chief priests to bind all that call upon thy name.' [Acts ix. 13, 14.] Thus Ananias. With how much greater appearance of reason might Abraham have replied?

'Lord, have I not already left my country; left my kindred, and, at thy command, left my father's house? And wilt thou
 'now

wise that God had made of Christ, that he should be of Isaac's

' now bereave me of my child? Must I part, not with some admired folly or darling vanity, but with the most worthy object of a rational affection; indeed with my only remaining consolation?—Shall I be deprived of my child, almost as soon as I have received him? Didst thou give him only to tantalize thy servant? Remember, gracious God! the name he bears. How shall he answer its cheering import? How shall he be a source of satisfaction to his parents, or the father of many nations, if thou takest him away in his unmarried state, and the very prime of his years?

' If sin lies at the door, let me expiate the guilt. Let thousands of rams, let every bullock in my stalls bleed at thy altar. My wealth, most mighty Lord, and all my goods, are nothing in comparison of my Isaac. Command me to be stripped of my possessions; command me to roam as a fugitive and a vagabond in the earth, and I will bless thy holy name. Only let my child, my dear child, be spared.

' Or, if nothing will appease thy indignation but human blood, let *my death* be the sacrifice; upon me be the vengeance. I am old and grey-headed. The best of my days are past, and the best of my services done. If this tottering wall tumbles, there will be little, or no cause for regret. But, if the pillar of my house, and the support of my family—if *he* be snatched from me, what good will my life do me? '*O my Son! my Son! would God I might die for thee.*' [2 Sam. xviii. 33.]

' If it must be a blooming youth, in the flower of his days, be pleased, most merciful God, to select the victim from some fruitful family. There are those, who abound in Children. Children are multiplied unto them; and though many were removed, yet would their table be full. There are those, who have flocks and herds; whereas, I have only this one little lamb; the very solace of my soul, and the stay of my declining years. And shall this be taken away, while all *these* are left? [2 Sam. xii. 3.]

' Yet, if he *must* die, and there is no remedy; may he not at least expire by a natural dissolution? May not some common distemper unloose the cords of life, and lay him down gently in the tomb? May not his fond mother and myself seal his closing eyes, and soften his dying pangs by our tender offices?

No, Abraham. Thy son must be slaughtered on the altar. . . . The sacrificing knife, and not any common disease, shall bring him to his end. . . . It is the Lord's will, that he be cut in pieces; consumed to ashes; and made a burnt offering. . . . 'But if all must be executed; God forbid, that I should behold the dismal tragedy! . . . O! let it be far, far from the sight of these eyes!'

Isaac's posterity; and was a representation of the resurrection

“ Even this mitigation cannot be granted. Thou, Abraham, must see him slain.—Nay; *thou* must be the executioner of thy Isaac. Is not the wretched father stunned and thunderstruck? . . .

“ Nature recoils at the very thought! How then can the best of fathers perform the deed?—How shall he answer it to the wife of his bosom, the mother of the lovely youth? . . . Will she not have reason to reproach Abraham, and say in the anguish of her spirit, ‘ A bloody husband hast thou been to me.—[Exod. iv. 25.] How can he justify it to the *world*? They will never be persuaded that the God of goodness can delight in cruelty, or authorize so horrid an action. . . . Might not thousands of such considerations crowd into his thoughts, and rack his very soul?

“ But God is unchangeable. Positive is his word, and must be obeyed. Obeyed immediately too. Take *now* thy son. The Lord's command requireth speed. . . . This the patriarch knew. Therefore he waits not for a second injunction. He consults not with flesh and blood. . . . But, without a murmuring word, without a moment's delay, sets forward on his journey.

“ And canst thou, Abraham, canst thou persist in thy purpose? . . . Is not this child the heir of the promises, both temporal, and spiritual, and eternal?—Is not the great Messiah, whose day thou hast so passionately desired to see; whose person is the hope of all the ends of the earth; is not that great Messiah to spring from his loins? From *his* loins, whom thou art about to kill;—The blessing, thou knowest, is appropriated to him. The grand entail is settled upon him—upon *Isaac* by name—upon Isaac *alone*, if he perish, all is lost.—Canst thou, then, at one blow, destroy the life of thy son; sacrifice all thy earthly joys; and cut off the hopes of the whole world?—Will none of these considerations discourage, dissuade, deter thee?

“ Most triumphant faith indeed! deservedly art thou styled, The Father of the Faithful. Thy faith is stronger than all the ties of affection; stronger than all the pleas of nature; stronger than all the terrors of death—of a death, in its circumstances and in its consequences, incomparably more dreadful than thy own.

“ Now must he travel during three tedious, and, one would think, most melancholy days. . . . ‘ On the third day, Abraham ‘ lift up his eyes, and saw the place afar off!’—Doleful sight! . . . Does not the prospect alarm all his tender passions? No, it only awakens his circumspection. The servants are commanded to advance no farther. . . . He himself, with the fire and the knife in his hands; and his son, with the burden of wood on his shoulders, went both of them together.—Who does not pity the dear devoted youth, toiling under that load which must soon reek with his blood, and soon reduce him to ashes?—Mean while the intended victim, wondering to see all these preparations made, and no proper animal

rection of Christ; [see Heb. xi. 17--19.] And because this was given as a confirmation of the covenant of grace, therefore

mal near, asks this pertinent question; 'My father, behold the fire and the wood! but where is the lamb for a burnt-offering?' Nothing could be more tender and moving than this speech; which discovered such a knowledge of religion, and such a concern for its duties. Will not this rouse the father's anguish, and shake his determination? How can he be the death of so much innocence, and so much piety?

"Faith overcomes all difficulties. Unmoved and inflexible the Patriarch replies, 'God will provide himself a lamb for a burnt-offering, my son.' He hides the awful tidings from the inquisitive youth, lest they should be too heavy and afflictive for him to bear. . . .

'And they came to the place which God had told him of.'—'Tis a mountain. Far from the resort of men. A doleful solitude indeed! . . . 'Abraham builds an altar there' . . . and . . . that every thing may be transacted with the utmost decorum, he lays the wood in order. . . .

"Every thing is now ready for the most astonishing and dreadful act of obedience that men or angels ever beheld. And now Abraham discloses the startling secret—'Didst thou inquire concerning the lamb? Thou thyself, my dear child, art the lamb provided for the burnt-offering. Be not amazed. Let not thy heart fail. The God who bestowed thee on my longing desires, is pleased to require thee again at my hand—the Lord gave, and the Lord taketh away; let us both adore the name of the Lord. Let us confide in his promised goodness, and unanimously profess, 'Though he slay me, yet will I trust in him.'"

"It does not appear that the amiable youth resisted or gainfayed. He had strength enough to oppose, and speed enough to escape, the attempts of an aged father. [According to Josephus, Isaac was, when he submitted himself to the slaughter, about twenty-five years old.] Either, or both of which, the law of self-preservation might seem to dictate, and the light of reason to justify. But Isaac knew that his father was a prophet. In this prophetic character, he sees and acknowledges the warrant of heaven; and since his Creator calls, he is content to go. . . .

"Nevertheless, that the work of destiny may be sure, and no one particular relating to a sacrifice omitted, Abraham binds Isaac his son . . . Having bound him—surprising resolution!—bound him for the sword and for the flame, he lays him upon the altar on the wood.—There, now, lies Isaac; the dear, the dutiful, the religious Isaac! Abraham's joy; Sarah's delight; the heir of the promises! There he lies, all meek and resigned, expecting, every moment, the stroke of death to fall . . . See! the father

therefore God renewed that covenant with Abraham on this occasion. Gen. xxii. 15, &c. (B)

Thus

father . . . ‘stretches forth his hand;’ he lifts the sharpened steel; and determined to finish at a blow, is even now aiming—when—rejoice, O ye worshippers of a gracious God! . . . the Angel of the covenant speaks from heaven, and withholds the Patriarch’s hand, in the very act to strike. God, who only intended to manifest his faith, and make it honourable, bids him do no harm to the lad. Yea, God applauds his obedience, and substitutes another sacrifice in Isaac’s stead; renews his covenant with the father, and not only relieves the life of the son, but promises him a numerous and illustrious issue—Promises to make him the progenitor of the Messiah, and thereby a blessing to all the nations of the earth. [Ther. and Asp. vol. iii. lett. 2.]

(B) *Isaac was a TYPE of Christ, raised from the dead.* “So saith the apostle, [Heb. xi. 19.] Abraham received his son Isaac from the dead ‘in a figure,’ [και εν παραβολη] ‘even in a *parable*,’ type, or mystical representation. [See WOLFIUS, Curæ Philolog. vol. iv. p. 762. & Com. Heb. ix. 5.] A farther illustration of this may be taken from the history of this event in Genesis [xxii. 14.] where Abraham calls the name of the place where he attempted to offer his son, *Jehovah Jireh*. One thing must be premised, that the Hebrew word there used, if we waive the authority of the points, may be taken either actively or passively. Abraham, when his son had inquired for the burnt-offering, replied, ‘God will provide himself,’ or rather will *see, look out*, for himself a burnt-offering—Now, in ver. 14, Abraham uses the same word, and God having wonderfully provided a burnt-offering, instead of Isaac, he names the place as it should seem with a reference both to this event, and a future one represented by it, ‘The Lord will see,’ as our translators render it in the margin; *i. e.* will provide for his people, in whatever straight they may be, as he had done for Abraham in this fore trial. So it is said to this day, is become a proverb, ‘In the mount the Lord will see;’ the same word as before. But the words may be taken passively; ‘The Lord will appear,’ *i. e.* visibly, he will be seen. Thus Isaac inquiring for the sacrifice, Abraham replies, ‘God will appear for it,’ *i. e.* to point it out in such a manner as shall leave us in no doubt or difficulty to seek it—Then he calls the name of the place ‘The Lord will appear,’ or be seen; and from this a tradition arose, that in *that* mount the Lord would appear, (or be seen) which had the most literal and exact accomplishment in Solomon’s temple being erected, and afterwards the Son of God crucified thereon. Taken either way, the words are beautifully significant; and as they run uniformly ambiguous, we conceive ourselves warranted to include both senses, though we may not be able to prove
that

Thus you see how much more fully the covenant of grace was revealed and confirmed in Abraham's time than it had been before; by means of which Abraham seems to have had a clearer understanding and sight of Christ, the great Redeemer, and the future things that were to be accomplished by him, than any of the saints preceding him; and therefore Christ informs us, that 'Abraham rejoiced to see his day, and he saw it, and was glad.' [John viii. 56.] So great an advance did it please God now to make in this building, which he had been carrying on from the beginning of the world.

3. The next thing that I would take notice of here, is God's preserving the patriarchs so long in the midst of the wicked inhabitants of Canaan, and from all other enemies. The patriarchs Abraham, Isaac, and Jacob, were those of whom Christ was to proceed; and they were now separated from the world, that in them the church might be upheld: therefore, in preserving them, the great design of redemption was carried on. He preserved

that Abraham so intended them; since often things were spoken by a prophetic spirit, which even the speaker did not at the time fully understand. [See John xi. 51.] Thus explained, the words will afford the following remarks:

1. That the same truths which are now taught us in plain literal terms, were formerly revealed to the Old Testament believers in figures and types. Thus were they enabled to look forward to a promised Redeemer by the same faith with which we view him already come and crucified.

2. There is a close connection between the works of Providence and Redemption. The one often (as our author has in many instances shewn) prefiguring the other. Isaac must have been in Abraham's view as dead, and he probably entertained no hope of his being saved by a resurrection; and this event was carried to the last extremity, not merely for the trial of Abraham's faith, but also to be the fitter type of Christ raised from the dead. Let us learn to view every providence in this connection, as subordinate to the great ends of redemption: and rest assured, that since God has provided a sacrifice in the person of 'his own son,' he will 'with him also freely give us all things.' [Rom. viii. 32.]

3. What strong consolation may a believer derive from this history to confirm and animate his faith? Though the Lord should suffer us to be tried to the utmost, yet in the point of extremity he will appear and save."

served them, and kept the inhabitants of the land where they sojourned from destroying them; which was a remarkable dispensation of Providence: for the inhabitants of the land were at that day exceedingly wicked, though they grew more wicked afterwards. This appears by Gen. xv. 16. ‘In the fourth generation they shall come hither again; for the iniquity of the Canaanites is not yet full:’ as much as to say, Though it be very great, it is not yet full. And their great wickedness also appears by Abraham and Isaac’s aversion to their children marrying any of the daughters of the land. Abraham, when he was old, could not be content till he had made his servant swear that he would not take a wife for his son of the daughters of the land. And Isaac and Rebecca were content to send away Jacob to so great a distance as Padan-Aram, to take him a wife thence. And when Esau married some of the daughters of the land, we are told, that they were a grief of mind to Isaac and Rebecca. [Gen. xxvi. 35.]

Another argument of their great wickedness, was the instances we have in Sodom and Gomorrah, Admah and Zeboim, which were some of the cities of Canaan though *they* were probably more eminently wicked.

And they being thus wicked, were likely to have the most bitter enmity against these holy men; agreeable to what was declared at first, ‘I will put enmity between thee and the woman, and between thy seed and her seed.’ Their holy lives were a continual condemnation of their wickedness. And besides, it could not be otherwise, but that they must be much in reproving their wickedness, as we find Lot was in Sodom; who, we are told, vexed his righteous soul with their unlawful deeds, and was a preacher of righteousness to them.

And they were the more exposed to them, being strangers and sojourners in the land, and having no inheritance there as yet. Men are more apt to find fault with strangers, and to be irritated by any thing in them, as they were with Lot in Sodom. He very gently reprov’d their wickedness; and they say upon it, ‘This fellow came in

to sojourn, and he will needs be a ruler and a judge; and threatened what they would do to him.

But God wonderfully preserved Abraham and Lot, and Isaac and Jacob, and their families, amongst them, though they were few in number, and they might quickly have destroyed them; which is taken notice of as a wonderful instance of God's preserving mercy toward his church, [Pf. cv. 12, &c.] 'When they were but a few men in number; yea, very few, and strangers in it. When they went from one nation to another, from one kingdom to another people; he suffered no man to do them wrong; yea, he reprov'd kings for their sakes, saying, Touch not mine anointed, and do my prophets no harm.'

This preservation was in some instances very remarkable; those instances that we have an account of, wherein the people of the land were greatly irritated and provoked; as they were by Simeon and Levi's treatment of the Sechemites, [Gen. xxxiv. 30, &c.] God then strangely preserved Jacob and his family, restraining the provoked people by an unusual terror on their minds, [Gen. xxxv. 5.] 'And the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob.'

And God's preserving them, not only from the Canaanites, is here to be taken notice of, but his preserving them from all others that intended mischief to them: thus his preserving Jacob and his company, when pursued by Laban, full of rage, and a disposition to overtake him as an enemy; God met him, and rebuked him, and said to him, 'Take heed that thou speak not to Jacob either good or bad.' [Gen. xxxi. 24.] How wonderfully did he also preserve him from Esau his brother, when he came forth with an army, with a full design to cut him off! How did God, in answer to his prayer, when he wrestled with Christ at Penuel, wonderfully turn Esau's heart, and make him, instead of meeting him as an enemy, with slaughter and destruction, to meet him as a friend and brother, doing him no harm!

And thus were this handful, this little root that had the blessing of the Redeemer in it, preserved in the midst of enemies and dangers; which was not unlike to the preserving the ark in the midst of the tempestuous deluge.

4. The next thing I would mention is, the awful destruction of Sodom and Gomorrah, and the neighbouring cities. This tended to promote the great design and work that is the subject of my present undertaking, two ways. It did so, as it tended powerfully to restrain the inhabitants of the land from injuring those holy strangers that God had brought to sojourn amongst them. Lot was one of those strangers; he came into the land with Abraham; and Sodom was destroyed through their disregard of Lot, the preacher of righteousness that God had sent among them. And their destruction came just upon their committing a most injurious and abominable insult on Lot, and the strangers that were come into his house, even those angels, whom they probably took to be some of Lot's former acquaintance, come from his own country to visit him. They in a most outrageous manner beset Lot's house, intending a monstrous abuse of those strangers that were come thither, and threatening to serve Lot worse than them.

But in the midst of this God smote them with blindness, and the next morning the city and the country about it was overthrown in a most terrible storm of fire and brimstone; which dreadful destruction, as it was in the sight of the rest of the inhabitants of the land, and therefore greatly tended to restrain them from hurting those holy strangers any more; it doubtless struck a dread and terror on their minds, and made them afraid to hurt them, and probably was one principal means to restrain them, and preserve the patriarchs. And when that reason is given why the inhabitants of the land did not pursue after Jacob, when they were so provoked by the destruction of the Shechemites, viz. 'that the terror of the Lord was upon them,' it is very probable that this was the terror referred to. They remembered the amazing destruction of Sodom, and the cities of the plain, that came upon them,

them, upon their abusive treatment of Lot, and so durst not hurt Jacob and his family, though they were so much provoked to it.

Another way that this awful destruction tended to promote this great affair of redemption, was, that hereby God did remarkably exhibit the terrors of his law, to make men sensible of their need of redeeming mercy. The work of redemption never was carried on without this. The law, from the beginning, is made use of as a schoolmaster to bring men to Christ. [Gal. iii. 24.]

But under the Old Testament there was much more need of some extraordinary, visible, and sensible manifestation of God's wrath against sin, than in the days of the gospel; since a future state, and the eternal misery of hell, is more clearly revealed, and since the awful justice of God against the sins of men has been so wonderfully displayed in the sufferings of Christ. And therefore the revelation that God gave of himself in those days, used to be accompanied with much more terror than it is in these of the gospel. So when God appeared at Mount Sinai to give the law, it was with thunders and lightnings, and a thick cloud, and the voice of the trumpet exceeding loud. But some external, awful manifestations of God's wrath against sin were on some accounts especially necessary before the giving of the law: and therefore, before the flood, the terrors of the law handed down by tradition from Adam served. Adam lived nine hundred and thirty years himself, to tell the church of God's awful threatenings denounced in the covenant made with him, and how dreadful the consequences of the fall were, of which he was an eye-witness and subject; and others that conversed with Adam, lived till the flood. And the destruction of the world by the flood served to exhibit the terrors of the law, and manifest the wrath of God against sin; and so to make men sensible of the absolute necessity of redeeming mercy. And some that saw the flood were alive in Abraham's time.

But this was now in a great measure forgotten; now therefore God was pleased again, in a most amazing

manner, to show his wrath against sin, in the destruction of these cities: which was after such a manner as to be the liveliest image of hell of any thing that ever had been; and therefore the apostle Jude says, ‘They suffer the vengeance of eternal fire.’ [Jude 7.] God rained (c)

storms

(c) *Sodom destroyed by LIGHTNING.*] ‘This perfectly agrees with scripture account, which commonly denominates *lightning*, ‘the fire of God.’ [See Lev. ix. 24. 2 Kings i. 10—12.] And lightning is always attended with a sulphurous smell; and from this circumstance, its coming from God, the Greeks call brimstone [*Θειον, i. e.*] *divine*. [See *Le Clerc’s Dissert.*] But there are two circumstances of more importance to be observed; God’s severity to his enemies, and his mercy and kindness to his people: of each of these we have two remarkable instances.

‘To begin with God’s judgment against Sodom, which, as our author has observed, affords the most striking figure of hell that ever was exhibited. In vain should we stretch our imaginations to conceive the horror of a deluge of fire poured down from heaven. Human nature shrinks from it, as too terrific a subject for contemplation.—But let us turn to the cause of this *sin*, which

‘Brought death into the world and all our woe!’

This winged the dreadful lightning, and pointed the fatal thunder-bolt—and we may observe, that God often sends a punishment correspondent to the nature of our sins; as in the instance before us, they who burned with unnatural lust perished in the flames of divine displeasure. ‘For our God is a consuming fire.’ [Heb. xii. 29.]

‘But, if not more dreadful, there is something peculiarly striking, in the death of Lot’s wife—she had escaped the pollution and destruction of the city;—she had obeyed the angel’s voice, and fled for safety;—but, alas! her heart was wedded to the world. She fled, indeed, but with lingering steps, and a heavy heart. She would gladly return, it should seem, to live in ease and luxury in Sodom, notwithstanding she could not be affected with its characteristic sin, rather than enjoy a state of holy, but obscure, retirement. Alas! how many that have bidden fair (as we say) for the kingdom of heaven, have fallen short, from the same principles of covetousness and pride! Let us ‘remember Lot’s wife.’ [Luke xvii. 32.]

‘But this Providence has two voices; a voice of mercy as well as of terror; to impenitent sinners it speaks in rattling thunder, like that at Sinai; to believing penitents, with a *small, still*, but articulate accent.

‘Shall I hide from Abraham, saith God, that thing which I do?’ [Gen. xviii. 17, &c.] Blessed Abraham, the friend of God, the advocate of men!—‘The secret of the Lord is with them that fear

‘him,

storms of fire and brimstone upon them. The way that they were destroyed probably was by thick flashes of lightning. The streams of brimstone were so thick as to burn up all these cities ; so that they perished in the flames. By this might be seen the dreadful wrath of God against the ungodliness and unrighteousness of men ; which tended to show men the necessity of redemption, and so to promote that great work.

5. God again renewed and confirmed the covenant of grace to Isaac and to Jacob. He did so to Isaac, [Gen. xxvi. 3, 4.] ‘ And I will perform the oath which I sware
‘ unto Abraham thy father ; and I will make thy seed to
‘ multiply as the stars of heaven, and will give unto thy
‘ seed all these countries ; and in thy seed shall all the
‘ nations

‘ him, and he will shew them his covenant.’ [Pf. xxv. 14.] The Lord comes to Abraham, and acquaints him with his design of inflicting exemplary justice ; but, says Abraham, ‘ Will God destroy
‘ the righteous with the wicked ?’ No, ‘ that be far from the
‘ Lord !’ The whole conversation between Abraham and God, is left on record, and displays the finest sentiments of reverence, piety and humanity in the patriarch ; and on the part of Deity an harmonious combination of justice, mercy, and other attributes worthy the divine nature.

“ But before the judgment can be executed, Lot must be delivered ; ‘ I can do nothing,’ says the commissioned angel, [Gen. xix. 22.] ‘ till thou art gone hence.’ Thus, ‘ In the midst of
‘ judgment, he remembers mercy ;’ and five righteous persons would have saved the destruction of five cities. Little do the world conceive the blessings they enjoy through God’s people being mingled with them ; but experience will shew them. When God has ‘ gathered his wheat into his garner, then shall the chaff
‘ be burnt with unquenchable fire.’ [Matt. iii. 12.] When all his elect people are saved ; the reprobate shall perish with a dissolving world ;

..... O power supreme !
O everlasting King ! To thee I kneel ;
To thee I lift my voice. With fervent heat
Melt, all ye elements ! And thou, high heav’n,
Shrink like a shrivell’d scroll. But think, O Lord !
Think on the best and noblest of thy works ;
Think on thine own bright image ; think on *him*
Who dy’d to save us from thy righteous wrath,
And, midst the wreck of worlds, remember man !” [GLYNN.]
[U. U.]

‘ nations of the earth be blessed.’ And afterwards it was renewed and confirmed to Jacob ; first, in Isaac’s blessing of him, wherein he acted and spoke by extraordinary and divine direction. In that blessing the blessings of the covenant of grace were established with Jacob and his seed ; [as Gen. xxvii. 29.] ‘ Let people serve thee ; and nations bow down to thee ; be lord over thy brethren, and let thy mother’s sons bow down to thee : Cursed be every one that curseth thee, and blessed be he that blesseth thee.’ And therefore Esau, in missing of this blessing, missed of being blessed as an heir of the benefits of the covenant of grace.

This covenant was again renewed and confirmed to Jacob at Bethel, by his vision of the ladder that reached to heaven ; which ladder was a symbol of the way of salvation by Christ. (D) For the stone that Jacob rested on was a type of Christ, the stone of Israel, which the spiritual Israel or Jacob rests upon ; as is evident, because this stone was, on this occasion, anointed, and was made use of as an altar. But we know that Christ is the anointed of God, and is the only true altar. While Jacob was resting on this stone, and saw this ladder, God appears to him as his covenant God, and renews the covenant of grace with him ; [Gen. xxviii. 14.] ‘ And thy seed shall be as the dust of the earth ; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south ; and in thee and in thy seed shall all the families of the earth be blessed.’

And

(D) *Jacob’s ladder* TYPICAL.] This vision, in whatever particular point of view we consider it, was a most beautiful display of the communication opened between heaven and earth, through the medium of a Redeemer. Its extending from earth to heaven, points out a way of access to God for fallen man. The various steps mark the progress of the divine life, and the walk of a believer, every step of which approaches nearer heaven and glory. The angel’s ascending and descending shews the office of those ministering spirits, in performing embassies of kindness for us. And the Lord standing above, and renewing his covenant, may teach us, that all its blessings are bestowed in that means of communication, namely, through the mediation of the Son of God. [U. S.]

And Jacob had another remarkable confirmation of this covenant at Penuel, where he wrestled with God, and prevailed; (E) where Christ appeared to him in a human form; in the form of that nature which he was afterwards to receive into a personal union with his divine nature.

And God renewed his covenant with him again, after he was come out of Padan-aram, and was come up to Bethel, and the stone that he had rested on; and where he had the vision of the ladder. [Gen. xxxv. 10. &c.]

Thus the covenant of grace was now often renewed, much oftener than it had been before. The light of the gospel now began to shine much brighter, as the time drew nearer that Christ should come.

6. The next thing I would observe, is God's remarkably preserving the family of which Christ was to proceed from perishing by famine, by the instrumentality of Joseph. (F) When there was a seven-years famine approaching, God was pleased by a wonderful providence, to send Joseph into Egypt, there to provide for, and feed Jacob and his family, and to keep the holy seed alive, which otherwise would have perished. Joseph was sent into
Egypt

(E) *Jacob wrestled with the angel.*] "Jacob was now passing with his whole family into the land of Canaan, to take seizure of it, by virtue of the promise on the behalf of his posterity. At the very entrance of it, he is met by his greatest adversary, with whom he had a severe contest about the promise and the inheritance itself. This was his brother Esau, who, coming against him with a power which he was no ways able to withstand, he feared that he would utterly destroy both his person and posterity. . . . Wherefore to settle Jacob's right, to preserve him with his title and interest, *he* who was principally concerned in the whole matter, doth here appear unto him." [Dr. OWEN'S Exercitations on the Hebrews, vol. i. p. 118.] But this and the other extraordinary appearances of a divine person under the Old Testament, will be collectively considered under a future section.

(F) *Joseph's history remarkable.*] Few lives in the Old Testament history are so interesting as that of Joseph; in which the most observable feature is its frequent, sudden, and important vicissitudes. And we may truly say, his life was of as many colours as his coat. In youth the darling of his parents;—but the envy

Egypt for that end, as he observes, [Gen. 1. 20.] ‘ But as for you, ye thought evil against me ; but God meant it unto good to save much people alive.’ How often had this holy root, that had the future branch of righteousness, the glorious Redeemer, in it, been in danger of being destroyed ! But God wonderfully preserved it.

This salvation of the house of Israel by the hand of Joseph, was upon some accounts very much a resemblance

of his brethren. Sold into Egypt for a slave ; made steward of his master’s house ; thrown into prison on a false but criminal accusation ; raised from a prison to a throne ; honoured as the father even of Pharaoh, the saviour of Egypt, and the favourite of heaven ; he saves the lives and raises the fortunes of his father, and of those very brethren who hated and sold him ; and closes his life with honour, happiness, and tranquility.

But among the many incidents of his life, no one is more remarkable or instructive than that of his temptation to in chastity, and the manner in which he resisted it. On this our author has elsewhere the following observations :

“ We may observe, how great the temptation was, that he was under. It is to be considered, Joseph was now in his youth ; a season of life, when persons are most liable to be overcome by temptations of this nature. And he was in a state of unexpected prosperity in Potiphar’s house ; which has a tendency to lift persons up, especially young ones, whereby commonly they more easily fall before temptations.

“ And then the superiority of the person that laid the temptation before him, rendered it much the greater. She was his mistress, and he a servant under her. And the manner of her tempting him. She did not only carry herself so to Joseph, as to give him cause to suspect that he might be admitted to such criminal converse with her, that yet might be accompanied with some apprehension, that possibly he might be mistaken, and so deter him from adventuring on such a proposal ; but she directly proposed it to him ; plainly manifesting her disposition to it. . . . Yea, she appeared greatly engaged in the matter. And there was not only her desire manifested to entice him, but her authority over him to enforce the temptation. She was his mistress, and he might well imagine, that if he utterly refused a compliance, he should incur her displeasure ; and she, being his master’s wife, had power to do much to his disadvantage, and to render his circumstances more uncomfortable in the family. And the temptation was the greater, in that she did not only tempt him once, but frequently, day by day, [Gen. xxxix. 10.] And at last became more violent with

blance of the salvation of Christ. The children of Israel were saved by Joseph their kinsman and brother, from

with him. She caught him by his garment, saying, 'Lie with me:' as in the verse of the text. [Gen. xxxix. 12.]

" His behaviour was very remarkable under these temptations. He complied in no degree, either to the gross act she proposed, or any thing tending towards it, or that should in a lesser degree be gratifying to her wicked inclination. And he persisted resolute and unshaken under her continual sollicitations. 'And it came to pass as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her.' He, to his utmost, avoided so much as being where she was. And the motives and principles from which he acted, manifested by his reply to her sollicitations, are remarkable.

" He first sets before her, how injuriously he should act against his master, if he should comply with her proposal: 'Behold my master—hath committed all that he hath in my hand: there is none greater in this house than I; neither hath he kept back any thing from me, but thee, because thou art his wife.' But he then proceeded to inform her of that, which above all things, deterred him from a compliance, viz. that it would be great wickedness, and sin against God.—'How shall I do this, and sin against God!' He would not do any such thing, as he would not injure his master; but that which influenced more than all on this occasion, was the fear of sinning against God.

" In the text we have an account of his behaviour under the last and greatest temptation that he had from her. This temptation was great, as we are told it was at a time when there was no body in the house, but he and his mistress, [ver. 11.] there was an opportunity to commit the fact with the greatest secrecy. And at this time it seems that she was more violent than ever before. She 'caught him by the garment'—she laid hold on him, as though she were resolute to attain her purpose of him.

" Under these circumstances he not only refused her, but fled from her, as he would have done from one that was going to assassinate or murder him; he escaped, as for his life. He not only would not be guilty of such a fact, but neither would he by any means be in the house with her, where he should be in the way of her temptation.

" This behaviour of Joseph is doubtless recorded for the instruction of all. Therefore from the words I shall observe this doctrine—'It is our duty, not only to avoid these things that are themselves sinful, but also, as far as may be, those things that lead and expose to sin.'

" Thus did Joseph: he not only refused actually to commit uncleanness with his mistress, who inticed him; but refused . . . to lie by her, or be with her. And in the text we are told, 'he

from perishing by famine; as he that saves the souls of the spiritual Israel from spiritual famine is their near kinsman, and one that is not ashamed to call them brethren. Joseph was a brother, that they had hated, and sold, and as it were killed; for they had designed to kill him: So Christ is one that we naturally hate, and by our wicked lives, have sold for the vain things of the world, and that we have slain by our sins. Joseph was first in a state of humiliation; he was a servant, as Christ appeared in the form of a servant; and then was cast into a dungeon, as Christ descended into the grave; and then when he rose out of the dungeon, he was in a state of great exaltation, at the kings right hand as his deputy, to reign over all his kingdom, to provide food, to preserve life; as Christ was exalted at God's right hand to be a prince and saviour to his brethren, and received gifts for men, even for the rebellious, and them that hated and had sold him.

7. After this there was a prophecy given forth of Christ, on some accounts, more particular than ever any had been before, even that which was in Jacob's blessing his son Judah, this was more particular in shewing of whose posterity he was to be. When God called Abraham, it was revealed that he was to be of Abraham's posterity. Before we have no account of any revelation concerning Christ's pedigree confined to narrower limits than the posterity of Noah: after this it was confined to
limits

'fled and got him out;' would by no means be in her company. Though it was no sin in itself, for Joseph to be in the house where his mistress was; but under these circumstances it would expose him to sin. Joseph was sensible he had naturally a corrupt heart, that tended to betray him to sin; and therefore he would by no means be in the way of temptation; but with haste he fled, he ran from the dangerous place. Inasmuch as he was exposed to sin in that house where he was, he fled out of it with as much haste as if the house had been all a light of fire; or full of enemies, who stood ready with drawn swords to stab him to the very heart. When she took him by the garment, he left his garment in her hands: he had rather lose his garment than stay a moment where he was in such danger of losing his chastity." [Pref. EDWARDS'S Posth. Sermon. p. 150, &c.]

limits still more narrow ; ~~but~~ though Abraham had many sons, yet it was to be revealed that Christ was to be of Isaac's posterity. And then it was limited more still : for when Isaac had two sons, it was revealed that Christ was to be of Israel's posterity. And now, though Israel had twelve sons, yet it is revealed that Christ was to be of Judah's posterity : Christ is ' the lion of the tribe of Judah.' Respect is chiefly had to his great acts, when it is said, [Gen. xlix. 8, 9.] ' Judah, thou art he whom thy brethren ' shall praise ; thine hand shall be in the neck of thine ' enemies ; thy father's children shall bow down before ' thee. Judah is a lion's whelp ; from the prey, my son, ' thou art gone up : he stooped down, he couched as a lion, ' and as an old lion ; who shall rouse him up ?' And then this prediction is more particularly concerning the time of Christ's coming, [verse 10.] ' The sceptre shall not de- ' part from Judah, nor a lawgiver from between his feet, ' until Shiloh come ; and unto him shall the gathering of ' the people be.' The prophecy here, of the calling of the Gentiles consequent on Christ's coming, seems to be more plain than had yet been, in the expression, ' to him shall ' the gathering of the people be.' (G)

Thus

(G) *Jacob's prophecy of SHILOH.*] " This remarkable passage (says Mr. TOPLADY) is a link of that grand chain of prophecy, which was delivered by the patriarch Jacob, on his dying bed. Such are the faithfulness and the condescending grace of God, that he frequently brightens the last hours of his people, with the richest displays of his power and presence : nor does any thing, short of heaven itself, afford a nobler sight, than that of a believer standing on the verge of eternity, filled with the faith which casts out fear, happy in the assured possession of grace, and longing for the completion of that grace in glory.

" For we find him [chap. xlviii. 21.] speaking of his own approaching death, with as much ease and complacency, as if he was only setting out on a journey of pleasure : ' Israel said unto ' Joseph, Behold, I die.' He perceived the symptoms of advancing dissolution : and the prospect conduced, not to alarm his fears, not to rivet him closer to the world ; but operated like the shining of the sun, or the breathings of zephyr, on a flower. It expanded his hope ; enlarged his desire for heaven ; and dis-

Thus you see how that gospel-light which dawned immediately after the fall of man, gradually increased.

8. The

fused the fragrance of his faith, on all within the sphere of his conversation.

“As greatly as this eminent saint longed to be dissolved, and to be with Christ; he would not die, until he had taken a solemn leave of his family, by blessing them in the name of the Lord, and by predicting the fate of their posterities. At present, I shall only consider his last address to Judah, his fourth son. ‘Judah, thou art he, whom thy brethren shall praise:’ *i. e.* thy tribe shall be the most conspicuous and distinguished, on various accounts. In that portion of Canaan, which shall fall to thy descendants and to those of Benjamin, the city of Jerusalem shall be built, and the temple of God shall stand. But chiefly shalt thou be celebrated, as the progenitor of that spotless mother, from whom the Son of God shall derive his inferior nature: and, within the near neighbourhood of thy territory shall he suffer and expire, for the salvation of his people.

“But the most valuable part of the prophecy is that which relates to the incarnation of Jesus Christ: ‘The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh came; and to him shall the gathering of the people be.’

“Of all regal ornaments, the sceptre is said to be the most ancient. And, probably, its origin was extremely simple. It seems to have taken its rise from the crook, wielded, in earliest times, by the harmless hand of a shepherd. The Greek word [Σκηπτρον] (from whence the Latin *sceptrum*, and the English *sceptre*,) properly denotes a staff, or wand, of sufficient length for a person to lean upon: and the Hebrew [שֵׁבֶט] is in strictness a staff made of a shoot or strait bough of a tree. Such as were the staves of the primitive shepherds and herdsmen.

“By that sceptre, which, for a given time, was not to depart from Judah, is undoubtedly meant, the administration of temporal power. Hence the Septuagint render the passage, A supreme governor shall not fail out of Judah; . . . till the Messiah’s advent. The words, sceptre, and lawgiver, are here explicatory of each other; and mutually denote, a series of native governors, who should rule the Jewish nation according to its own law. And the sense of the whole is, that Judah should continue a distinct tribe by itself; and that its civil jurisdiction should, under some form or other, and with a greater or less degree of authority, remain in Jewish hands, till the incarnation of God the Son. . . .

“On this illustrious prophecy, uttered almost eighteen hundred years before the birth of Christ, prophane history may be considered as the best commentary. We there find, that the sceptre did (not actually depart, but) begin to depart from Judah, or verge towards a departure, within little more than half a century

prior

8. The work of redemption was carried on in this period, in God's wonderfully preserving the children of Israel

prior to our Lord's nativity, when Jerufalem was besieged and taken by Pompey; and Aristobulus II. then king of Judea, was sent prisoner to Rome.

“ As the manifestation of God in human flesh drew nearer, the symptoms of the departing sceptre grew still more visible. The successive expeditions of Gabinius, of Crassus, and of Cassius, against this devoted people, contributed to prepare the way for the fulfilment of Jacob's prediction; and, in fact, proclaimed, that Shiloh would soon appear.

“ The sceptre, however, was not, hitherto, departed from Judah: their civil power and independency, though checked, were not extinguished. They were still governed by magistrates of their own; and were even treated, on various occasions, not as dependents, but as friends and allies of the Roman state.

“ A few years lower, when Herod (flatteringly surnamed, the great,) a native of Edom, was appointed Tetrarch, and (soon after King) of Judea, chiefly by his interest with Mark Antony; the prophecy drew nearer to its accomplishment. But though the throne was now, for the first time, filled by a foreigner; still, that foreigner was a professor of Judaism. Herod revered, or at least affected to revere, the Mosaic institutions; and even rebuilt [or rather repaired] the temple, at a vast expence. The subordinate magistracy, also, consisted of Jews: as did the sanhedrim, which was their highest court of judicature. The sceptre, therefore, though departing fast, was not entirely gone from Judah, ere Shiloh came. Christ was born towards the close of this Herod's reign; *i. e.* while the political and ecclesiastical constitution of Judea were subsisting. Herod, indeed, was in some sense tributary to the Roman empire: but the Jews themselves were, for the most part, in full possession of their civil and religious rights.

“ When our blessed Saviour was about twelve years of age, the sceptre totally departed from Judah. For, Herod (who died while our Lord was yet an infant) was succeeded by his son Archelaüs; which Archelaüs, after reigning about ten years, was deposed and banished by the emperor Augustus. From thenceforward, the tribe of Judah, which had so long been distinguished by its dignity and pre-eminence, was reduced to a Roman province, and became an appendage to the empire. Quirinius, prefect of Syria, was commissioned to take possession of the country in the emperor's name; and Coponius, a Roman knight, was sent to preside over it, as lieutenant governor.

“ Thus did the sceptre, at length, depart from Judah, and a lawgiver from between his feet. Augustus drove the nail to the head; and Titus clenched it, within forty years after our Lord's crucifixion; when the city and temple were utterly destroyed, and

Israel in Egypt, when the power of Egypt was engaged utterly to destroy them. They seemed to be wholly in the

the those of the Jews, who escaped immediate death, were sold for slaves into every part of the known world.

“ It is certain, therefore, that the promised Shiloh is come : and Jesus Christ the righteous, in whose childhood the sceptre departed, is both the Son of the most high God, and likewise the true Messiah, of whom Moses in the law, and the prophets, did write.

“ Shiloh, may be rendered the Son ; also the Saviour ; likewise, the peaceable, and the prosperous one. The Septuagint translates, or rather paraphrases it, by, ‘ He for whom [all] things are laid up, or kept in store.’ In his adorable person, and most wonderful offices and transactions, Jesus exhausts every one of those significations. He is, the Son of God ; the only Saviour, the peace-maker between God and men. He prospered and prevailed, to the uttermost, in the whole and in every branch of his mediatorial undertaking. And, for him, all things are reserved.

“ To him shall the gathering of the people be. It is plain, from this clause of the text before us, that redemption by Christ is not a random and precarious thing. . . . He was born, and shed his blood, ‘ for a peculiar people, whom his own sanctifying grace ‘ was to make zealous of good works ;’ [Tit. ii. 14.] and that he might ‘ gather together into one glorified company, all the children of God that were scattered abroad.’ [John xi. 52.] — [Gospel Mag. Dec. 1776.]

The latter might be rendered, with a slight variation, ‘ until ‘ Shiloh come, and the people be gathered unto him,’ which still more *exactly* corresponded with the event ; for great multitudes, both of Jews and Gentiles, were actually gathered to Christ, before the sceptre *totally* departed, by the destruction of the Jewish state ; and this indeed our Lord himself predicted. [Matt. xxiv. 14.]

But it should not be concealed, that a learned Jew of the present age (Mr. LEVI) has offered another translation of part of this verse, which, if admitted, would overturn the whole of this exposition, and turn the tables on us completely : ‘ The sceptre shall ‘ not depart from Judah, nor the lawgiver from between his feet ‘ for ever, because Shiloh [*i. e.* Messiah] shall come,’ &c. And in support of this translation he adds, “ I shall just mention, that according to the common translation, which all the Christian writers seem to have adopted, the adverb, *because*, stands for a cypher in the text, as no word is given for it ; and which, I think, is a demonstration of the truth of my exposition, and the falsity of the common translation ; whether designedly or not, is not now before me.” But suppose for a moment that his interpretation were the Christian one, and favourable to our cause, would he not have said, ‘ What

the hands of the Egyptians; they were their servants, and were subject to the power of Pharaoh, who set himself to weaken them by hard bondage. And when he saw that did not do, he set himself to extirpate the race of them, by commanding that every male child should be drowned. But after all that Pharaoh could do, God wonderfully preserved them; and not only so, but increased them exceedingly; so that instead of being extirpated, they greatly multiplied.

9. Here is to be observed, not only the preservation of the nation, but God's wonderfully preserving and upholding his invisible church *in* that nation, when in danger of being overwhelmed in the idolatry of Egypt. The children of Israel being long among the Egyptians, and being servants

'What a gross combination is here of ignorance, prevarication, and falshood?' At least he might have said so with more appearance of reason than the censure he has above insinuated; for in printing the Hebrew text he has artfully divided the words, or rather *word*, in dispute, not only by omitting the *makkaph* [a kind of hyphen] but by inserting several lines of English between. But to this evasion we reply,

1. Though the adverb [יָד] sometimes signifies *for ever*, yet it doth not, when joined with the particle [וְ) as in the text. Compare Gen. xxvi. 13.—xli. 49.—2 Sam. xxiii. 10.—2 Chron. xxvi. 15. All which are omitted in *Levi's* dictionary. [See *Taylor's* Concordance in יָד p. 65.] Some, indeed, (as R. Bechari) pretend that the accent *jethib* separates the words, and makes a pause upon the former; "But this they can give no instance of, especially when it hath *athnac* immediately preceding it as in this place." [OWEN'S Exercit. on the Heb. vol. i. p. 149. and *Poli Syn.* in loc. To which may be added, that the adverb does not signify for ever, absolutely put without some antecedent noun or particle. [GILL in loc.]

2. We have on our side the three Targums and the most ancient and learned rabbies. So the Chaldee paraphrase saith, 'He that hath dominion shall not be taken away UNTIL Messiah come.' The Jerusalem Targum, 'Kings shall not cease UNTIL Messiah come.' The other Targum, D. Kimchi, Aben Ezra, and R. Sol. Jarchi to the same effect. [See the authorities referred to in the authors above cited; also *Ainsw.* in loc.]

3. If we must give two words instead of one in the English translation, (which is a childish notion) the most exact will be UNTIL WHEN [so the LXX *εως εαν*] Shiloh shall come.

servants under them, and so not having the advantage of keeping God's ordinances among themselves, or maintaining any public worship or instruction, whereby the true religion might be upheld; and there being now no written word of God, they, by degrees, in a great measure lost the true religion, and borrowed the idolatry of Egypt; and the greater part of the people fell away to the worship of their gods. [See Ezek. xx. 6, 8.---xxiii. 8.]

This now was the third time that God's church was almost swallowed up and carried away with the wickedness of the world; once before the flood; a second time before the calling of Abraham; and now in Egypt. But yet God did not suffer his church to be quite overwhelmed; he still saved it, like the ark in the flood, and as he saved Moses in the midst of the waters, in an ark of bulrushes, where he was in the utmost danger of being swallowed up. The true religion was still kept up with some; and God had still a people among them, even in this miserable, corrupt, and dark time. The parents of Moses were true servants of God, [Heb. xi. 23.] 'By faith Moses, when he was born, was hid three months of his parents, because they saw that he was a proper child, and they were not afraid of the king's commandment.'

I have now gone through the third part of the Old Testament period; and have shown how the work of redemption was carried on from the calling of Abraham to Moses; in which we have seen many great things done towards this work, and a great advancement of this building, beyond what had been before.

§ IV. *From MOSES to DAVID.*

I PROCEED to the *fourth period*, which reaches from Moses to David.---To show how the work of redemption was carried on through this also.

The first thing that offers itself to be considered is the redemption of the church of God out of Egypt; the most remark-

remarkable of all the Old Testament deliverances, and that which was the greatest pledge and type of the future redemption of Christ; and is much more insisted on in scripture than any other. This was by Jesus Christ, who appeared to Moses in the bush; sent him to redeem that people; as is evident, because he is called *the angel of the Lord*; [Exod. iii. 2, 3.] The bush represented the human nature of Christ, who is called the branch. This bush grew on mount Sinai or Horeb, (H) which last name signifies a *dry* place, as the human nature of Christ was a 'root out of dry ground.' The bush burning with fire represented the sufferings of Christ, in the fire of God's wrath. (1) It burned, and was not consumed; so Christ; though he suffered extremely, yet perished not; but overcame at last, and rose from his sufferings. Because this great mystery of the incarnation and sufferings of Christ was here represented, therefore Moses says, 'I will turn aside, and behold this great sight.' A great sight he might well call it, when there was represented, God manifest in the flesh, suffering a dreadful death, and rising from the dead.

It was this glorious person that redeemed Israel out of Egypt from under the hand of Pharaoh; as afterward, by his death and sufferings, he redeemed his elect from Satan,

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the

(H) *Horeb or Sinai.*] "Horeb is a mountain in Arabia Petraea, at so small a distance from mount Sinai, that they seem to be no more than two tops belonging to the same mountain. Sinai lies to the east, and Horeb to the west; but we find them frequently in scripture used promiscuously." [STACKHOUSE'S Hist. of the Bible, vol. I. b. iii. chap. 5. note.]

(1) *The burning bush typified Christ's SUFFERINGS.*] That something typical was intended by this vision, we have no doubt; but rather apprehend that the *then* state of the Jewish church was the object intended; so the Heb. doctors, "God dwelt" (says R. ELIEZER) "in the bramble bush, and the bramble bush was [*i. e.* signified] affliction and anguish, and all thorns and briars. And why dwelt he in the midst of affliction and anguish? but because he saw Israel in great affliction, he also dwelt with them in the midst of affliction, to confirm that which is said in Isa. lxiii. 9. 'In all their afflictions he was afflicted.'" [See *Answer* in loc.]

the spiritual Pharaoh.---Those, he delivered them from hard service and cruel drudgery; these, from the cruel slavery of sin and Satan.---Those he redeemed from the iron furnace; these from everlasting burnings.---Those he redeemed with a strong hand and out-stretched arm, and great and terrible judgments on their enemies; these with mighty grace triumphing over principalities, and powers, and executing terrible judgments on *their* enemies.---Those he saved when others were destroyed, by the sprinkling of the blood of the paschal lamb; these from death and hell by the sprinkling of his own blood. Those he brought forth sorely against the will of the Egyptians, when they could not bear to let them go; these he rescues out of the hands of the devil, when his proud heart cannot bear to be overcome.

In that redemption, Christ did not only deliver the people from the Egyptians, but he redeemed them from the devils, their gods; for before, they had been in a state of servitude to the gods of Egypt, as well as to the Egyptians. And Christ, the seed of the woman, did now, in a very remarkable manner, fulfil the curse on the serpent, in bruising his head: [Exod. xii. 12.] ‘ For
 ‘ I will pass through the land of Egypt this night, and
 ‘ will smite all the first-born in the land of Egypt,
 ‘ both man and beast, and against all the gods of Egypt
 ‘ will I execute judgment.’ Hell was as much, and more, engaged in that affair, than Egypt was. The pride and cruelty of Satan, that old serpent, was more concerned in it than Pharaoh’s. He did his worst against the people, and to his utmost opposed their redemption. But it is said that when God redeemed his people out of Egypt, he broke the heads of the dragons in the waters, and broke the head of leviathan in pieces, and gave him to be meat for the people inhabiting the wilderness, [Psal. lxxiv. 12---14.] God forced their enemies to let them go, that they might serve him; as also Zacharias observes with respect to the church under the gospel. [Luke i. 74, 75.]

The people of Israel went out with an high hand, and Christ went before them in a pillar of cloud and fire. (κ) There was a glorious triumph over earth and hell in that deliverance. And when Pharaoh and his host, and Satan by them, pursued the people, Christ overthrew them in the Red Sea; 'the Lord triumphed gloriously; the horse and his rider he cast into the sea,' and there they slept their last sleep, and never followed the children of Israel any more; as all Christ's enemies are overthrown in his blood,

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which

(κ) *The pillar of cloud and fire.*] There is no doubt but the grand design of this phænomenon was to be a guide to the camp of Israel in their journies both by night and day; it was also a shade from the burning sun-beams in the desert they were to pass: and the vehicle of the divine presence the *Shechinah* from which oracles were delivered. A fancy, but moderately lively, will recollect a multitude of objects of which, if this might be typical, Christ himself, the holy scriptures, but above all the mysteries of divine *Providence*, are therein beautifully represented. Was it alternately luminous and opaque? so are the providences of God, at one time bright and promising; at another dark and inscrutable. Was it dark to the pursuing Egyptians while it illumined the fleeing Israelites? So often has the same event that has brought salvation and glory to God's people, been confusion and destruction to their enemies. Was this cloud the guide of Israel through all their pilgrimage in the desert? Thus doth God lead his people through all the vicissitudes of this mortal life, and every providence, whether light or dark, whether prosperous or adverse, will infallibly forward his people to the heavenly Canaan. But above all be it remembered that God was in the cloud; yes, believer, and in thy every trial, as well as comfort, may God be found. He inhabits and directs all the clouds that attend this way; and though, like Israel, ye may be baptised in the cloud or in the sea, ye shall not be overwhelmed.

“Ye fearful saints fresh courage take;

The clouds ye so much dread,

Are big with mercy, and shall break

In blessings on your heads.”

[COOPER.]

Some learned men have conjectured that this appearance was not altogether new; but that the same *Shechinah* had guided Abraham [and doubtless then, others,] in his travels to the promised land, and had directed him to Mount Moriah; that this appearance satisfied Isaac, as well as Abraham, of the divine will; and that therefrom, the angel of the covenant who inhabited it, called to Abraham. This is certainly no more than a conjecture, but it is a conjecture that will account for many difficulties, and seems no way inconsistent with revelation. [See *Biblioth. Biblica*, vol. i.]

which by its abundant sufficiency, and the greatness of the sufferings with which it was shed, may well be represented by a sea. The Red Sea might represent Christ's blood, as is evident, because the apostle compares the children of Israel's passage through it, to baptism; [1 Cor. x. 1, 2.] and we know that the water of baptism represents the blood of Christ.

Thus Christ, the angel of God's presence, in his love and in his pity, redeemed his people, and carried them in the days of old as on eagle's wings, so that none of their proud and malicious enemies could touch them.

This was another new thing that God did towards this great work of redemption. God never had done any thing like it before. [Deut. iv. 32---34.] This was the greatest advancement of the work of redemption, that had been begun and carried on from the fall of man; a great step taken in divine providence towards a preparation for Christ's coming into the world, and working out his great and eternal redemption: for this was the people of whom Christ was to come. And now we may see how that plant flourished that God had planted in Abraham. Though the family of which Christ was to come, had been in a degree separated from the rest of the world before, in the calling of Abraham, yet that separation appeared not to be sufficient. For though by that they were kept as strangers and sojourners, and from being united with other people in the same political societies; yet they remained mixed among them, by which means, as it had proved, they were in danger of wholly losing the true religion, and of being over-run with the idolatry of their neighbours. God now, therefore, by his redemption, separated them as a nation from all other nations, to subsist by themselves in their own political and ecclesiastical state, without having any concern with the heathen nations, that they might so be kept separate till Christ should come; and so that the church of Christ might be upheld, and might keep the oracles of God, till that time; that in them might be exhibited those types and prophecies of Christ, and those histories, and other divine

instructions, that were necessary to prepare the way for Christ's coming.

2. As this people were separated to be God's peculiar people, so all other people upon the face of the whole earth were wholly rejected and given over to heathenism. This, so far as the providence of God was concerned in it, belongs to the great affair we are now upon, and was one thing that God ordered in his providence to prepare the way for Christ's coming, and the great salvation he was to accomplish: it was to prepare the way for the more glorious and signal victory and triumph of Christ's power and grace over the wicked and miserable world, and that Christ's salvation of the world of mankind might become the more sensible. This is the account the scripture itself gives us of the matter. [Rom. xi. 30---32.] The apostle there speaking to the Gentiles that had formerly been heathens, says, 'As ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they may also obtain mercy. For God hath concluded them all in unbelief that he might have mercy upon all.' *i. e.* It was the will of God, that the whole world, Jews and Gentiles, should be concluded in visible and professed unbelief, that so God's mercy and Christ's salvation towards them all might be visible and sensible. For the apostle is not speaking only of that unbelief which is natural to all God's professing people as well as others, but of that which is apparent and visible; such as the Jews fell into, when they openly rejected Christ. The apostle observes, how that first the Gentile nations were included in a professed unbelief and open opposition to the true religion, before Christ came, to prepare the way for the calling of the Gentiles, which was soon after, that God's mercy might be the more conspicuous to them; and that the Jews were rejected from the visible church, to prepare the way for the calling of the Jews, which shall be in the latter days: so that it may be seen of all nations, Jews and Gentiles, that they are evidently redeemed by Christ, from their being visibly aliens from the

the commonwealth of Israel, without hope, and without God in the world.

We cannot with certainty precisely determine at what time the apostasy of the Gentile nations became universal. It was a gradual thing, as we have already observed. It was general in Abraham's time, but not universal: for then we find Melchizedec, one of the kings of Canaan, was priest of the most high God. [See note (Y) p. 138.] And after this the true religion was kept up for a while among some of the rest of Abraham's posterity, besides the family of Jacob and also in some of the posterity of Nahor, of which we have instances in Job, his three friends, and Elihu. The land of Uz, where Job lived, was a land possessed by the posterity of Uz, or Huz the son of Nahor, Abraham's brother, of whom we read, [Gen. xxii. 21.] Bildad the Shuhite was of the offspring of Shuah, Abraham's son by Keturah, [Gen. xxv. 1, 2.] and Elihu the Buzite, was of Buz, the son of Nahor, the brother of Abraham. So the true religion lasted among some other people, besides the Israelites, some time after Abraham, but not long: and it is probable that the time of their rejection, and being given up to idolatry, was about the time when God separated the children of Israel from Egypt to serve him; for they are often put in mind on that occasion, that God had now separated them to be his peculiar people; or to be distinguished from all other people upon earth, to be his people alone; to be his portion, when others were rejected. This seems to imply that God now chose them in such a manner, that his visible choice of them was accompanied with a visible rejection of all other nations in the world; that God came, and took up his residence with them, as it were, forsaking all other nations.

And as the first calling of the Gentiles after Christ came, was accompanied with a rejection of the Jews; so the first calling of the Jews to be God's people, when they were called out of Egypt, was accompanied with a rejection of the Gentiles.

Thus all the nations throughout the whole world, except the Israelites, and those that embodied themselves with them,

them, were left to idolatry ; and so continued a great many ages, even from this time till Christ came, which was about fifteen hundred years. They were concluded so long a time in unbelief, that they might be a thorough proof of the necessity of a saviour ; that it might evidently appear by so long a trial, that mankind were utterly insufficient to deliver themselves from that gross darkness and misery, and subjection to the devil, that they had fallen under ; that it might appear that all the wisdom of the philosophers, and the sages that the heathen had among them, could not deliver them from their darkness, for the greater glory to Jesus Christ, who when he came, enlightened and delivered them by his glorious gospel. Herein the wonderful wisdom of God appeared, in thus preparing the way for Christ's redemption. This the scripture teaches us, [as in 1 Cor. i. 21] ‘ For after that, in the wisdom of God, ‘ the world by wisdom knew not God, it pleased God ‘ by the foolishness of preaching to save them that be- ‘ lieve.’

3. The next thing done towards the work of redemption is God's giving the moral law in so awful a manner at mount Sinai. This was another new thing that God did, a new step taken in this great affair. [Deut. iv. 33.] ‘ Did ever a people hear the voice of God speaking out ‘ of the midst of fire, as thou hast heard, and live ?’ And it was a great thing, whether we consider it as a new exhibition of the covenant of works, or given as a rule of life.

The covenant of works was here exhibited to be as a schoolmaster to lead to Christ, not only for the use of that nation in the ages of the Old Testament, but for the use of God's church throughout all ages of the world, as an instrument that the great Redeemer makes use of to convince men of their sin and misery, and helpless state, and of God's awful and tremendous majesty and justice as a lawgiver, and to make men sensible of the necessity of Christ as a saviour. The work of redemption, in its saving effect on men's souls, in all the progress of it, is not carried on without the use of this law.

It was given in an awful manner, with a terrible voice; so exceedingly loud, that all the people which were in the camp trembled; and Moses himself, though so intimate a friend of God, yet said, ‘I exceedingly fear and quake;’ [Heb. xii. 21.] the voice being accompanied with thunders and lightnings, the mountain burning with fire and the earth itself shaking and trembling; (L) to make all sensible how great that authority, power, and justice was, that stood engaged to exact the fulfilment of this law, and how terrible his wrath will be against every breaker of it; that men, being sensible of these things, might have a thorough trial of themselves; prove their own hearts; know how impossible it is for them to have salvation by the

(L) *The law accompanied with THUNDERS.*]

“ Thus while the labouring angel swell’d the sound,
 And rent the skies, and shook the ground,
 Up rose th’ Almighty; round his sapphire seat
 Adoring thrones in order fell;
 The lesser powers at distance dwell,
 And cast their glories down successive at his feet:
 Gabriel the great prepares his way,
 ‘Lift up your heads, eternal doors,’ he cries;
 Th’ eternal doors his word obey,
 Open and shoot celestial day
 Upon the lower skies.
 Heav’n’s mighty pillars bow’d their head,
 As their Creator bid,
 And down Jehovah rode from the superior sphere,
 A thousand guards before, and myriads in the rear.

His chariot was a pitchy cloud,
 The wheels beset with burning gems;
 The winds in harness with the flames
 Flew o’er th’ ethereal road:
 Down thro’ his magazines he pass
 Of hail, and ice, and fleecy snow,
 Swift roll’d the triumph, and as fast
 Did hail, and ice, in melted rivers flow.
 The day was mingled with the night,
 His feet on solid darkness trod,
 His radiant eyes proclaim’d the God,
 And scatter’d dreadful light;
 He breath’d, and sulphur ran, a fiery stream:
 He spoke, and (tho’ with unknown speed he came)
 Chid the slow tempest, and the lagging flame.”

[WATTS’ *Horæ Lyr.* p. 35.]

the works of the law, and see the absolute necessity they stood in of a mediator.

If we regard this law not as the covenant of works, but as a rule of life; so it is made use of by the Redeemer, from that time to the end of the world, as a directory to his people, to shew them the way in which they must walk, if they would go to heaven: for a way of sincere and universal obedience to this law is the narrow way that leads to life. (M)

4. The next thing observable in this period, was God's giving the *typical* law, in which I suppose to be included most of those precepts which were given by Moses, that did not properly belong to the moral: not only those laws that are commonly called ceremonial, which are the laws prescribing the ceremonies and circumstances of the Jewish worship, and their ecclesiastical state; but also many, if not all those divine laws that were political, and for regulating the Jewish commonwealth, commonly called judicial; these were many of them typical. The giving this typical law was another great thing that God did in this period, tending to build up this glorious structure of redemption that he had been carrying on from the beginning of the world. There

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had

(M) *The law not a COVENANT of WORKS.*] "The decalogue or ten commandments uttered by the voice of God himself, is an abstract of that original law under which man was created, but published in a prohibitory form, the Israelites, like the rest of mankind, being depraved by sin, and strongly inclined to the commission of every evil. This law could not be designed as a *covenant*, by obedience to which man should be justified, for long before this the gospel had been preached to Abraham, [Gal. iii. 8.] 'but the law entered that sin might abound,' [Rom. v. 20.] that the extent, evil, and the desert of sin might be known; for it reaches to the most hidden thoughts of the heart, requires absolute and perpetual obedience, and denounces a curse upon all who continue not therein. . . . Believers of old were relieved from the moral law by the sacrifices which pointed to Christ; believers under the gospel are relieved by a direct application of 'the blood of the covenant.' Both renounce any dependance on the moral law for justification, and both accept it as a *rule* of life, in the hands of a Mediator, and are enabled to yield a sincere, though not a perfect obedience."

[VIGIL.]

had been many typical events of providence before, that represented Christ and his redemption; and some typical ordinances, as particularly those two of sacrifices and circumcision: but now, instead of representing the great Redeemer in a few institutions, God gives forth a law full of nothing else but various and innumerable typical representations of good things to come, by which that nation were directed how, every year, month, and day, in their religious actions, and in their conduct of themselves, in all that appertained to their ecclesiastical and civil state, to show forth something of Christ; one observance showing one thing, exhibiting one doctrine, or one benefit, another, another: so that the whole nation by this law was, as it were, constituted in a typical state. Thus the gospel was abundantly held forth to that nation; so that there is scarce any doctrine of it, but is particularly taught and exhibited by some observance of this law; though it was in shadows, and under a veil, as Moses put a veil on his face when it shone. (N)

To

(N) *The gospel revealed in the TYPES.*] We have already considered several of the types, and shall consider others as they occur. This note is intended to prove that the ancient Jews themselves considered them in the same point of view.

1. It must occur to every thinking person, that *mere* ceremonies could not of themselves ever form any very acceptable services to that 'God who is a spirit, and who loves to be worshipped in spirit and in truth;' and that, unless something farther was designed, many parts of the Jewish ritual must appear very childish, others very ridiculous, and some very cruel. There seems nothing in the wearing of fringes or ringing of bells; in waters of purification or perfumes of incense; much less in the slaughtering of hundreds or thousands of harmless animals; I say, there seems nothing in these, in *themselves* considered, that appears worthy the appointment of a wise and holy God, or the observation of great and good men. These reflections would naturally lead them to suspect something typical must be intended.

2. This idea would be confirmed by considering the particular exactness required in these services; with the penalties inflicted on transgression. Upon any other hypothesis it would be difficult, if not impossible to account for so many being slain for looking into the ark, aspiring to the priesthood, &c. or for Moses being so
strictly

To this typical law belong all the precepts that relate to building the tabernacle, which was set up in the wilderness, and all the form, circumstances, and utensils of it.

5. About this time was given to the church the first written word of God for the regulation of the faith, worship, and practice of his church in all ages, which was increased from time to time till it was finished, and the canon of scripture completed, by the apostle John. It is

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not

strictly charged to make ‘all things according to the pattern exhibited in the mount.’ [Heb. viii. 5.]

3. We have already seen in some instances, as in Abraham’s offering up his son Isaac, and long before, in the sacrifice of Abel, that the Old Testament saints really had such views; and other instances will occur in the prosecution of our subject.

4. Agreeable to this idea we find the prophets commonly spoke in figurative language, and accompanied it by typical and symbolical actions; as we see in Isaiah [xx.] Jeremiah [xiii. 1—11.] Ezekiel [iii. 1—4.] and others. This must encourage and confirm such a method of interpretation.

5. We Christians have the most unequivocal assertions of this in the New Testament. The law is called a ‘shadow of good things to come.’ [Heb. x. 1.] And the whole Epistle to the Hebrews, and great part of that to the Galatians, is written to prove and illustrate this very point.

6. We are particularly told that the law was ‘a schoolmaster to lead unto,’ to point out the necessity, excellency, and suitability of ‘Christ,’ [Gal. iii. 24.] And that the Jewish church under this dispensation, is to be considered as a minor under tutors and governors. [Gal. iv. 2.] We have a method of teaching our children their letters by the use of certain pictures affixed to them, the more strongly to impress them on their minds: [as A, an Apple, B, a Book, &c. So probably the old Hebrews an Ox, a House, &c. See *Sharp’s Origin of Languages.*] A method somewhat similar to this the Lord seems to have taken with his ancient people. Now, as he would not be thought a wise instructor who taught his little pupils the pictures without the letters, how shall we justify the wisdom of God in teaching the Jews these ceremonies, without their meaning and design?

7. Some even of the modern Jews have dropt hints of such a design, particularly Rab. *Menachem* on the paschal lamb, though they acknowledge their ignorance of the mystery, “until the spirit from above shall be poured out upon them.” [Ainsw. in Lev. i. 2.]

The typical import of the tabernacle and its furniture, and how far believers might see the sufferings of Christ in the ancient sacrifices, will be considered in a subsequent note.

[I. N.]

not very material whether the first written word was the ten commandments written on the tables of stone with the finger of God, or the book of Job; nor whether the book of Job was written by Moses, as some suppose, or by Elihu, as others. (o) If it was written by Elihu, it was written before this period; but yet could not be far from it, as appears by considering whose posterity the persons were that are spoken of in it, [see above, p. 172.] together with Job's great age, which was past before this was written.

The written word of God is the main instrument Christ has made use of to carry on this work of redemption in all ages since it was given. There was a necessity now for the word of God being committed to writing as a standing rule to his church. Before this, the church had the word of God by tradition, either immediately from eminent men that were inspired, who were then living, or else by tradition from former generations, which might be had with tolerable certainty in ages preceding this, by reason of the long lives of men. Noah might converse with Adam, and receive traditions from him; and Noah lived till about Abraham's time: and the sons of Jacob lived a considerable time to deliver the revelations made to Abraham, Isaac, and Jacob, to their posterity in Egypt. (p) But the distance from the beginning

(o) *Whether the book of JOB was written by MOSES.*] The learned seem now pretty well satisfied that the book of *Job* is an Hebrew poem, written in a dramatic or colloquial form, (as is Solomon's song) and generally give it to *Moses*, as the most probable author: but whether he wrote it from a fact within his observation during his exile from Egypt, whether from traditional records, or had the facts, as well as assistance to record them, immediately from God, is not so generally agreed. [See Bp. *Lowth's* Prælect. de Sacra Poesi Heb. prælect. xix. *Pol. Syn. Crit.* in ch. i.—*Theolog. Repos.* vol. i. page 70.] [U. S.]

(p) *The LONGEVITY of the patriarchs.*] Our author's general remark of the few hands that might convey traditions through a great number of years is certainly just: but here is a small mistake in the chronology, which in all probability would never have been printed, had our author lived to have been his own editor.

ning was now become so great, and the lives of men so shortened, (being brought down to the present standard about

He asserts that 'Noah might converse with Adam; but it appears from the following table, and the authorities there referred to, that Adam died above an hundred years before Noah was born.

Years of the world.

1, Adam created.

130,	Gen. v. 3. at 130 years old	Adam begat Seth.
235,	— 6. at 105 ———	Seth begat Enos.
325,	— 9. at 90 ———	Enos begat Cainan.
395,	— 12. at 70 ———	Cainan begat Mahalaleel.
460,	— 15. at 65 ———	Mahalaleel begat Jared.
622,	— 18. at 162 ———	Jared begat Enoch.
687,	— 21. at 65 ———	Enoch begat Methufelah.
874,	— 25. at 187 ———	Methufelah begat Lamech.
930,	— 5. Adam died.	
1056,	— 28. at 182 years old	Lamech begat Noah.

The above calculation is according to the Hebrew text: if, indeed, we admit the Samaritan readings, the fact may be granted, [see Univ. Hist. vol. i. page 146.] but as our author has every where else followed the Hebrew copies, it is very unlikely he meant here to deviate from them, without giving any intimation of it.

Let us now indulge a reflection or two on the fact thus stated. Though not with Noah, yet Adam might converse with Lamech, Noah's father,—Lamech, with Shem, his own grandson,—and Shem, (though not Noah) with his descendant Abram, and even Isaac. Thus four persons might by tradition convey the substance of divine revelation through more than two thousand years, which would, at the present standard of human life, on a moderate computation, require forty. Now as the lives of men decreased, tradition would naturally become more corrupted and uncertain, the more hands it passed through; therefore to prevent the consequences of this, God was pleased by Moses to give a written revelation. In this we may admire the wisdom and goodness of God, who suits his favours to our circumstances and necessities.

There is something venerable in age, and the grey hairs of fourscore or an hundred years command respect and attention. And in the few instances in which mankind exceed that age, with the preservation of their memory and other faculties, how instructive is their conversation! With what pleasure, then, might Lamech hear from Adam the story of his early life, the history of his first sons, and the various revolutions of almost a thousand years; and with no less satisfaction, possibly, might Abraham receive from Shem the wonderful history of the flood and re-peopling of the earth;

about Moses's time,) that God having now separated a nation to be a peculiar people, partly for that end to be the keepers of his oracles, saw it to be a needful and convenient time now to commit his word to writing, to remain throughout all ages. (Q) And therefore, besides the book of Job, God wrote the ten commandments on tables of stone, with his own finger; and after this the whole law, as containing the substance of the five books of Moses, was by his special command committed to writing, which was called the book of the law, and was laid up in the tabernacle, to be kept there for the use of the church. [Deut. xxxi. 24---26.]

6. God was pleased now wonderfully to represent the progress of his redeemed church through the world to their eternal inheritance, by the journey of the children of Israel through the wilderness, from Egypt to Canaan. Here

earth: but the grand subject of their inquiry would doubtless be, the gradual and increasing discoveries of the divine will: the sacred visions, predictions, and types; the investigation of which must afford, to sanctified minds, peculiar delight and comfort.

One of the most barren parts of sacred writ, (if we may so speak) seems to be the list of lives and deaths in some of the first chapters of Genesis; but this is owing to our own inattention and supineness; as appears from the following anecdote, mentioned by Mr. HERVEY:

“A certain libertine, of a most abandoned character, happened accidentally to stroll into a church, where he heard the 5th chapter of Genesis, importing that so long lived such and such persons, and yet the conclusion was they died—‘Enos lived 905 years, and he died—Seth, 912, and he died—Methuselah, 969, and he died.’ The frequent repetition of the words, *he died*, notwithstanding the great length of years they had lived, struck him so deeply with the thought of death and eternity, that (through divine grace) he became of an infamous libertine, a most exemplary Christian.” [Hervey's Letters, No. 147.] [N. U.]

(Q) *God's word committed to writing.*] Our author alludes here to the pentateuch, or five first books of the Old Testament, which are now universally ascribed to Moses on the most satisfactory evidence. The enemies of revelation have indeed objected to some passages which speak of the death and character of Moses, but these may easily be supposed the supplement of a later prophet (perhaps Ezra) without affecting the general question. [U. S.]

Here all the various steps of the redemption of the church by Christ were represented, from the beginning to its consummation in glory.---The state they are redeemed from, is represented by Egypt, and their bondage there, which they left.---The purchase of their redemption, was represented by the sacrifice of the paschal lamb, which was offered up the night that God slew all the first-born of Egypt.---The beginning of the application of the redemption of Christ's church in their conversion, was represented by Israel's going out of Egypt, and passing through the Red Sea in so extraordinary and miraculous a manner.---The travel of the church through this evil world, and the various changes through which the church passes, in the different stages of it, was represented by the journey of the Israelites through the wilderness.---The manner of their being conducted by Christ, was represented by the Israelites being led by the pillar of cloud by day, and the pillar of fire by night.---The manner of the church's being supported in their progress, and supplied from the beginning to the end of it, with spiritual food, and continual daily communications from God, was represented by God's supplying the children of Israel with bread, or manna, from heaven, and water out of the rock.---The dangers that the saints must meet with in their course through the world, were represented by the fiery flying serpents which the children of Israel met with in the wilderness.---The conflicts the church has with her enemies, were represented by their battle with the Amalekites, and others they met with there.---And so innumerable other things might be mentioned, wherein the things they met with were lively images of things which the church and saints meet with in all ages of the world. That these were typical of things that pertain to the Christian church, is manifest from 1 Cor. x. 11.

‘ Now all these things happened unto them for *ensamples*,
‘ and they were written for our admonition, upon whom
‘ the ends of the world are come.’ Here the apostle is speaking of those very things which we have now considered.

sidered, and he says expressly, that they happened unto them for *types* ; so it is in the original.

7. Another thing must not be omitted, which was a great and remarkable dispensation of Providence, viz. the shortening the days of man's life, whereby it was brought down from being between nine hundred and a thousand years, to but about seventy or eighty. The life of man began to be shortened immediately after the flood: it was brought down the first generation to six hundred years, and the next to between four and five hundred years ; and so the life of man gradually grew shorter and shorter, till about the time of the great mortality that was in the congregation of Israel, after they had murmured at the report of the spies, and their carcases fell in the wilderness, whereby all the men of war died: and then the life of man was reduced to its present standard, as Moses observes in that psalm that he wrote on occasion of that mortality : [Psalm. xc. 10.] ' The days of our years are threescore
' years and ten ; and if by reason of strength they be four-
' score years, yet is their strength labour and sorrow : for
' it is soon cut off, and we fly away.'

This great dispensation of God tended to promote the grand design of the redemption of Christ. Man's life being cut so very short in this world, prepared the way for poor, mortal, short-lived men, the more joyfully to entertain the glad tidings of everlasting life in another world, and more readily to embrace a Saviour, who purchases and offers such a blessing. If men's lives were still commonly about nine hundred years, how much less would they have to move them to regard the proffers of a future life ; how much greater temptations would they have to rest in the things of this world, they being of such long continuance, and to neglect any other life but this ? This probably contributed greatly to the wickedness of the antediluvians. But now how much greater motives have men to seek redemption, and a better life than this, by the great Redeemer, since the life of man is not one twelfth part of what it used to be, and men
now

now univerfally die at the age when men formerly ufed to be but, as it were, fetting out in the world?

8. The fame work was carried on in preferving that people, of whom Chrift was to come, from totally perishing in the wildernefs, by a constant miracle of forty years continuance. I obferved before many times, how God preferved thofe of whom the Redeemer was to proceed in a very wonderful manner; but this prefervation of the children of Ifrael for fo long a time in the wildernefs was, on fome accounts, more remarkable than any of them. There was, as may be fairly computed, at firft two millions of fouls in that congregation, which muft have perifhed in lefs than one month's time, had they not been miraculoufly fupplied. But yet this vaft multitude fubfifted for forty years together, in a dry barren wildernefs, without fowing or reaping, or tilling any land, having their bread daily rained down to them out of heaven, and being furnifhed with water to fatisfy them all, out of a rock; and the fame cloaths with which they came out of Egypt, lafting, without wearing out all that time. [Deut. viii. iv.] Never was an instance like this of a nation being thus fupported and fupplied. (R)

B b

9. God

(R) *Never was an instance like this.*] Wonderful providence indeed! But not lefs wonderful is the gracious provifion that the Lord has made for all his people. Had they *manna* rained from the skies? We have the *true bread* which came down from heaven. Were they alfo miraculoufly fupplied with *flesh*? The Son of God feeds us with his *own*, infinitely more precious, flesh and blood. Did the rock fupply their drink? So doth the rock of ages ours. Did not their raiment wear old? Behold, the beft, the everlafting robe of righteousnefs with which the Lord cloaths his elect people! Finally, did not their feet fwell, fo as to impede their journey? The Lord has provided us with *sandals* which the thorns of the wildernefs cannot penetrate; and prepared with the gospel of peace, we need not fear our journey being impeded. But, to defcend to temporal concerns; doth not the Lord ftill feed and cloath his people, and afford them every neceffary fupply? And is not the promise ftill faithful and true, 'They that feek the Lord fhall not want any good thing?' [Pf. xxxiv. 10.] Let the timorous believer be then encouraged and joyfully fmg on his way:

"Guide me, O thou great Jehovah,

"Pilgrim, through this barren land," &c.

[U.U.]

9. God was pleased during this time, to give a farther revelation of Christ the Redeemer in the predictions of him, than had been before. Here are three prophecies given at this time that I would take notice of. The first is that of Balaam. [Numb. xxiv. 17---19.] ‘ I shall see him, but not now; I shall behold him, but not nigh; there shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. And Edom shall be a possession, Seir also shall be a possession for his enemies, and Israel shall do valiantly. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.’ (s) This is a plainer

(s) *The prophecy of BALAAM.*] “Wonderful as the gift of prophecy is, it was not always (as Bp. NEWTON observes) confined to the chosen seed, nor yet always imparted to the best of men.” Balaam is a proof of this, who was neither an Israelite nor a good man; however, he acknowledged the God of Israel, and professed to be his servant; [Numb. xxii. 8—18.] his worship was debased with superstition and enchantments; [Numb. xxiv. 1.—xxxii. 12.] and his heart loved ‘the wages of unrighteousness.’ [2 Pet. ii. 15.] And when the Lord would not suffer him to curse his people, he contrived to pervert them to idolatry and uncleanness. [Rev. ii. 14.]

It is observable, that it was a custom among the heathens to devote their enemies to destruction at the commencement of their wars; and Balaam being a prophet of great note, Balak supposed him to have peculiar interest with heaven.—‘I wot that he whom thou blest is blessed, and he whom thou cursed is cursed.’ [Numb. xxii. 6.]

But the strangest part of the history is that of Balaam’s ass speaking with a man’s voice. Stories of this kind have been current among the heathen, and might probably originate from a tradition of this event. But however extraordinary the fact, the scripture attributes it to a sufficient cause: ‘The Lord opened the mouth of the ass.’ [Numb. xxii. 28.] There is no necessity, however, to give the animal a human understanding, without *that* he might utter the sound of words (as parrots may be taught to do,) and this is all the sacred historian asserts.

But we are to contemplate a greater miracle than this: the animal spake unconsciously, but Balaam was over-ruled to bless where he gladly would have cursed. And the preceding miracle was probably designed to teach how much the mouth and tongue were under God’s direction, and the folly of opposing the divine will.

But

plainer prophecy of Christ, especially with regard to his kingly office, than any that had been before. But we

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have

But to advert to the prophecy itself; of which we shall only consider the passage quoted by our author: 'I shall see him, but not now; I shall behold him, but not nigh.' This Bp. NEWTON translates in the present tense, and refers to Moab; but with deference to so great an authority, we should rather adhere to the present translation, which is more literal, and refer it, with the following clauses, to the Messiah, (as *Ainsworth* and Dr. *Gill* do) whom at his second coming 'every eye shall see.' [Rev. i. 7. Compare Job xix. 26.]

'There shall come a star out of Jacob, and a sceptre shall arise out of Israel.' The star and sceptre were probably hieroglyphics of a prince and of a god, as we shall see presently. 'And shall smite the corners (or princes) of Moab.' This was fulfilled by David, who 'smote Moab and the Moabites became David's servants.' [2 Sam. viii. 2.]

'And destroy all the children of Sheth:' If by Sheth is here intended the son of Adam, it includes all mankind, this being the only line preserved at the flood; and those who so understand it, translate the words 'he shall unwall, subdue, or rule over all the children of Sheth.' But the construction of the passage, and the rules of Hebrew poetry, which abounds in parallel sentences, [see Bp. LOWTH'S Prelim. Dis. to his Trans. of Isaiah] strongly incline us to believe, that Sheth might be the name of some town or prince of Moab, whose memory is now lost. This was the opinion of Mr. *Poole*, and is defended by Bp. *Newton*.

'And Edom shall be a possession.' 'David put garrisons throughout all Edom,' [2 Sam. viii. 14.] 'Seir [the mountains of Edom] also shall be a possession for his enemies;' that is, for the Israelites. 'And Israel shall do valiantly,' as in the instances just hinted. 'Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city;' not only defeat them in the field, but pursue and destroy them in their strongest holds: 'Joab smote every male in Edom.' [1 Kings xi. 15, 16.] Thus was the prophecy fulfilled in David: but most Jewish as well as Christian expositors, ancient and modern, refer these predictions, in a more sublime and exalted sense, to the Messiah, David's Son and Lord. And Bp. WARBURTON [Divine Leg. book iv. § 4.] observes, that as the *sceptre* was a popular emblem of a king, so a *star* was a more mysterious hieroglyphic of the divinity, [see Amos v. 25, 26.] and doubtless pointed to him who was both 'the mighty God and Prince of Peace;' [Isa. ix. 6.] who bore the sceptre of Judah, [see page 161, note G] 'and is the bright and morning star.' [Rev. xxii. 16.]——[See Bp. NEWTON on the Prophecies, vol. i. dis. 5. from whom the above is chiefly taken.] [G. E.]

have another, that God gave by Moses, which is plainer still, especially with regard to his prophetic office, [Deut. xviii. 18, &c.] ‘I will raise up a prophet from among their brethren, like unto thee, and will put my words in his mouth, and he shall speak unto them all that I command him,’ &c. This is a plainer prophecy of Christ than any that had been before, in this respect, that all the former prophecies were in figurative, mystical language. The first, ‘That the seed of the woman should break the serpent’s head.’---The promises made to Abraham, Isaac, and Jacob, ‘That in their seed all the families of the earth should be blessed.’---The prophecy of Jacob in blessing Judah;---and that of Balaam, which speaks of Christ under the figurative expression of a *star*,---were all mystical. But this is a plain literal prophecy.

There are several things contained in this prophecy of Christ, and his mediatorial office, [ver. 16.]---Here it is revealed that he should be a middle person between them and God, a being of such awful majesty, holiness, and justice, that they could not come to him, and enjoy intercourse with him immediately, without a mediator to stand between them; because, if they came to such a dreadful sin-revenging God immediately, they should die; God would prove ‘a consuming fire’ to them. And here is also a particular revelation of Christ with respect to his prophetic office: ‘I will raise them up a prophet from among their brethren, like unto thee,’ &c. And farther, it is revealed what kind of a prophet he should be, a prophet *like Moses*, who was the head and leader of all the people, and who, under God, had been their redeemer, to bring them out of the house of bondage, who was, as it were, their shepherd by whom God led them through the Red Sea and wilderness, and was an intercessor for them with God, and both a prophet and a king in the congregation: for Moses had the power of a king among them. [Deut. xxxiii. 5.] He was also the prophet by whom God built up his church, and delivered his instructions of worship. Thus Christ was to be a prophet like unto Moses; so that this is both the plainest and

and fullest prophecy of Christ that ever had been from the beginning of the world to this time. (τ)

The next prophecy that I shall take notice of, respects only the calling of the Gentiles, which should be after Christ's coming, of which God gave a very plain prophecy by Moses in the wilderness, [Deut. xxxii. 21.] They moved God to jealousy, by that which was not a god, by casting him off, and taking other gods, that were no gods, in his room. So God declares that he will move them to jealousy in the like manner, by casting *them* off, and taking other people, that had not been his people, in *their* room. The apostle Paul takes notice of this prophecy, as foretelling the calling of the Gentiles, [in Rom. x. 19, 20.] 'But I say, did not Israel know? First, Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest to them that asked not after me.'

Thus you see how the light of the gospel, which first began to dawn immediately after the fall, gradually increases the nearer we come to Christ's time.

10. Another thing by which God carried on his work at this time, was a remarkable pouring out of his spirit on the young generation in the wilderness. The generation which was grown up when they came out of Egypt, from twenty years old and upward, was very froward and perverse. They were tainted with the idolatry and wickedness

(τ) *A prophet like unto MOSES.*] Some Jewish writers have referred this to Joshua, but though we are told Joshua was full of the spirit of wisdom, yet the same text [Deut. xxxiv. 9.] informs us, 'there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face;' consequently Joshua was not so. And in another passage [Numb. xii. 2.] The Lord puts a striking difference between Moses, and all other prophets: The Jews themselves very strongly confirm this idea; and in the New Testament, this prophecy is expressly applied to the Son of God. [Acts iii. 22, 23.] 'For Moses truly said, a prophet will the Lord your God raise up,' &c. [See *Newton* on the Proph. vol. i. dif. 6.]

odness of Egypt, and were not weaned from it, as the prophet takes notice, [Ezek. xx. 6---8.] Hence they made the golden calf in imitation of the idolatry of Egypt, that was wont to worship a bull or an ox; and therefore cattle are called ‘the abomination of the Egyptians,’ *i. e.* their idol. [Exod. viii. 26.] This generation God was exceedingly angry with, and swore in his wrath, that they should not enter into his rest. But the younger generations were not so; those who were under twenty years old when they came out of Egypt, and those born in the wilderness, the generation spoken of, [Numb. xiv. 31.] ‘But your little ones, whom ye said should be a prey, them will I bring in; and they shall know the land that ye have despised.’ This was the generation with whom the covenant was renewed, (of which we have an account in Deuteronomy,) and that entered into the land of Canaan. These God was pleased to make a generation to his praise, and they were eminent for piety; as appears by many things said in scripture about them; as, particularly, [Jer. ii. 2, 3.] ‘I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown. Israel was holiness to the Lord, and the first fruits of his increase.’ Here the generation that went after God in the wilderness is spoken of with very high commendations, as eminent for holiness: ‘Israel was holiness to the Lord, and the first fruits of his increase.’ And their love to God is spoken of as distinguished like the love of a bride at her espousals. The going after God in the wilderness here spoken of, is not the going of the children of Israel out of Egypt into the wilderness of Sinai, but their following God through that dreadful wilderness, that the congregation long wandered in, after they went back from Kadesh-Barnea, [Deut. viii. 15.] ‘Who led thee through the great and terrible wilderness, wherein were fiery serpents and scorpions, and drought, where there was no water.’ Though this generation had a much greater trial, than their fathers had before they came to Kadesh-Barnea, yet they never murmured against God in any wise, as their fathers

fathers had done : but their trials had a contrary effect upon them, to awaken, convince, and humble them, and fit them for great mercy. They were awakened by the awful judgments of God inflicted on their fathers, whereby their carcases fell in the wilderness. And God poured out his spirit with those awakening providences towards their fathers, and their own travel in the wilderness, and the word preached to them by Moses ; whereby they were made to see the badness of their own hearts, and were humbled, and at length multitudes of them savingly converted ; [as Deut. viii. 2, 3.] ‘ And thou shalt remember the way which the Lord thy God led thee these forty years in the wilderness, to humble thee and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments or no.’ And [ver. 15.] ‘ Who led thee through that great and terrible wilderness,---that he might humble thee, and that he might prove thee, to do thee good at the latter end.’ (v) And therefore it is said, Hof. xiii. 5. ‘ I did

(v) *Israel led through the wilderness to do them good.*] Here is the great secret of Divine Providence. Infinite wisdom and goodness is the source of all the vicissitudes and trials believers are called to experience. Israel was led through the wilderness, and had many bitter trials there, but it was ‘ to do them good.’

Observe, 1. That pride is natural to the human heart ; and no degree of meanness, wretchedness, or dependence, can exclude it. Like some disgusting animals, who extract poison from the most harmless vegetables ; pride inflates itself from circumstances the most humiliating. Would one suppose that a people, after forty years slavery at the brick kilns—after being treated as the off-scouring of the earth, and degraded to the very lowest degree—should need the thorns of the wilderness to humble them?—But such is man !

2. The best things are not always the pleasantest ; but the most efficacious medicines are often the most unpalatable. Israel, as we have observed, met with many painful and mortifying circumstances in the desert, but it was to do them good. Humbling providences are often our greatest mercies.

3. Mercies are doubly sweet when intermingled with trials. Contrasts produce great effects in nature ; and it is by comparison with other objects we form our most correct ideas of the excellent and beautiful. So pain and sickness teach the value of health and ease ;

‘ did know thee in the wilderness, in the land of great drought.’ God allured them, and brought them into the wilderness, and spake comfortably to them, as it was foretold that he would do afterwards. [Hof. ii. 14.]

Those terrible judgments that were executed in the congregation after their turning back from Kadesh-Barnea, in the matter of Korah, and Peor, were chiefly on the old generation, whom God consumed in the wilderness. Those rebellions were chiefly among the elders of the congregation, that God had given up to their hearts lust; and they walked in their own counsels, and God was grieved with their manners forty years in the wilderness.

But that this younger congregation were eminent for piety, appears by all their history. The former generation were wicked, and were followed with curses; but this was holy, and wonderful blessings followed them. God did great things for them; he fought for them, and gave them the possession of Canaan. And it is God’s manner, when he hath any special mercy to bestow on a visible people, first, to fit them for, and then to bestow it on them. So here, they believed in God, and by faith overcame Sihon and Og, and the giants of Canaan; and are commended for cleaving to the Lord: [Josh. xxiii. 8.] Joshua says unto them, ‘ Cleave unto the Lord, as ye have done unto this day.’ And so Israel did all the while that generation lived. But when Joshua and all that generation were dead, there arose another that knew not the Lord. This pious generation showed a laudable and fervent zeal for God in several instances; as on occasion of Achan’s sin; but especially when they suspected the two tribes and a half had set up an altar in opposition to the altar of burnt-offering. There never was any generation of Israel of which so much good and so little evil is mentioned
as

ease; and to hunger and thirst we principally owe our relish for food. Therefore it is, that the Lord mingled the cup of his people with a contrariety of ingredients. Let us then receive it thankfully, with this consolation, that the sweetness of our comforts will remain when every taste of bitterness is lost and forgot for ever.

[U. U.]

as this. It is farther observable, that in the time of this generation was the second general circumcision, whereby the reproach of Israel was fully rolled away, and they became pure; and when afterwards they were polluted by Achan, they purged themselves again. [Josh. vii. 19---26.] (w)

The men of the former generation being dead, and God having sanctified this to himself, he solemnly renewed his covenant with them, [Deut. xxix.] We find that such renovations of the covenant commonly accompanied any remarkable pouring-out of the Spirit, which caused a general reformation; so we find it was in Hezekiah's and Josiah's times. But it is questionable whether there ever was a time when religion so flourished in the Israelitish church, as in that generation; and as, in the Christian church, religion was in its most flourishing circumstances in the day of its espousals, in the apostle's time, so it seems to have been with the Jewish church in the days of its first establishment in Moses and Joshua's.

Thus God at this time did gloriously advance the work of redemption, both by his word and Spirit. By this out-pouring of the Spirit of God, the work of redemption was promoted, not only as it was in itself a glorious instance of the application of it, but as this was what God made use of as a means of establishing the church of Israel at its first beginning, when it was settled in the regular observance of God's ordinances in Canaan: even as the out-pouring of the spirit, in the beginning of the Christian church, was a great means God made use of for the well establishing it in the world in all succeeding ages.

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(w) *They were polluted by ACHAN.*] Observe here the dangerous nature of sin, which not only brings destruction on individuals, but on whole nations and communities; and no sin has produced more awful consequences than this of covetousness, which, indeed, is the parent of most others. Whence flowed the blood that has stained families—encrimsoned towns—and deluged nations? From this cursed principle, which brings misery on the possessor, and ruin on all around him. [U. S.]

11. The next thing I would observe, was God's bringing the people of Israel under the hand of Joshua, and settling them in that land where Christ was to be born, and which was the great type of the heavenly Canaan, which Christ has purchased. This was done by Joshua, who was of Joseph's posterity, and was an eminent type of Christ, and is therefore called 'the shepherd, the stone of Israel,' in Jacob's blessing of Joseph. [Gen. xlix. 24.] (x) Being such a type of Christ, he bore the name of Christ. *Joshua* and *Jesus* are the same name, only the one is Hebrew, the other Greek; and therefore, in the New Testament, which was originally written in Greek, Joshua is called Jesus. [Acts vii. 45.] 'Which also our fathers brought in with Jesus,' *i. e.* *Joshua*; [Heb. iv. 8.] 'If Jesus, *i. e.* if *Joshua* had given them rest, he would not have spoken of another day.'

God wonderfully possessed his people of this land, conquering the former inhabitants of it, and the mighty giants, as Christ conquered the devil; first subduing the great kings of that part of the land that was on the eastern side of Jordan, Sihon king of the Amorites, and Og king of Bashan; and then dividing the river Jordan, as before he had done the Red Sea; causing the walls of Jericho to fall down at the sound of the trumpets of the priests; (that typifying the sound of the gospel by the preaching of gospel ministers, and the walls of the accursed city Jericho, the walls of Satan's kingdom;) and after thus wonderfully destroying the mighty host of the Amorites under the five kings, causing the sun and moon to stand still, to help the people against their enemies, at the prayer of the typical Jesus;

(x) *Shepherd, the stone of Israel,*] *i. e.* From Jacob descended Joseph; or, from the God of Jacob it was that Joseph, through Divine Providence, was sent into Egypt, to be a shepherd to feed his father's family, and as a stone to uphold and support it; in which he was a type of Christ, the great and good shepherd of the flock, and the stone that is laid in Zion, on which the whole spiritual Israel of God is built; the foundation stone on which they are laid and are safe, and the corner stone which knits them together. [Ps. cxviii. 22.]—[GILL in loc.]

Jesus; [Jof. x. 12.] plainly fignifying this, that God would make the whole courfe of nature to be fubfervient to the affair of redemption; fo that every thing fhould yield to the purpofes of that work, and give place to the welfare of God's redeemed people.

Thus did Chrift fhew his great love to his elect, that he would make the courfe of nature to give place to their happinefs and prosperity; and fhewed that the fun and moon, and all things vifible and invifible, were theirs by his purchafe. (Y) At the fame time, Chrift fought as the captain of their hoft, and caft down great hailftones upon their enemies, by which more were flain than by the fword of the children of Ifrael. And after this he gave

(Y) *All things are OURS.*] “Christians, God has created *all things* in the world of nature with this defign, that you fhould derive fome benefit from them, as far as they can come within your reach or notice, your fervice or ufe. He appointed all things in the counfels of his providence, to bear fome bleffing for you. He has ordained all things in his kingdom of grace for your advantage; and there are unknown regions of light and glory which he has provided for you. His elect were ever neareft to his heart, next to the man Chrift Jefus, next to ‘his only begotten Son;’ for they were all ‘chofen in him before the foundation of the world.’ [Eph. i. 4.] Whether creation or providence, whether nature, grace, or glory, ‘all things are for your fakes.’ [2 Cor. iv. 15.]

“I would caution you . . . not to underftand it in fuch an incredible fenfe, as though God made every particular creature in the upper and the lower worlds, only to give the poffeffion of them to the faints; or that he manages all his providential kingdom *merely* for the fake of his own people, without any other view. No, this is ftretching the words into an extent too large and unreafonable; for there are millions of creatures, millions of plants and animals in earth and fea, that are born, and grow, and live, and die again, which the faints of God never faw, nor knew, nor fhall know; nor can they receive any immediate benefit from them. But the meaning is this, that all things whatfoever the faints can or fhall have to do within this or other worlds, were intended to yield fome profit to them; and efpecially while they maintain their character as the children of God, and walk as becomes their dignity and their profeffion. In all God's general counfels of creation, and providence, and grace, he kept his eye (as I may fay) ftill upon his faints; he defigned their good in ten thoufand inftances, in his great and glorious works, and refolved

gave the people a mighty victory over a yet greater army in the northern part of the land, that were gathered together

that nothing in all his kingdoms should interfere with their last and best interest.

“ Though what he has written down in the book of his decrees, is read only at large by his Son Jesus Christ, yet he has written out a sweet abstract of it in the book of his promises, that the saints on earth might read and know it. [Rom. viii. 28.] ‘ And we know ‘ that all things work together for good to them that love God ; ‘ to them, who are the called according to his purpose.’ It was for their sakes the promises were written, that they might not only have a present relish of divine blessings, but a sweet foretaste of joys long to come.

“ The blessings of the children of God were numbered up, and written down originally for them, in the book of God’s everlasting counsels : and in the book of his word has he copied out of them ; ‘ the blessings of heaven from above, and of the deep from beneath ; ‘ the precious things brought forth by the sun,’ and under the influence of the moon ; ‘ the chief things of the ancient mountains’ on earth, so far as is needful for them here ; ‘ and the precious ‘ things of the everlasting hills’ of paradise hereafter. [Deut. xxxiii. 13, 14.]

“ Does the great Creator and Lord of all keep the wheels of nature in their settled courses? It is for the people’s good ; ‘ The ‘ stars in their courses shall fight for Israel :’ or does he countermand nature in any of its motions, and bid the ‘ sun stand still in Gibeon, ‘ and the moon in the valley of Ajalon?’ It is, that the armies of his people may have long day-light to subdue their enemies. Hail-stones and thunder shall break out of the clouds to destroy the Canaanites, when Israel is at war with them : but if Israel want bread in the wilderness, the clouds shall drop down manna, and give them bread from heaven.” [WATTS’S Sermons, vol. iii. ser. 38.]

With respect to the miracle wrought by Joshua, we beg leave to add, there is no necessity, from the text, to suppose any real effect wrought on the bodies of the sun or moon, nor perhaps of the earth itself; the most natural interpretation seems to be, that the *light* of the sun, and perhaps also of the moon blended with it, was miraculously protracted, not, it may be, on the whole hemisphere, but from Gibeon to Ajalon, and on the adjacent country. This is confirmed by the observation of some learned men, that the Hebrew words [שמש and ירח] are never used strictly for the orbs themselves, (the language having other words for these) but for the light emitted from them. So that, in fact, the light might be continued all night, and thus two days blended together, or, as the son of Sirach expresses it, [Eccles. xlvi. 4.] ‘ one day ‘ as long as two.’ [See PIKE’S Phil. Sac. p. 47. and GILL on Josh. x. 13.]

gether at the waters of Merom, as the sand of the sea shore, [Josh. xi. 4.]

12. Another thing that God did towards carrying on this affair, was his actually setting up his stated worship among the people, as it had been before instituted in the wilderness. This worship was appointed at Mount Sinai, wholly in subserviency to this great affair of redemption. It was to make way for the coming of Christ; and the innumerable ceremonial observances of it were typical of him and his redemption. This worship was chiefly instituted at Mount Sinai; but it was gradually put in practice. It was partly set up in the wilderness, where the tabernacle and its vessels were made; but there were many parts of this instituted worship that could not be observed in the wilderness, by reason of their unsettled, itinerant state there: and then there were many precepts that respected the land of Canaan, and their cities and places of habitation there; which therefore could not be put in practice, till they came into the land. But now, when this was brought to pass, God set up his tabernacle in the midst of his people, as he had before promised them, [Lev. xxiv. 11.] ‘I will set my tabernacle amongst you.’ The tabernacle was set up at Shiloh, [Josh. xviii. 1.] and the priests and Levites had their offices appointed them, and the cities of refuge were also appointed; and now the people were in condition to observe their feasts of the first fruits, and their feast of ingathering, and to bring all the tithes and offerings to the Lord; and most parts of God’s worship were now observed, though there were some things that were not till afterwards.

13. The next thing I would take notice of, is God’s wonderfully preserving the people, from this time forward, when all the males went up, three times in the year, to the place where the ark was. The people of Israel were generally surrounded with enemies, that sought all opportunities to destroy, and dispossess them of their land; and till David’s time there were great numbers in the land of the remains of the Canaanites, and the other
former

former inhabitants, that were bitter enemies to the people of Israel : and these had from year to year, three times in the year, a fair opportunity of over-running their country, and getting possession of their cities, when all the males were gone, and only the women and those who were not able to go up, were left behind : yet they were remarkably preserved throughout all generations at such seasons, agreeable to the promise that God had made, [Exod. xxxiv. 24.] ‘ Neither shall any man desire thy land, when thou shalt go up to appear before the Lord thy God thrice in the year.’ So wonderfully did God order affairs, and influence the hearts of their enemies, that though they were so full of enmity against Israel, and desired to dispossess them of their land, and had frequently so fair an opportunity ; yet we never read, in all their history, of any of their enemies taking these opportunities against them. This was surely a wonderful dispensation of divine Providence ; to maintain and promote God’s great design of redemption.

14. God’s preserving his church and the true religion from being wholly extinct in the frequent apostasies of the Israelites in the time of the Judges. How prone was that people to forsake the true God, who had done such wonderful things for them, and to fall into idolatry ! And how did the land, from time to time, seem to be almost over-run with it ! But yet God never suffered his true worship to be totally rooted out : his tabernacle stood, the ark was preserved, the book of the law was kept from being destroyed, God’s priesthood was upheld, and God still had a church among the people ; and time after time, when religion was come to the last extremity, then God granted a revival, and sent some angel, or raised up some eminent person, to be an instrument of their reformation.

15. God’s preserving that nation from being destroyed, and delivering them from time to time, although they were so often subdued and brought under the dominion of their enemies. It is a wonder, not only that the true religion was not wholly rooted out, and so the church destroyed that

that way; but also that the very nation in which that church was, was not utterly destroyed. One while they were subdued by Chushan-rishataim king of Mesopotamia, another while under the Moabites; they were sold into the hand of Jabin king of Canaan; they were brought under the dominion of the Midianites; were sorely distressed by the children of Ammon; and afterward by the Philistines. But yet God, in all these dangers, preserved them from being wholly overthrown; and from time to time, when it was come to extremity, and they were upon the very brink of ruin, God raised up a deliverer, [Deut. xxxii. 36.] ‘For the Lord shall judge his people, and repent himself for his servants; when he seeth their power is gone, and there is none shut up or left.’

These remarkable dispensations of Providence are set forth in a lively and elegant manner in the cvith Psalm.

These deliverers that God raised up from time to time were all types of Christ, the great Redeemer of his church; and some of them very remarkably so; as, particularly, Barak, Jephthah, Gideon, Samson, in many particulars; especially in the acts of Samson, as might be shown, were it not that this would take up too much time. (z)

16. It

(z) Instead of running through the various particulars in which these worthies may be supposed to have typified the Redeemer, it may be more useful to subjoin the following remarks on typical characters in general:

“ 1. In order to constitute a proper type it is by no means necessary, that the person who answers this important purpose should possess perfect moral qualities; were this requisite, who ever was worthy to represent the Son of God? . . . It will follow,

“ 2. That the comparison is not to be stated and pursued through every particular incident of the life, and every feature of the person typifying. . . .

“ 3. Scripture by direct application, or by fair unstrained analogy, ought therefore to lead, to regulate, and to correct all our inquiries of this sort. . . .

“ 4. . . . It is of importance to inquire, whether or not the resemblance we mean to pursue, has a tendency to promote some moral, practical, pious purpose.” [HUNTER’S SAC. BIOG. vol. ii. lect. 5.]

16. It is observable, that when Christ came to manage the affairs of his church in this period, he often appeared in the form of that nature that he took upon him in his incarnation. So he seems to have appeared to Moses from time to time, and particularly at that time when God spake to him face to face, as a man speaketh to his friend, and he beheld the similitude of the Lord [Numb. xii. 8.] after he had besought him to show him his glory; which was the most remarkable vision that ever he had of Christ. There was a twofold discovery that Moses had of Christ: one was spiritual, when he proclaimed his name, ‘The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the childrens children, unto the third and to the fourth generation.’ [Exod. xxxiv. 6, &c.] Another was external; which was that which Moses saw, when Christ passed by, and put him in a cleft of the rock, and covered him with his hand, so that Moses saw his back-parts. What he saw was doubtless the back-parts of a glorious human form, in which Christ appeared to him, and in all likelihood the form of his glorified human nature, in which he should afterwards appear. He saw not his face; for it is not to be supposed that any man could subsist under a sight of the glory of Christ’s human nature as it now appears.

So it was an human form in which Christ appeared to the seventy elders. [Exod. xxiv. 9---11.] ‘Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel. And they saw the God of Israel: and there was under his feet, as it were a paved work of a sapphire-stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.’ So Christ appeared afterwards to Joshua in the form of the human nature, [Josh. v. 13, 14.] ‘And it came to pass when Joshua

‘ was

‘ was by Jericho, he lift up his eyes, and looked, and behold, there stood a man over against him, with a sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay, but as captain of the host of the Lord am I now come.’ And so he appeared to Gideon, [Judg. vi. 11, &c.] and so also to Manoah, [chap. xiii. 17---21.] Here Christ appeared to Manoah in a representation both of his incarnation and death; of his incarnation, in that he appeared in a human form; and of his death and sufferings, represented by his ascending up in the flame of the sacrifice; intimating thereby, that he was to be the great sacrifice, that must be offered up to God for a sweet favour, in the fire of his wrath, as that kid was burned and ascended up in the flame. Christ thus appeared, time after time, in the form of that nature he was afterwards to assume, because he now came on the same design, and to carry on the same work, that he was to finish in that nature. (A) Another thing I would mention,

(A) CHRIST *appeared in the human form.*] Having repeatedly intimated an intention of considering these appearances in a collected view, we shall now attempt it. But to save repetition, we must beg the reader to review our author’s observations on the Divine appearance to Jacob, (p. 157) and to Moses, (p. 167) as well as those mentioned under this head, and then he will be prepared to accompany us in the following remarks :

1. The divine Person who appears, is frequently called by the august names of *Jehovah* and *Elohim*, Lord and God. This is particularly observable in the appearances to Jacob and Moses; we shall only instance in the former. We are told, [Gen. xxxii. 24, &c.] ‘ Jacob was left alone, and there wrestled a man with him until the breaking of the day:’ whatever is the meaning of this extraordinary circumstance, it is certain that Jacob was aware of his visitor, by his so earnestly entreating his blessing, but more especially by his calling the name of that place *Penuel*, (*i. e.* the face of God) because he had ‘ seen God face to face.’ Jacob seems to advert to this circumstance in the last stage of his life, for, blessing the sons of Joseph, he says, ‘ The angel that re- deemed me blest the lads.’ But most remarkable is a passage in the Prophet Hosea, [ch. xii. 4.] relating to this circumstance; ‘ He had power over the angel, and prevailed:’ this refers to his wrestling, which was doubtless a symbolical action: ‘ He wept,

tion, done in this period towards the work of redemption, is the beginning of the succession of prophets, and erecting

‘and made supplication unto him;’ when he would not let him go without a blessing; ‘He found him in Bethel; there he spake with us. Even the Lord God [*Jehovah Elobim*] of hosts; the Lord [*Jehovah*] is his memorial;’ *i. e.* the name by which he will be known. [See *Owen* on the Hebrews, vol. i. p. 118.] And it is observable, that the person appearing in most of these visions seems to be called promiscuously both the *Lord* and the *angel* of the Lord.

2. The manner in which this angel speaks is very observable, and such as no created being ought to assume. The angel that appeared to Hagar said, ‘I will multiply thy seed exceedingly;’ [Gen. xvi. 10.] To Abraham, ‘Thou hast not withheld thy son from me;’ [Gen. xxii. 12.] And to Moses, [Exod. iii. 4.] ‘I am the God of Abraham, Isaac, and Jacob,’ &c.

3. The person thus appearing receives divine honours—‘Put the shoes from off thy feet,’ said he to Moses and Joshua, ‘for the place whereon thou standest is holy ground.’ The latter, we are expressly told, did *worship* the captain of the Lord’s host. [See Dr. *Allix*, Judgment of the Jewish Church, p. 234. and Bp. *Patrick* on Josh. v. 14, 15.] Though we do not conceive, (as some have done) that Gideon’s present was a sacrifice, yet the reason of the angel refusing a sacrifice from Manoah is very singular, and pertinent to our point, viz. that Manoah knew him not. [Judges xiii. 16.]

4. It is very remarkable that God has so repeatedly revealed himself as a jealous God, and declared that he will not give his glory to another. [Exod. xx. 5. Isa. xlii. 8.] It therefore follows,

5. That this could not be a created angel.—In the angelic appearances in the *New Testament* we find no such language; none of the names of God are applied to them, nor do they assume any of his prerogatives; and when the apostle John offered to worship one of these, though, it is probable, he did not intend supreme adoration, yet the angel refused and forbade him. [Rev. xix. 10.] Or if we suppose the apostle meant to adore him, it must be on a supposition, that he was the Son of God, which, if it could be proved, would very much strengthen our hypothesis.

Nor, 6. By the angel of the Lord must we understand any mere external form in which the Deity resided, and spake as a cloud or flame, &c. because he is called ‘the captain of salvation,’ and generally appeared in a human form.

Neither, 7. Must we understand God the Father himself, for our Lord expressly tells the Jews, that they had not at any time either ‘heard his voice, or seen his shape.’ [John v. 37.] And because

erecting a school of the prophets, in Samuel's time. There was something of this spirit of prophecy in Israel after Moses,

because the scriptures never represent the Father in any delegated or inferior character.

But, 8. These representations perfectly agree with the account given in scripture of the Son of God, who is called the 'angel of the covenant,' [Mal. iii. 1. in the Hebrew,] and perhaps the 'angel of God's presence.' [Isa. lxiii. 9.]

9. It appears, that of the patriarchs and others to whom this angel appeared, some knew him immediately to be God himself, and in general all were convinced of it after he was departed; hence many of them said, 'We shall die, for we have seen God.'

10. This was the universal opinion of the Christian fathers, as has been shewn at large by Bp. *Bull*, Dr. *Waterland*, and others; a single passage therefore, full to our purpose, shall suffice. "It was Christ who descended into communion with men, from Adam unto the patriarchs and prophets in visions, dreams and appearances or representations of himself, instructing them in his future condition from the beginning: and God who conversed with men on earth, was no other than the Word who was to be made flesh." [TER-TULLIAN. See *Owen* on the Heb. vol. i. p. 121.]

11. Even some of the most eminent Jewish writers have made confessions to this purpose. So Rab. M. N. GERUNDENSIS, of the 13th century; "This angel, if we speak exactly, is the angel the redeemer, concerning whom it is written, 'My name is in him,' that angel who said to Jacob, 'I am the God of Bethel,' &c. [*Owen* on the Heb. vol. i. p. 122.]

12. Most of these remarks, as they go to prove that these appearances were of the Son of God, they no less prove the divinity of his person and character; which is the principal reason of our insisting so largely on this subject.

13. We are not however from any of these propositions to infer, that in *all* the instances of God's speaking under the Old Testament, the Son *only*, as distinguished from the Father, was intended: this notion would involve almost as great difficulties as the opposite one of there being a created angel, as will appear from the following remarkable text, [Exod. xxiii. 20, 21.] 'Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice; provoke him not; for he will not pardon your transgressions: for my name is in him.' These are evidently the words of the Father promising that the angel of the covenant should go before to be the guide of Israel; in which we cannot but observe, that this angel has the peculiar attributes and prerogatives of Deity ascribed to him.

14. To this it may be objected, [from Exod. xxxiii. 2—4.] That when God promised to send an angel before them, the Lord

Moses, before Samuel. Joshua and many of the judges had a degree of it. Deborah was a prophetess: and some of the high priests were inspired with this spirit; particularly Eli: and that space of time was not wholly without instances of those that were set apart of God especially to this office, and so were called prophets. Such an one we read of, [Judg. vi. 8.] ‘The Lord sent a prophet unto the children of Israel, which said unto them,’ &c. Such an one he seems to have been that we read of, [1 Sam. ii. 27.] ‘And there came a man of God to Eli,’ &c.

But there was no such order of men upheld in Israel for any constancy, before Samuel; the want of it is taken notice of, [1 Sam. iii. 1.] ‘And the word of the Lord was precious in those days; there was no open vision.’ (B) But in Samuel there was begun a succession

threatened that he would not go up himself, on which occasion the people mourned: but the Jewish doctors will furnish us with an easy solution of this difficulty; for ABEN EZRA observes, [see Gill in loc.] that this was not the angel promised before, [chap. xxiii.] but an inferior one, which the Lord threatened to send with them instead of the former; though afterwards he relented and promised his own presence, which seems to be the same as intended in Isaiah by the ‘angel of his presence.’ So Rab. MENACHEM saith, “This angel is not the angel of the covenant, of whom he spake in the time of favourable acceptance, ‘My presence shall go:’ for now the holy blessed God had taken away his divine presence from among them, and would have led them by the hand of another angel.” [Ainsf. in Ex. xxxii. 34.]

15. Upon the whole, whenever we read of a divine appearance under the Old Testament, in which a human or angelic form was exhibited, or some delegated and inferior character sustained, and yet combined with some circumstances that forbid our understanding it of a mere angel, we may safely interpret it of the *Son of God*, who thus anticipated his future humiliation, and ‘whose delights from the beginning were with the sons of men.’ [G. E.]

(B) *The word of the Lord was PRECIOUS in those days.*] “That is, a word from the Lord in a dream or vision directing, informing, instructing, or reproofing, this was very rarely had; of late there had been but very few instances, and which accounts for it, why not only the child Samuel knew not it was the voice of the Lord that called to him, but Eli himself thought nothing of it until he had called a third time, so rare and scarce was any instance of this kind; and

sion of prophets, that was maintained continually from that time, at least with very little interruption, till the spirit of prophecy ceased, about Malachi's time; and therefore Samuel is spoken of in the New Testament as the beginning of the succession of prophets, [Acts iii. 24.] 'And all the prophets from Samuel, and those that follow after, as many have spoken, have foretold of these days.' After Samuel was Nathan, and Gad, and Iddo, and Heman, and Afaph, and others. And in the latter end of Solomon's reign, we read of Ahijah; and in Jeroboam and Rehoboam's time we read of prophets; and so continually one prophet succeeding another till the captivity. We read of prophets as being a constant order of men upheld in the land in those days: and in the time of the captivity there were Ezekiel and Daniel; and after the captivity there were Zechariah, Haggai, and Malachi.

And because God intended a constant succession of prophets from Samuel's time, therefore now was begun a school of the prophets; that is, a school of young men, that were trained up under some great prophet, who was their master and teacher in the study of divine things, and the practice of holiness, to fit them for this office, as God should call them to it. Those young men that belonged to these schools, were called the sons of the prophets; and oftentimes they are called prophets. These at first were under the tuition of Samuel. [Sam. xix. 20.]

'And

... and as every thing that is scarce and rare, is generally precious, so the word of God in this way also was; and so it is considered in every view of it, as the written word of God: when there was but little of it penned, as at this time, and few or none to teach and instruct in it, Eli being old and his sons so vile; or when it is forbidden to be read, or the copies of it destroyed and become scarce, as it was in the times of Dioclesian: or when there are but very few faithful evangelical ministers of the word; which though it is always precious to them that have precious faith in it, the promises of it being exceeding great and precious, and the truths of it more precious than fine gold, and the grand subject of it, a precious Saviour, who is so in his person, offices, blood, righteousness and sacrifice: yet it is generally *more* precious when there is a scarcity of it, when God makes a man, a gospel minister, more precious than fine gold. [See Isa. xiii. 12.] [GILL in loc.]

‘ And when they saw the company of prophets prophesying, and Samuel standing as appointed over them.’ The company of the prophets that we read of 1 Sam. x. 5. were the same. Afterwards we read of their being under Elijah. Elisha was one of his sons; but he desired to have a double portion of his spirit, as his successor, as his first born: as the eldest son was wont to have a double portion of the estate of his father; and therefore the other sons of the prophets, when they perceived that the spirit of Elijah rested on Elisha, submitted themselves to him, and owned him for their master, as they had done Elijah before; [2 Kings ii. 15.] ‘ And when the sons of the prophets which were to view at Jericho, saw him, they said, the spirit of Elijah doth rest on Elisha. And they bowed themselves to the ground before him.’ [See also 2 Kings iv. 38.]

In Elijah’s and Elisha’s time, there were several places where there resided companies of these sons of the prophets; as there was one at Bethel, another at Jericho, and another at Gilgal, unless that at Gilgal and Jericho were the same; and possibly that which is called the college, where the prophetess Huldah resided, was another at Jerusalem, [see 2 Kings xxii. 14.] It is there said of Huldah the prophetess, that ‘ she dwelt in Jerusalem, in the college.’ (c) They had houses built, where they used to dwell together; and therefore those at Jericho being multiplied, and finding their house too little for them, desired leave of their master Elisha, that they might go and hew timber to build a larger. [2 King vi. 1, 2.]

At some times there were numbers of these sons of the prophets in Israel; for when Jezebel cut off the prophets of the Lord, it is said that Obadiah took an hundred of them, and hid them by fifty in a cave. [1 Kings xviii. 4.]

These schools of the prophets being set up by Samuel, and afterwards kept up by such prophets as Elijah and Elisha,

(c) *Huldah dwelt in the COLLEGE.*] “ In the college of the prophets; in the house of instruction, as the Targum; the school where the young prophets were instructed and trained up.”— [GILL in loc.]

Elisha, must be of divine appointment: and accordingly we find, that those sons of the prophets were often favoured with a degree of inspiration, while they continued under tuition in the schools of the prophets; and God commonly, when he called any prophet to the constant exercise of the prophetic office, and to some extraordinary service, took them out of these schools; ---though not universally. Hence the prophet Amos, speaking of his being called to the prophetic office, says, that he was one that had *not* been educated in the schools of the prophets, and was not one of the sons of the prophets. [Amos vii. 15.] But Amos's taking notice of it as remarkable, that he should be called to be a prophet that had not been educated at the schools of the prophets, shows that it was God's ordinary manner to take his prophets out of these schools; for therein he did but bless his own institution.

Now this remarkable dispensation of Providence, viz. God's beginning a constant succession of prophets in Samuel's time, that was to last for many ages; and to that end, establishing a school of the prophets under Samuel, thenceforward to be continued in Israel, was in order to promote that great affair of redemption which we are upon. For the main business of this succession of prophets was to foreshew Christ, and the glorious redemption that he was to accomplish, and so prepare the way for his coming. [Acts iii. 18, 24. --- x. 43.]

As I observed before, [see p. 82.] the Old Testament time was like a time of night, wherein the church was not wholly without light, but had not the light of the sun directly, but as reflected from the stars. Now these prophets were the stars that reflected the light of the sun; and accordingly they spoke abundantly of Jesus Christ, as appears by what we have of their prophecies in writing. And they made it very much their business, when they studied in their schools or colleges, and elsewhere, to search out the work of redemption; agreeable to what the apostle Peter says of them, [1 Pet. i. 10, 11.] 'Of which salvation the prophets have inquired, and search-
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‘ ed diligently, who prophesied of the grace that should
 ‘ come unto you ; searching what, or what manner of
 ‘ time the Spirit of Christ that was in them did signify,
 ‘ when it testified beforehand the sufferings of Christ, and
 ‘ the glory that should follow.’ (D) We are told that
 the church of the Redeemer is ‘ built on the foundation
 ‘ of the prophets and apostles, himself being the chief cor-
 ‘ ner-stone.’ [Eph. ii. 20.]

This was the first thing of the nature that ever was done
 in the world ; and it was a great thing that God did to-
 wards farther advancing this great building of redemption.
 There had been before occasional prophecies of Christ, as
 was shown ; but now the time drawing nearer when the
 Redeemer should come, it pleased God to appoint a certain
 order of men, in constant succession, whose main business
 it should be, to foreshow Christ and his redemption, and
 as his forerunners to prepare the way for his coming ; and
 God established schools, wherein multitudes were instruct-
 ed and trained up to that end. [Rev. xix. 10.] ‘ I am thy
 ‘ fellow servant, and of thy brethren that have the testi-
 ‘ mony of Jesus ; for the testimony of Jesus is the spirit
 ‘ of prophecy.’ § V.

(D) *Of which salvation the PROPHEETS have inquired, &c.*] This
 passage presents us with the following important truths :

1. That the spirit which inspired the antient prophets was the
 spirit of Christ ; an irrefragable argument of his pre-existence and
 divinity.

2. That as Christ was the author, so was he the grand subject
 of their predictions ; the *alpha* and *omega* of the Bible, ‘ The tes-
 ‘ timony of Jesus is the spirit of prophecy’, or, as some invert the
 words, ‘ The spirit of prophecy is the testimony of Jesus ;’ [see
Doddridge and *Bp. Hurd.*] ‘ To him give all the prophets witness,’
 [Acts x. 43.] ‘ both as to his sufferings and the glory that should
 ‘ follow.’

3. That the prophets had only a partial acquaintance with the
 meaning of their own predictions. It was not necessary, nor in
 many cases expedient, that they should *fully* comprehend them,
 especially as to the time of their accomplishment.

4. That they esteemed the subject worthy their inquiry and ar-
 dent study : ‘ Prophets and Kings desired’ to see and hear the
 things revealed to us, [Luke x. 24.] How highly then should
 we esteem—how deeply venerate—how inestimably prize these
 discoveries ! ‘ Blessed are our eyes, if they see—and our ears, if
 ‘ they suitably attend to them.’ [J. N.]

§ V. From DAVID to the Babylonish CAPTIVITY.

I COME now to the fifth period of the times of the Old Testament, beginning with David, and extending to the Babylonish captivity; and would now proceed to show how the work of redemption was therein carried on.--- And here,

The first thing to be taken notice of, is God's anointing that person who was to be the ancestor of Christ, to be king over his people. The dispensations of Providence which have been taken notice of through the last period, from Moses to this time, respect the *nation*, but now the scripture-history leads us to consider God's providence towards that particular *person* whence Christ was to proceed, viz. David. It pleased God at this time remarkably to select out this person from all the thousands of Israel, and to put a most honourable mark of distinction upon him, by anointing him to be king over his people. It was only God that could find him out. His father's house is spoken of as being little in Israel, and he was the youngest of all the sons of his father, and was least expected to be the man that God had chosen, by Samuel. (E) God had before, in the former ages of the world, remarkably distinguished the persons from whom Christ was to come; as Seth, Noah, Abraham, Isaac, and Jacob. The last instance of this was in Jacob's blessing his son Judah; unless we reckon Nahshon's advancement in the wilderness to be the head of the tribe of Judah. [Numb. i. 7.] But this distinction in the person of David was very ho-

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nourable:

(E) DAVID *the least likely to be God's chosen.*] “God seeth not ‘as man seeth.’—Samuel was sent to choose a king among the sons of Jesse. [1 Sam. xvi. 6.] When he saw *Eliab*, he said, ‘Surely the Lord’s anointed is before him;’ but the Lord said to Samuel, [ver. 7.] ‘Look not on his countenance, nor on the height of his stature, because I have refused him.’ Old Jesse, it may be, was ready to look on his eldest son too, being pleased with his tall and comely figure, and to say within himself, ‘It is a pity that *Eliab* was not made a king!’ But David was God’s beloved.”— [WATTS’S Sermons, vol. i. ser. 7.]

nourable: for it was God's anointing him to be king over his people. And thereby was something farther denoted than in the anointing of Saul. God anointed Saul to be king personally; but God intended something farther by sending Samuel to anoint David, viz. to establish the crown of Israel in him and in his family, as long as Israel continued to be a kingdom; and not only so, but what was infinitely more, establishing the crown of his universal church, his spiritual Israel, in *his seed*, to the end of the world, and throughout eternity.

This was a great dispensation of God, and a great step taken towards a farther advancing of the work of redemption, according as the time grew near wherein Christ was to come. David, as he was the ancestor of Christ, so he was the greatest personal type of Christ under the Old Testament. The types of Christ were of three sorts; instituted, providential, and personal. (F) The ordinance of sacrificing was the greatest of the *instituted* types; the redemption out of Egypt was the greatest of the *providential*; and David the greatest of the *personal* ones. Hence Christ is often called *David* in the prophecies of scripture; [Ezek. xxxiv. 23, 24.] 'And I will set up one shepherd over them, and he shall feed them, even my servant David; my servant David a prince among them;' and so in many other places: and he is very often spoken of as the seed or son of David.

David being the ancestor and great type of Christ, his being solemnly anointed by God to be king over his people, that the kingdom of his church might be continued in

(F) *The TYPES of Christ of three sorts.*] So Dr. Owen distinguishes types into, 1. Such as were directly appointed for that end, (which our author calls *instituted*) as the sacrifices; 2. Such as had only a *providential* ordination to that end, as the story of Jacob and Esau; and, 3. Things that fell out of old, so as to illustrate present things from a similitude between them, as the allegory of Hagar and Sarah. Others distinguish them into *real* and *personal*; by the former, intending the tabernacle, temples, and religious institutions; and under the latter, including what our author calls *providential* and *personal* types. [Mather on the Types, p. 63.]—These latter we have noticed as they occurred, and the former will be considered in a proper place. [N. V.]

in his family for ever, may in some respects be looked on as an anointing of Christ himself. Christ was as it were anointed *in* him; and therefore Christ's anointing and David's anointing are spoken of under one in scripture, [Psal. lxxxix. 20.] 'I have found David my servant; with my holy oil have I anointed him.' And David's throne and Christ's are spoken of as one: [Luke i. 32.] 'And the Lord shall give him the throne of his father David.' [Acts ii. 30.] 'David---knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne.'

Thus God's beginning of the kingdom of his church in the house of David, was a new establishing of the kingdom of Christ; the beginning of it in a state of such visibility as it thenceforward continued in. It was God's planting the root, whence that branch of righteousness was afterwards to spring up, which was to be the everlasting king of his church; and therefore this everlasting king is called the branch from the stem of Jesse. [Isa. xi. 1.] 'And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots.' (G) [Jer. xxiii. 5.] 'Behold, the days come, saith the Lord, that I will raise up unto David a righteous branch, and
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(G) *A rod from the stem of JESSE.*] In the preceding chapter "the prophet had described the Assyrian army under the image of a mighty forest . . . cut down to the ground, by the ax wielded by the hand of some powerful and illustrious agent: in opposition to this image he represents the great person, who makes the subject of this chapter, as a slender twig, shooting out from the trunk of an old tree, cut down, lopped to the very root, and decayed; which tender plant, so weak in appearance, should nevertheless become fruitful and prosper. . . . We have here a remarkable instance of that method so common with the prophets, and particularly with Isaiah, of taking occasion from the mention of some great temporal deliverance, to launch out into the display of the spiritual deliverance of God's people by the Messiah; for that this prophecy relates to the Messiah, we have the express authority of St. Paul, Rom. xv. 12." [Bp. LOWTH in Isa. xi. 1.—His Lordship adds a passage from KIMCHI, who also applies this text to the Messiah, as other eminent Rabbins have done, as may be seen in *Poli Syn. Crit.* in loc.]

‘ a king shall reign and prosper.’ [Chap. xxxiii. 15.] ‘ In those days, and at that time, I will cause the branch of righteousness to grow up unto David, and he shall execute judgment and righteousness in the land.’ So Christ, in the New Testament, is called the root and offspring of David. [Rev. xxii. 16.]

It is observable, that God anointed David after Saul to reign in his room. He took away the crown from him, who was higher in stature than any of his people, and was in their eyes fittest to bear rule, to give it to David, who was low of stature, and in comparison, of despicable appearance: so God was pleased to show how Christ, who appeared without form or comeliness, and was despised and rejected of men, should take the kingdom from the great ones of the earth. And also it is observable, that David was the youngest of Jesse’s sons, as Jacob the younger brother supplanted Esau, and got birthright and blessing from him: and as Pharez, brother of Christ’s ancestor, supplanted Zarah in his birth; and as Isaac, another of the ancestors of Christ, cast out his elder brother Ishmael: thus was that frequent saying of Christ fulfilled, ‘ The last shall be first, and the first last.’

2. The next thing I would observe, is God’s preserving David’s life, by a series of wonderful providences till Saul’s death. I have above taken notice of the wonderful preservation of other ancestors of Christ; as Noah, Abraham, Isaac, and Jacob; and have observed how, in that Christ the great Redeemer was to proceed from them, that in their preservation, the work of redemption itself may be looked upon as preserved from being defeated, and the whole church, which is redeemed through him, from being overthrown. But the preservation of David was not less remarkable than that of any others already taken notice of. How often was there but a step between him and death? The first instance of it we have in his encountering a lion and a bear, (H) which, without miraculous

(H) *His encountering a LION and a BEAR.*] Or—“ a lion or a bear;” the meaning can only be, that at different times they would

raculous assistance, could at once have rent this young stripling in pieces, as easily as they could the lamb which he delivered from them: so afterwards the root and offspring of David was preserved from the roaring lion that goes about seeking whom he may devour; who was conquered, and the souls of men rescued as lambs out of the mouth of this lion. Another remarkable deliverance was from that mighty giant Goliath, who was strong enough to have given his flesh to the beasts of the field, and to the fowls of the air, as he threatened: but God preserved David and gave him the victory, so that he cut off his head with his own sword. Christ slew the spiritual Goliath with his own weapon, the cross, and so delivered his people. And how remarkably did God preserve him from being slain by Saul, when he first sought his life, by giving his daughter to be a snare to him, that the hand of the Philistines might be upon him: and afterwards, when Saul spake to Jonathan, and to all his servants, to kill him; also in inclining Jonathan, instead of murdering, to love him as his own soul, and to be a great instrument of his preservation, even at the hazard of his own life, though one would have thought that none would have been more willing to have David killed than Jonathan, seeing that he was competitor with him for the crown. Again the Lord wonderfully preserved him, when Saul threw a javelin to smite him to the wall; and when he sent messengers to his house, to watch for and to kill him, when Michal, Saul's daughter, let him down through a window; likewise when he afterwards sent messengers once and again, to Naioth in Ramah, to take him, and they were remarkably prevented by being seized with miraculous impressions of the spirit of God; and even when Saul, being resolute in the affair, went himself, he also was among the prophets. Again after this, how wonderfully was David's life preserved at Gath among the Philistines, when he went to Achish, the king of Gath, and was there

would come and take a lamb, a lion at one time, and a bear at another." [GILL in 1 Sam. xvii. 34.]

there in the hands of the Philistines, who one would have thought, would have dispatched him at once, he having so much provoked them by his exploits against them. How wonderfully did God deliver them at Keilah, when he had entered into a fenced town, where Saul thought he was sure of him !----When he pursued and hunted him in the mountains ; when the army encompassed him in the wilderness of Maon !----How was he delivered in the cave of Engedi, when instead of Saul's killing David, God delivered Saul into his hands in the cave, and cut off his skirt, and might as easily have cut off his head ; and afterwards also in the wilderness of Ziph ; and again a second time in the land of the Philistines, though David had conquered them at Keilah, since he was last among them ! which, one would think, would have been sufficient warning to them not to trust him, or let him escape a second time ; but yet now, God wonderfully turned their hearts to him to befriend and protect, instead of destroying him.

Thus was the precious seed that virtually contained the Redeemer, and all the blessings of his redemption, wonderfully preserved, when hell and earth were conspired against it to destroy it. How often does David himself take notice of this, with praise and admiration, in the book of Psalms ?

3. About this time, the written word of God was enlarged by Samuel. I have before observed that the canon of scripture was begun, and the first written word of God was given to the church about Moses's time : and many, and I know not but most divines, think it was added to by Joshua, and that he wrote the last chapter of Deuteronomy, and most of the book of Joshua. (1)

Others

(1) JOSHUA wrote most of the book of JOSHUA.] "This book bears the name of Joshua, either because it is concerning him, his actions and exploits in the land of Canaan, or because it was written by him, or both ; though some ascribe it to Ezra, and others to Isaiah : but it must have been written before the times of Ahab, as appears from 1 Kings xvi. 34. and even before the times of David, as is clear from chap. xv. 69. compared with 2 Sam. v. 6,

for

Others think that Joshua, Judges, Ruth, and part of the first book of Samuel, were written by Samuel. However that was, this we have good evidence of, that Samuel made an addition to the canon of scripture; for he is manifestly mentioned in the New Testament, as one of the prophets whose writings we have in the scriptures, [Acts iii. 24.] ‘Yea and all the prophets from Samuel, and those that follow after, as *many as have spoken*, have likewise foretold of these days.’ By that expression, ‘as many as have spoken,’ cannot be meant, as many as have spoken by word of mouth; for every prophet did that: but the meaning must be, as many as have spoken by writing, so that what they have spoken has come down to us.

And the way that Samuel spoke of these times of Christ and the gospel, was by giving the history of the things that typified and pointed to them, particularly those concerning David. The Spirit of God moved him to commit those things to writing, chiefly for that reason, and, as was said before, this was the main business of all that succession of prophets, that began in Samuel.

That

for though mention is made in it of the mountains of Judah and of Israel, from whence some have concluded, that the writer must have lived after the times of Rehoboam, in whose days the kingdom was divided; yet we find the distinction of Israel and Judah took place before, even in the times of David and Asaph, [Psalm lxxvi. 1.] It is most likely that this book was written by Joshua himself, as the Jews in their Talmud assert; and, indeed, who more fit for it than himself? And if written or put together by another, it is most probable that it was taken out of his diary, annals, or memoirs: and though there are some things recorded in it which were done after his death, these might be inserted under a divine direction and influence by Eleazar, or Phinehas, or Samuel . . . just as Joshua is supposed to add some verses concerning Moses at the end of the Pentateuch; however, be it wrote by whom it may, there is no doubt to be made of the divine inspiration and authenticity of it by us Christians, since some histories recorded in it are taken from it, or referred to in Heb. xi. 30, 31. and the promise made to Joshua is quoted, and applied to every believer, chap. xiii. 5. and the apostle James refers to the cause of Rahab, her character and conduct in it.” [Jam. ii. 25.]—[GILL’S Comment.]

That Samuel added to the canon of the scriptures, seems farther to appear from 1 Chron. xxix. 29. ‘ Now the acts of David the king, first and last, behold, they are written in the book of Samuel the seer.’

Whether the book of Joshua was written by Samuel or not, yet it is the general opinion of divines, that the books of Judges, and Ruth, and part of the first book of Samuel, were penned by him. (κ) The book of Ruth was penned for that reason, because though it seemed to treat

(κ) SAMUEL wrote the books of JUDGES, RUTH, and part of 1 SAMUEL.] The book of JUDGES—“ This book is called Judges, because it treats principally of the great things done by those illustrious persons who were raised up by God, upon special occasions, after the death of Joshua till the time of making a King, to judge, that is, to rule the people of Israel, and to deliver them from their oppressions.

“ It is but conjectured who was the writer of it; some think Ezra; but it is more probable the prophet Samuel, who was the last of the judges, and by the direction of God brought down their history unto his own days; when they desired a king to be set over them. The Talmudists (in Bava Bathra, cap. 1.) are of this opinion; which Kimchi, Abarbinel, and other great authors follow. And indeed there is reason to think, that he who wrote the conclusion of the book of Joshua, was the writer of this book also; in the second chapter of which he inserts part of that which is written there. Certain it is, it was written before David’s reign; for the Jebusites were possessed of Jerusalem, when this author lived, [ver. 21. of this first chapter] who were driven out of it by David, [2 Sam. v. 6.] and therefore this book was written before.” [Bp. PATRICK’S Comment.]

The book of RUTH—“ This book is a kind of appendix to the book of Judges, and a manuduction to the book of Samuel; and there fitly placed between them. It has its title from the person whose story is here principally related, which indeed is wonderful.

“ It is very probable, the same person who wrote the book of Judges, was the author of this also, viz. Samuel; who, by adding this to the end of that book, brought down the history unto his own times; and gave us withal the genealogy of David from Pharez, the son of Judah, that it might evidently appear, Christ sprang out of that tribe, according to Jacob’s prophècy, [Gen. xlix. 10.] but by a Gentile woman (that all nations might hope in his mercy) full of faith, and of earnest desire to enter into that family; which made her despise the pride of her own nation, and chuse to live despicably among the people of God.” [Ibid.]

The

treat of private affairs, yet the persons chiefly spoken of in it were of the family whence David and Christ proceeded, and so pointed to what the apostle Peter observed of Samuel and the other prophets, in the iiii chapter of Acts. These additions to the canon of scripture, the great and main instrument of the application of redemption, are to be considered as a farther continuation of that work, and an addition made to that great building.

4. Another thing God did towards this work, at that time, was his inspiring David to show forth Christ and his redemption, in divine songs; which should be for the use of the church, in public worship, throughout all ages. David was himself endued with the spirit of prophecy. [Acts ii. 26, 30.] ‘ Let me freely speak to you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day: therefore being a *prophet*, and knowing that God had sworn with an oath,’ &c. So that *hercin* he was a type of Christ, that he was both a prophet and a king. The oil that was used in anointing David was a type of the Spirit of God; and the type and the antitype were given together; [1 Sam. xvi. 13.] ‘ Then Samuel took the horn of oil, and anointed him in the midst of his brethren; and the Spirit of the Lord came upon David from that day forward.’

One way that this Spirit influenced him was, by inspiring him to show forth Christ, and the glorious things of his redemption in divine songs, sweetly expressing the breathings of a pious soul, full of admiration of the glorious things of the Redeemer, inflamed with divine love, and elevated with praise; and therefore he is called the sweet *psalmist* of Israel. [2 Sam. xxiii. 1.] ‘ Now these be the last words of David; David the son of Jesse said,
F f ‘ and

The FIRST book of SAMUEL—“ This book . . . has the name of Samuel, because it contains the history of his life and times; and therefore the Jews say it was written by him; and as it may well enough be thought to be to the end of the xxivth chapter; and the rest might be written by Nathan and Gad, [1 Chron. xxix. 29.] as also the following book that bears his name.” [GILL’S Comment.]

‘ and the man who was raised up on high, the anointed of the God of Jacob, and the sweet *psalmist* of Israel.’ The main subjects of these sweet songs were the glorious things of the gospel; as is evident by the interpretation given and the use made of them in the New Testament: for there is no one book of the Old Testament that is so often quoted in the New, as the book of Psalms. (L) Joyfully did this holy man sing of those great things of Christ’s redemption, that had been the hope and expectation of God’s church and people from the beginning, and as joyfully did others follow him in it, viz. Afaph, Heman, Ethan, and others; for the book of Psalms was not all penned by David, though the greater part of it was. Hereby the canon of scripture was farther increased, and an excellent portion of divine writ added to it

This was a great advancement that God made in this building; and the light of the gospel, which had been gradually brightening ever since the fall, was now exceedingly increased by it; for whereas before there was but here and there a prophecy given of Christ in several ages, now David, in a variety of songs, speaks of his incarnation, life, death, resurrection, ascension into heaven, satisfaction, and intercession: his prophetic, kingly, and priestly office; his glorious benefits in this life and that which is to come; his union with the church, and the blessedness of the church in him; the calling of the Gentiles, the future glory of the church near the end of the world, and Christ coming to the final judgment. All these things, and many more, concerning Christ and his redemption, are abundantly spoken of in the book of Psalms.

This was also a glorious advancement of the affair of redemption, as God hereby gave his church a book of divine songs for their use in that part of their public worship, viz. singing his praises, throughout all ages to the end

(L) *The PSALMS often QUOTED in the New Testament.*] About eighty times in the whole, and the greater part of those quotations is applied to Christ and the things of the gospel. [J.N.]

end of the world. It is manifest the book of Psalms was given of God for this end. It was used in the church of Israel by God's appointment; as appears by the title of many of them, in which they are inscribed 'to the chief musician,' *i. e.* to the man that was appointed to be the leader of divine songs in the temple, in the public worship of Israel. So David is called the sweet psalmist of Israel, because he penned psalms for the use of the church of Israel; and accordingly we have an account that they were sung in the church for that end ages after David was dead; [2 Chron. xxix. 30.] 'Moreover Hezekiah the king, and the princes, commanded the Levites to sing praises unto the Lord, with the words of David, and of Asaph the seer.' And we find that the same were appointed in the New Testament to be made use of in the Christian church, in their worship: [Ephes. v. 19.] 'Speaking to yourselves in psalms, hymns, and spiritual songs.' [Col. iii. 16.] 'Admonishing one another in psalms, hymns, and spiritual songs.' And so they have been, and will, to the end of the world, be used in the church to celebrate the praises of God. The people of God before this were wont to worship him by singing songs to his praise, as they did at the Red Sea; and they had Moses's song [Deuteronomy xxxii.] committed to them for that end; and Deborah, and Barak, and Hannah sung praises to God: but now first did God commit to his church a *book* of divine songs for their constant use.

5. The next thing I would take notice of, is God's actually exalting David to the throne of Israel, notwithstanding all the opposition made to it. God was determined to do it, and he made every thing give place that stood in the way of it. He removed Saul and his sons out of the way; and first set David over the tribe of Judah; and then, having removed Ishbosheth, set him over all Israel. Thus did God fulfil his word to David. He took him from the sheep-cote, and made him king over his people Israel. [Psalm lxxviii. 70, 71.] And now the throne of Israel was established in that fa-

mily in which he was to continue for ever, even for ever and ever.

6. Now God first chose a particular city of all the tribes of Israel to place his name in it. There is several times mention made in the law of Moses, of the children of Israel's bringing their oblations to the place which God should chuse; [as in Deut. xii. 5---7. and other places;] but God had never proceeded to do it till now. The tabernacle and ark were never fixed, but removed sometimes to one place and sometimes to another. The city of Jerusalem was never thoroughly conquered, or taken out of the hands of the Jebusites, till David's time. It is said in Joshua, [xv. 63.] 'As for the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at Jerusalem unto this day.' But now David wholly subdued it, [2 Sam. v.] and God chose that city to place his name there, as appears by David's bringing up the ark thither soon after; and therefore this is mentioned afterwards, as the first time God chose a city to place his name therein. [2 Chron. vi. 5, 6. and chap. xii. 13.] Afterwards God showed David the very place where he would have his temple built, viz. in the threshing-floor of Araunah the Jebusite.

The city of Jerusalem is therefore called the *holy city*; and it was the greatest type of the church of Christ in all the Old Testament. It was redeemed by David, the captain of the hosts of Israel, out of the hands of the Jebusites, to be God's city, the holy place of his rest for ever, where he would dwell; as Christ, the captain of his people's salvation, redeems his church out of the hands of devils, to be his holy and beloved city. And therefore how often does the scripture, when speaking of Christ's redemption of his church, call it by the names of Zion and Jerusalem? This was the city that God had appointed to be the place of the first gathering of converts after Christ's resurrection, of that remarkable effusion of the Spirit of God on the apostles and primitive Christians, and the place whence the gospel was to sound forth into all the world; the place of the first Christian church, that

that was to be, as it were, the mother of all other churches through the world; agreeable to that prophecy, [Is. ii. 3, 4.] ‘ Out of Zion shall go forth the law, and the word of the Lord from Jerusalem; and he shall judge among the nations, and shall rebuke many people,’ &c.

Thus God chose Mount Sion, whence the gospel was to be published, as the law had been from Mount Sinai.

7. The next thing to be observed here, is God’s solemnly renewing the covenant of grace with David, and promising that the Messiah should be of his seed. We have an account of it in the viith chapter of the second book of Samuel. It was on occasion of the thoughts David entertained of building God an house, that God sent Nathan the prophet to him, with the glorious promises of the covenant of grace. It is especially contained in these words, [ver. 16.] ‘ And thy house and thy kingdom shall be established for ever before thee; thy throne shall be established for ever.’ Which promise has respect to Christ, the seed of David, and is fulfilled in him only; for the kingdom of David has long since ceased, any otherwise than as it is upheld in Christ. The temporal kingdom of the house of David has now ceased for a great many ages; even more than ever it stood.

That this covenant that God now established with David by Nathan the prophet, was the covenant of grace, is evident by the plain testimony of scripture, in Isa. lv. 1---3. There we have Christ inviting sinners to come to the waters, &c. And in the third verse, he says, ‘ Incline your ear, come unto me; hear, and your souls shall live; and I will make with you an everlasting covenant, even the sure mercies of David.’ Here Christ offers to convinced sinners, an interest in the same everlasting covenant that he made with David, conveying to them the same sure mercies. But what is that covenant that sinners obtain an interest in, when they come to Christ, but the covenant of grace?

This was the fifth solemn ratification of the covenant of grace with the church after the fall. The first was with Adam; the second with Noah; the third with the patriarchs, Abraham, Isaac, and Jacob; the fourth was in the

the wilderness by Moses, and now the fifth is this made to David.

This establishment of the covenant of grace with David, he always esteemed the greatest favour of God to him, the greatest honour that God had conferred upon him; he prized and rejoiced in it above all the other blessings of his reign. You may see how joyfully and thankfully he received it, when Nathan came to him with the glorious message, in 2 Sam. vii. 18, &c. And so David, in his last words, declares this to be all his salvation, and all his desire; [2 Sam. xxiii. 5.] ‘He hath made with me an everlasting covenant, ordered in all things and sure: for this is all my salvation, and all my desire.’ (M)

8. It was by David that God first gave his people Israel the possession of the whole promised land. I have before shown, how God’s giving the possession of the promised land belonged to the covenant of grace. This was done in a great measure by Joshua, but not fully. Joshua did not wholly subdue that part of the promised land that was strictly called the land of Canaan, and that was divided by lot to the several tribes; but there were great numbers of the old inhabitants left unsubdued, as we read in the books of Joshua and Judges; and there were many left to prove Israel, and to be ‘thorns in their sides, and ‘pricks in their eyes.’ There were the Jebusites in Jerusalem, and many of the Canaanites, and the whole nation
of

(M) *David prized the COVENANT.*] The leading trait in David’s character seems to have been *piety*, which we apprehend to be the exact import of that expression, [1 Sam. xiii. 14.] ‘A man after God’s own heart,’ *i. e.* a man eminently devoted to God, and full of zeal for his glory. And it is observable, that notwithstanding his many and great sins (and far be it from us, to dissemble that many and great they were) he never appears to have countenanced idolatry, the besetting sin of Israel. The book of Psalms, which were written at many different times, and in a great variety of circumstances, evinces a mind conversant with the divine attributes, and much engaged in contemplation on the blessings of the covenant of redemption, and the glories of the Messiah, of whom he was both a type and ancestor. [N. U.]

of the Philistines, who all dwelt in that part of the land that was divided by lot, and chiefly in that which belonged to the tribes of Judah and Ephraim.

And thus these remains of the old inhabitants of Canaan continued till David's time; but he wholly subdued them. This is agreeable to what St. Stephen observes, [Acts vii. 45.] 'Which also our fathers brought in with Jesus (*i. e.* Joshua) into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David.' They were till the days of David in driving them out; but David entirely brought them under. He subdued the Jebusites, the whole nation of the Philistines, and all the remains of the seven nations of Canaan; [1 Chron. xviii. 1.] 'Now after this it came to pass, that David smote the Philistines, and subdued them, and took Gath and her towns out of the hands of the Philistines.'

After this, all the remains of the former inhabitants of Canaan were made bond-servants to the Israelites. Before this the posterity of the Gibeonites were hewers of wood, and drawers of water, for the house of God. But Solomon, David's son and successor, put all the remains of the other seven nations of Canaan to bond-service, or at least made them pay a tribute of bond-service. [1 Kings ix. 20---22.] And hence we read of the children of Solomon's servants, after the return from the Babylonish captivity, [Ezra ii. 55. and Neh. xi. 3.] They were the children or posterity of the seven nations of Canaan, that Solomon had subjected to bond-service.

Thus David subdued the whole land of Canaan, strictly so called. But then that was not one half, nor quarter, of what God had promised to their fathers. The land promised to their fathers included all the countries from the river of Egypt to the river Euphrates. These were the bounds of the land promised to Abraham, [Gen. xv. 18.] 'In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt, unto the great river, the river Euphrates.' So again God promised at Mount Si-

nai, [Exod. xxiii. 31.] ‘ And I will set thy bounds from
 ‘ the Red Sea even unto the sea of the Philistines, and
 ‘ from the desert unto the river: for I will deliver the in-
 ‘ habitants of the land into your hand; and thou shalt
 ‘ drive them out before thee.’ So again, [Deut. xi. 24.]
 ‘ Every place whereon the soles of your feet shall tread,
 ‘ shall be yours: from the wilderness and Lebanon, from
 ‘ the river, the river Euphrates, even unto the uttermost
 ‘ sea, shall your coast be.’ Again, the same promise is
 made to Joshua: [Josh. i. 3, 4.] ‘ Every place that the
 ‘ sole of your feet shall tread upon, have I given unto
 ‘ you, as I said unto Moses; from the wilderness and this
 ‘ Lebanon, even unto the great river, the river Euphra-
 ‘ tes, all the land of the Hittites, and unto the great sea,
 ‘ towards the going down of the sun, shall be your coast.’
 But what Joshua gave the people the possession of, was
 but a small part of this land. And the people never
 had had the possession of it, till God gave it them by
 David.

This large country not only included that Canaan which
 was divided by lot to those who came in with Joshua, but
 the land of the Moabites and Ammonites, the land of the
 Amalekites, and the rest of the Edomites, and the country
 of Zobah. All these nations were subdued and brought
 under the children of Israel by David. And he put gar-
 risons into the several countries, and they became David’s
 servants, as we have a particular account in the viiith chap-
 ter of the second book of Samuel; and David extended
 their border to the river Euphrates, as was promised; [see
 the 3d verse;] ‘ and David smote also Hadadezer the son
 ‘ of Rehob, king of Zobah, as he went to recover his
 ‘ border at the river Euphrates.’ And accordingly we
 read, that Solomon his son [1 Kings iv. 24.] ‘ had domi-
 ‘ nion over all the region on this side the river, from
 ‘ Tiphshah even unto Azzah, over all the kings on this
 ‘ side the river.’ This Artaxerxes, king of Persia, takes
 notice of long after: [Ezra iv. 20.] ‘ There have been
 ‘ mighty kings also over Jerusalem, which have ruled over
 ‘ all

‘ all countries beyond the river ; and toll, tribute and custom was paid unto them.’

So that Joshua, that type of Christ, did but begin the work of giving Israel the possession of the promised land ; and left it to be finished by that much greater type and ancestor of Christ, even David, who subdued far more of that land than ever Joshua had done. And in this extent of his and Solomon’s dominion was some resemblance of the great extent of Christ’s kingdom, and therefore the extent of Christ’s kingdom is thus expressed, [Psal. lxxii. 8.] ‘ He shall have dominion also from sea to sea, and from the river unto the ends of the earth.’ [See also 1 Kings viii. 56.]

9. God by David perfected the Jewish worship, and added to it several new institutions. The law was given by Moses, but yet all the institutions of the Jewish worship were not ; some were afterwards added by divine direction. So this great type of Christ did not only perfect Joshua’s work, in giving Israel the possession of the promised land, but he also finished Moses’s work, in perfecting the instituted worship of Israel. Thus there must be a number of typical prophets, priests, and princes, to complete one figure or shadow of Christ the antitype, he being the substance of all the types and shadows. Of so much more glory was Christ accounted worthy, than Moses, Joshua, David, Solomon, and all the prophets, priests, and princes, judges, and saviours of the Old Testament.

The ordinances of David are mentioned as of equal validity with those of Moses, [2 Chron. xxiii. 18.] ‘ Also Jehoiada appointed the offices of the house of the Lord by the hand of the priests the Levites, whom David had distributed in the house of the Lord, to offer the burnt-offerings of the Lord, as it is written in the law of Moses, with rejoicing and with singing, as it was ordained by David.’ The worship of Israel was perfected by David, by the addition that he made to the ceremonial law, which we have an account of from the xxiiiid to the xxvith chapters of the first book of Chronicles, consisting in the several orders and courses into

which David divided the Levites, and the work and business to which he appointed them, different from what Moses had done; and also in the divisions of the priests the sons of Aaron into four and twenty courses, assigning to every course their business in the house of the Lord, and their particular stated times of attendance there; and appointing some of the Levites to a new office, which was that of singers; and particularly ordering and regulating them in that office, as you may see in the xxvth chapter of the 1st of Chronicles; and appointing others of the Levites by law to the several services of porters, treasurers, officers, and judges: and these ordinances of David were kept up henceforth in the church of Israel, as long as it remained. Thus we find the several orders of priests, and the Levites, the porters, and singers, after the captivity. So we find the courses of the priests appointed by David still continuing in the New Testament; Zacharias the father of John the Baptist was a priest of the course of Abia; which is the same with the course of Abijah appointed by David. [1 Chron. xxiv. 10.]

Thus David as well as Moses was like Christ in this respect, that by him God gave in some degree a new ecclesiastical establishment, and new institution of worship. Not only so, but by those additions David abolished some of the old institutions of Moses that had been in force till that time; particularly those laws that appointed the business of the Levites, which we have in the iiiid and ivth chapters of Numbers, which very much consisted in their charges of the several parts and utensils of the tabernacle there assigned to them, and in carrying those several parts of the tabernacle. But those laws were now abolished by David; and they were no more to carry those things, as they had been used to do. But David appointed them to other work instead of it; [1 Chron. xxiii. 26.] ‘And also unto the Levites, they shall no more carry the tabernacle, nor any vessels of it for the service thereof:’ a sure evidence that the ceremonial law given by Moses is not perpetual, as the Jews suppose; but might be wholly abolished by Christ: for if David, a type of the Messiah, might abolish

abolish the law of Moses in part, much more might the Messiah himself abolish the whole.

David, by God's appointment, abolished all use of the tabernacle that was built by Moses, and of which he had the pattern from God: for God now revealed it to David to be his will, that a temple should be built, that should be instead of the tabernacle. A preface of what Christ, the son of David, would do, when he should come, viz. abolish the whole Jewish ecclesiastical constitution, which was but as a moveable tabernacle, to set up the spiritual gospel-temple, which was to be far more glorious, and of greater extent, and was to last for ever. David had the pattern of all things pertaining to the temple shown him, even in like manner as Moses had the pattern of the tabernacle: and Solomon built the temple according to that pattern which he had from his father David, which he received from God. [1 Chron. xxviii. 11, 12, 19.] ' Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy-seat, and the pattern of all that he had by the Spirit, of the courts of all the house of the Lord, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things. All this, (said David,) the Lord made me understand in writing by his hand upon me, even all the works of this pattern.'

10. The canon of scripture seems about the close of David's reign to have been farther enlarged by the prophets Nathan and Gad. It appears probable by the scriptures, that they carried on the history of the two books of Samuel from the place where Samuel first left it, and finished them. These seem to be the book that in scripture is called the book of Samuel the seer, and Nathan the prophet, and Gad the seer. [1 Chron. xxix. 29.] ' Now the acts of David the king, first and last, behold they

‘ are written in the book of Nathan the prophet, and in the book of Gad the seer.’*

11. The next thing I would take notice of, is God’s wonderfully continuing the kingdom of his visible people in the line of Christ’s legal ancestors, as long as they remained an independent kingdom. Thus it was without any interruption worth notice. Indeed, the kingdom of all the tribes was not kept in that line; but the dominion of that part of Israel in which the true worship of God was upheld, and which were God’s visible people, was always kept in the family of David, as long as there was any such thing as an independent king of Israel, according to his promise to David: and not only in the family of David, but always in that part of David’s posterity that was the line whence Christ legally descended; so that the very person that was Christ’s legal ancestor, was always in the throne, excepting Jehoahaz, who reigned three months, and Zedekiah; as you may see in Matthew’s genealogy of Christ.

Christ was legally descended from the kings of Judah, though not naturally. He was both legally and naturally descended from David. He was naturally descended from Nathan the son of David; for Mary his mother was one of the posterity of David by Nathan, as you may see in Luke’s genealogy: (N) but Joseph, the reputed and legal father of Christ, was naturally descended of Solomon and his

* See Note (κ) p. 215.

(N) MARY descended from Nathan.] “ I am aware that Mr. Le Clerc, and many other learned men, have thought that Joseph was begotten by Heli, and adopted by Jacob: but I much rather conclude, that he was adopted by Heli, or rather taken by him for his son upon the marriage of his daughter, and that Heli was the father of Mary; because an ancient Jewish rabbi expressly calls her ‘ the daughter of Heli,’ and chiefly because else we have indeed no true genealogy of Christ at all, but only two different views of the line of Joseph, his reputed father, which would by no means prove that Christ, who was only by adoption his son, was of the seed of Abraham, and of the house of David. Yet the apostle speaks of it as evident, that Christ was descended from Judah; [Heb. vii. 14.] in which, if this gospel were (as antiquity assures us) written by the direction of Paul, perhaps he may refer to this very table before us.”—[DODDRIDGE’S Fam. Expof. § 9.]

his successors, as we have an account in Matthew's genealogy. Jesus Christ, though he was not the natural son of Joseph, yet, by the law and constitution of the Jews, he was Joseph's heir, because he was the lawful son of Joseph's lawful wife, conceived while she was his legally espoused wife. The Holy Ghost raised up seed to him. A person, by the law of Moses, might be the legal son and heir of another, whose natural son he was not; as sometimes a man raised up seed to his brother: a brother, in some cases, was to build up a brother's house; so the Holy Ghost built up Joseph's house.

And Joseph being in the direct line of the kings of Judah, of the house of David, he was the legal heir of the crown of David; and Christ being legally his first-born son, he was his heir; and so Christ, by the law, was the proper heir of the crown of David, and is therefore said to sit upon the throne of his father David.

The crown of God's people was wonderfully kept in the line of Christ's legal ancestors. When David was old, and not able any longer to manage the affairs of the kingdom, Adonijah, one of his sons, set up to be king, and seemed to have obtained his purpose: but Adonijah was not that son of David which was the ancestor of Joseph, the legal father of Christ; and therefore how wonderfully did Providence work here! what a strange and sudden revolution! All Adonijah's kingdom and glory vanished away as soon as it was begun, and Solomon, the legal ancestor of Christ, was established in the throne.

And after Solomon's death, when Jeroboam had conspired against the family, and Rehoboam carried himself so that it was a wonder all Israel was not provoked to forsake him, and ten tribes did actually forsake him, and set up Jeroboam in opposition to him; and though Rehoboam was a wicked man, and deserved to have been rejected altogether from being king, yet he being the legal ancestor of Christ, God kept the kingdom of the two tribes, in which the true religion was upheld, in his possession; and notwithstanding his son Abijam was another wicked prince, yet they being legal ancestors of Christ, God still continued
the

the crown in the family, and gave it to Abijam's son Aſa. And afterwards, though many of the kings of Judah were very wicked, and horridly provoked God, as particularly Jehoram, Ahaziah, Ahaz, Manaffeſh, and Amon; yet God did not take away the crown from their family, but gave it to their ſons for the ſame reaſon. So ſpeaking of Abijam, it is ſaid, [1 Kings xv. 4.] ‘ Nevertheless, for David's ſake did the Lord his God give him ‘ a lamp in Jeruſalem, to ſet up his ſon after him, and ‘ to eſtabliſh Jeruſalem:’ alſo, [2 Chron. xxi. 7.] ſpeaking of Jehoram's great wickedneſs, it is ſaid, ‘ Howbeit ‘ the Lord would not deſtroy the houſe of David, becauſe ‘ of the covenant that he had made with David, and as he ‘ had promiſed to give a light unto him, and to his ſons ‘ for ever.’

The crown of the ten tribes was changed from one family to another continually. Firſt, Jeroboam took it; but the crown remained in his family only one generation after his death, it only deſcended to his ſon Nadab; and then Baaſha, who was of another family, took it, and it remained in his poſterity but one generation alſo after his death; and then Zimri, who was his ſervant, took it; and then, without deſcending at all to *his* poſterity, Omri took it, and the crown continued in his family for three ſucceſſions; next Jehu, that was of another family, took it, and the crown continued in his family for three or four ſucceſſions; and then Shallum, who was of another family, took it; and the crown did not deſcend at all to his poſterity, but Menahem took it, and it remained in his family but one generation after him; and then Pekah, of another family, took it; and after him Hoſhea, who was of ſtill another family;---ſo great a difference was there between the crown of Iſrael, and the crown of Judah; the one was continued evermore in the ſame family, and with very little interruption, in one right line; the other was continually toſſed about from one family to another, as if it were the ſport of fortune. The reaſon was not, becauſe the kings of Judah, many of them, were better than the kings of Iſrael, but the one had the bleſſing in

in them; they were the ancestors of Christ, whose right it was to sit on the throne of Israel: but with the kings of Israel it was not so; and therefore Divine Providence exercised a continual care, through all the changes that happened in so many generations, and such a long space of time, to keep the crown of Judah in one direct line, in fulfilment of the everlasting covenant he had made with David, the mercies of which covenant were sure mercies: but in the other case, there was no such covenant, and so no such care of Providence.

And here it must not be omitted, that there was once a very strong conspiracy of the kings of Syria and Israel, in the time of that wicked king of Judah, Ahaz, to dispossess him and his family of the throne of Judah, and to set one of another family, even the son of Tabeal on it; [Isa. vii. 6.] ‘Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, even the son of Tabeal.’ And they seemed very likely to accomplish their purpose; insomuch that it is said, [ver. 2.] ‘The heart of Ahaz and his people was moved as the trees of the wood are moved with the wind.’ On this occasion God sent the prophet Isaiah to encourage the people, and tell them that it should not come to pass. And because the case seemed so desperate that Ahaz and the people would very hardly believe, therefore God directs the prophet to give them this sign, viz. that Christ should be born of the legal seed of Ahaz; [as Isa. vii. 14.] ‘Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.’ (o)
This

(o) *A VIRGIN shall conceive, &c.* That this text referred to Jesus Christ might be shown from a variety of arguments; as, that this child was to be born of a *virgin*—that he was to be Immanuel, *Lord of Judea*, [Isa. viii. 8.]—that this circumstance is introduced as a wonderful event, *Behold!*—that it was consistent with previous intimations in earlier prophecies, [as Gen. iii. 15.]—that it was so understood by a cotemporary prophet, [Micah v. 3.] and is expressly applied to this event in the New Testament, where the fact is ascertained. [Matt. i. 18—22.]

But

This was a good sign, and a great confirmation of the truth of what God promised by Isaiah, viz. that the kings of Syria and Israel should never accomplish their purpose of dispossessing the family of Ahaz of the crown of Judah, for Christ the Immanuel was to be of them.

I have mentioned this dispensation of Providence in this place, because though it was continued for so long a time, yet it began in Solomon's succession to the throne of his father David.

12. The next thing I would take notice of is, the building of the temple: a great type of three things, viz. of the human nature of Christ, of the church, and of heaven. (P) The tabernacle seemed rather to represent the church in its moveable, changeable state, here in this world. But that beautiful, glorious, costly structure of the temple that succeeded the tabernacle, and was immoveably fixed, seems especially to represent the church in its glorified state in heaven. This temple was built according to the pattern shewn by the Holy Ghost to David, and by divine direction given to David, in the place

But the consideration of these would lead us beyond the limits of a note, we shall therefore only observe that the principal objection to this interpretation (which is formed from the context) might be obviated by a slight variation in rendering the following words, 'Butter and honey will he eat *that knoweth* to refuse the evil and to chuse the good; but before this child'—not Immanuel, but Sheer-Jashub, whom the prophet had in his hand, [ver. 3.] before this child—'shall know,' &c. This however we submit to the consideration of the learned.

Our author has very happily shewn how the birth of the Messiah was a sign of Israel's deliverance in Ahaz's time; to confirm this and obviate any objection drawn therefrom it might be added, 1. That this sign was not given to Ahaz *personally*, but to the house of David, [ver. 13.] and, 2. That we have several other instances in scripture of distant events being mentioned as the sign of present deliverance, one of which occurs in this very prophet. [Ch. xxxvii. 30.] And, 3. That it is customary for the prophets, and in particular Isaiah, to connect with the prediction of temporal deliverance the promises of the spiritual redemption to be effected by the Messiah. [See Note G. p. 209.]

(P) The TEMPLE a type of the human nature of CHRIST.] This our author has shown. [See also John i. 14.—Col. ii. 7.] But this temple

place where was the threshing-floor of Ornan the Jebusite, in Mount Moriah, [2 Chron. iii. 1.] in the same mountain, and doubtless in the very same place, where Abraham offered up his son Isaac; for that is said to be a

mountain-temple, (as formerly the tabernacle) was divided into two parts, the Holy and Most Holy place; the former pointing at what Christ *was* and *did* in his state of incarnation below, the latter at what he *is* and *does* in his present state of exalted glory; as will appear by an induction of particulars:

(1.) The candlestick represents him as “the true light which, coming into the world, enlighteneth every man;” [John i. 9.—See Doddridge] and the seven lamps of it represent “the seven spirits, or the fulness of the spirit with which he was endued.” [Isa. xi. 2, 3. Rev. i. 4.]

(2.) The shewbread also prefigured Christ as ‘the true bread which came down from heaven,’ [John vi. 5.] and its division might point out his having a sufficiency of blessing for all the tribes of Israel, to whom in a particular manner he was sent. [Matt. xv. 24.]

(3.) The veil itself was a type of his mortal flesh, [Heb. x. 20.] which was rent, to admit us to a state of communion with him in his state of exalted glory.

We now come to the second part of the tabernacle, prefiguring the human nature also, or at least the complex person, of Christ, in his present exalted state.

(1.) Herein was contained the golden censer, which by an easy figure may represent the incense therein offered; and *that* his powerful and acceptable intercession at God’s right hand, wherein he pleads the atonement once offered, the memorial of which is to God his Father as a sweet smelling savour. [Eph. v. 2. Rev. viii. 3.]

(2.) The ark of the covenant, which has been considered as a type of the Redeemer, from the incorruptibility of its materials, and the glory of its ornaments; those circumstances (to omit others) pointing to his present state of immortality and glory.

(3.) The cover of this ark was the mercy-seat or propitiatory, which term is expressly applied to Jesus Christ, [Rom. iii. 25.—1 John ii. 2.] because Jehovah beheld the blood hereon sprinkled with satisfaction and favour to the Israelites. Thus the lamb, as if it had been slain, (in the language of St. John) with the bloody memorial of his sacrifice, appears continually in the Divine Presence on our behalf. [Rev. v. 6.]

(4.) To omit Aaron’s rod, the pot of manna, &c. as not the proper furniture of the ark, though therein deposited: the tables of the law being placed within the ark, has been considered by divines as representing the moral law written in the heart of the Redeemer;

mountain in the land of Moriah, [Gen. xxii. 2.] which mountain was called the mountain of the Lord, as this mountain of the temple was, [Gen. xxii. 14.] ‘ And Abraham called the name of that place Jehovah-jireh ; as it is said to this day, In the mount of the Lord it shall be seen.’

That the human nature of Christ was the antitype of this temple, appears, because Christ being shown the temple of Jerusalem, says, ‘ Destroy this temple, and in three days I will raise it up,’ speaking of the temple of his body. [John ii. 19, 20.] This house, or an house built in this place, continued to be the house of God, where his church worshipped till Christ came. Here was the place that God chose, where all their sacrifices were offered up till the great sacrifice came, and all others ceased. (Q) Into this temple, or rather the temple afterwards built

and the mercy-seat upon them, as indicating that our transgressions of that law are covered by the true propitiatory.

(5.) The cherubims, whether they represented the complacency and satisfaction with which the Deity beheld the blood of sprinkling, or rather the pleasure and earnestness with which angels contemplate the work of redemption, as St. Peter seems to intimate, [1 Pet. i. 12, gr.] were certainly a glorious part of the furniture of the most holy place; but these inquiries would lead us too far: all, however, within the vail represented what passed in heaven, when our great High Priest entered there with his own most precious blood. [Heb. ix. 24.] [I. N.]

(Q) *Sacrifices offered till the great SACRIFICE came.*] We have already shewn that the sacrifices and other ceremonial institutions were typical, and must have been so understood by the Old Testament believers themselves; [p. 176, note N] but some who have acknowledged this, have doubted whether they had any knowledge that the Messiah was to offer *himself* a sacrifice for sin. That they *had*, we infer from the following arguments:

1. That it appears to have been the current doctrine of the Old Testament, that without shedding of blood was no remission of sin. The apostle represents it as a very absurd notion, that the blood of bulls and goats could take away sin; then what other sacrifice could avail but *human*? And what man but the Messiah himself? [See Heb. ix. throughout.]

2. The prophetic writings frequently introduce the Divine Being as censuring the legal sacrifices, and those who offered them; —not, as some have mistakenly supposed, as not of his own appointment,

built in this place, the Lord came, 'even the messenger of ' the covenant.' Here he often delivered his heavenly doctrine, and wrought miracles; here his church was gathered by the pouring out of the Spirit, after his ascension. [Luke xxiv. 53.] Speaking of the disciples, after Christ's ascension, it is said, 'And they were continually in the ' temple, praising and blessing God.' And, [Acts ii. 46.] speaking of the multitude that were converted by that great out-pouring of the Spirit that was on the day of Pentecost, it is said, 'And they continued daily with one accord in ' the temple.' Also, [Acts v. 42.] speaking of the apostles, 'And daily in the temple, and in every house, they ceased ' not to teach and preach Jesus Christ.' And hence the sound of the doctrine went forth, and the church spread, into all the world.

13. It is here worthy to be observed, that at this time, in Solomon's reign, after the temple was finished, the Jewish church was raised to its highest external glory. The Jewish church (or the ordinances and constitution of it) is compared to the moon, [Rev. xii. 1.] 'And there appeared a great wonder in heaven, a woman clothed with

H h 2

' the

pointment, but because the carnal Jews rested and confided in them without looking forward to their great antitype.

It is particularly foretold, that in the days of the Messiah some more efficacious sacrifice should be offered. [Ps. li. 19.] It is in other passages expressly declared that he should suffer many things. [See Luke xxiv. 26, 27, 45, 46.] Even in the first promise this was hinted, the serpent should bruise his heel. The 22d Psalm is a clear and express prophecy of these sufferings, which however is exceeded by the 53d of Isaiah, and Daniel ix. 24—27. where it is expressly added, that under these circumstances he should bear the sin of many—our iniquities should meet on him (as on the scape goat;) nay, that he should make his soul, (or himself) an offering for sin, [Isa. liii. 10.] yet that after this he should see his seed, prolong his days, and the pleasure of the Lord should prosper in his hand.

3. So express are these passages, that our Lord calls some of his disciples 'fools, and slow of heart to believe' the law and the prophets, because they did not understand them; and many of the modern Jews can find no way to account for them, but by invention of *two* Messiahs; the son of Joseph to suffer and die, and the son of David to reign.

[G. E.]

‘ the sun, and the moon under her feet, and upon her head
 ‘ a crown of twelve stars.’ As this church was like the
 moon in many other respects, so it was in this, that it
 waxed and waned like it. From the first foundation of
 it, in the covenant made with Abraham, when this moon
 was now beginning to appear, it had to this time been
 gradually increasing in its glory. This time, wherein the
 temple was finished and dedicated, was about the middle
 between the calling of Abraham and the coming of
 Christ, and now it was full moon. After this the glory
 of the Jewish church gradually decreased, till Christ
 came; as I shall have occasion more particularly to observe
 presently.

Now the church of Israel was in its highest external
 glory: Now Israel was multiplied exceedingly, so that
 they seemed to have become like the sand on the sea shore,
 [1 Kings iv. 20.] Now the kingdom of Israel was firmly
 established in the family of which Christ was to come:
 Now God had chosen the city where he would place his
 name: Now God had fully given his people the posses-
 sion of the promised land, in quietness and peace, even
 from the river of Egypt, to the great river Euphrates;
 and all those nations that had formerly been their enemies,
 quietly submitted to them; none pretended to rebel against
 them:---Now the Jewish worship in all its ordinances
 was fully settled:---Now, instead of a moveable tent and
 tabernacle, they had a glorious temple; the most magni-
 ficent, beautiful, and costly structure, that then was,
 ever had been, or has been since.---Now the people
 enjoyed peace and plenty, and sat every man under
 his vine and fig-tree, eating and drinking, and making
 merry. [1 Kings iv. 20.]---Now they were in the
 highest pitch of earthly prosperity, silver being as plenty
 as stones, and the land full of gold and precious stones,
 and other precious foreign commodities, which were
 brought by Solomon’s ships from Ophir, and which came
 from other parts of the world: Now they had a king
 reigning over them who was the wisest of men, and prob-
 ably the greatest earthly prince that ever was;---Now
 their

their fame went abroad into all the earth, so that many came from the utmost parts of the earth to see their glory and their happiness.

Thus God was pleased, in one of the ancestors of Christ, remarkably to shadow forth the kingdom of Christ reigning in his glory. David, who was the man of war, a man who had shed much blood, and whose life was full of troubles and conflicts, was more of a representation of Christ in his state of humiliation, his militant state, wherein he was conflicting with his enemies. But Solomon, who was a man of peace, was a representation more especially of Christ exalted, triumphing, and reigning in his kingdom of peace. And the happy glorious state of the Jewish church at that time did remarkably represent two things; 1. That glorious state of the church on earth, that shall be in the latter ages of the world; those days of peace, when nation shall not lift sword against nation, nor learn war any more. 2. The future glorified state of the church in heaven: the earthly Canaan was never so lively a type of the heavenly Canaan as it was then, when the happy people of Israel did indeed enjoy it as a land flowing with milk and honey.

14. After this the glory of the Jewish church gradually declined more and more till Christ came; yet not so but that the work of redemption still went on. Whatsoever failed or declined, God still carried on this work from age to age; this building was still advancing higher and higher. It still went on during the decline of the Jewish church, towards a further preparation for the coming of Christ, as well as during its increase; for so wonderfully were things ordered by the infinitely wise governor of the world, that whatever happened was ordered for good to this general design, and made a means of promoting it. When the people of the Jews flourished, and were in prosperity, he made *that* to contribute to the promoting this design; and when they were in adversity, God made *this* also to contribute to the carrying on of the same. While the Jewish church was in its increasing state, the work
of

of redemption was carried on by their increase ; and when they came to their declining state, (which they were in from Solomon's time till Christ,) God carried on the work of redemption by that. Which decline itself was one thing that God made use of as a farther preparation for Christ's coming.

As the moon, from the time of its full, is approaching nearer and nearer to her conjunction with the sun ; so her light is still more and more decreasing, till at length, when the conjunction comes, it is wholly swallowed up in the light thereof. So it was with the Jewish church from the time of its highest glory in Solomon's time. In the latter end of Solomon's reign, the state of things began to darken, by Solomon's corrupting himself with idolatry, which much obscured the glory of this mighty and wise prince ; now it was, troubles began to arise in his kingdom ; and after his death it was divided, and the ten tribes withdrew from the true worship of God, and set up the golden calves at Bethel and Dan. Presently after this the number of the ten tribes was greatly diminished in the battle of Jeroboam with Abijah, wherein there fell down slain of Israel five hundred thousand chosen men ; which loss the kingdom of Israel never entirely recovered.

Now also the kingdom of Judah was greatly corrupted. In Ahab's time the kingdom of Israel did not only worship the calves of Bethel and Dan, but the worship of Baal was introduced. Before, they pretended to worship the true God by these images, the calves of Jeroboam ; but now Ahab introduced gross idolatry, and the direct worship of false gods in the room of the true God ; (R) and

(R) Many learned men have conjectured (as perhaps our author) that the golden calves originated from the cherubic figures, one animal in which was a *calf* or young bull ; some have even supposed, that this part of the Egyptian idolatry sprang from the same source ; and that at first they were only used as the medium of worship and emblems of the Deity : [Stackhouse, Book vi. ch. 1.] But as the nature of sin is progressive, so one degree of idolatry leads to another ; and when men once conceived the Deity to resemble calves, it was but one step farther to worship these calves themselves.

and soon after the worship of Baal was introduced into the kingdom of Judah, viz. in Jehoram's reign, by his marrying Athaliah, the daughter of Ahab. After this God began to cut Israel short, by finally destroying and sending into captivity that part of the people that dwelt beyond Jordan. [2 Kings x. 32, &c.] And then Tiglath-Pilezer subdued and captivated all those of the northern parts of the land; [2 Kings xv. 29.] at last all the ten tribes were subdued by Salmaneser, and finally carried captive out of their own land. After this also the kingdom of Judah was carried captive into Babylon, and a great part of the nation never returned. Those that returned were but a small number, compared with what had been carried captive; and for the most part after this they were dependent on the power of other states, being subject one while to the kings of Persia, then to the monarchy of the Grecians, afterwards to the Romans. And before Christ's time, the church of the Jews was become exceeding corrupt, over-run with superstition and self-righteousness. How small a flock was the church of Christ in the days of his incarnation!

God, by his gradual decline of the Jewish state and church from Solomon's time, prepared the way for the coming of Christ several ways.

(1.) The decline of the glory of this legal dispensation made way for the introduction of the more glorious dispensation of the gospel. The ancient dispensation, such as it was in Solomon's time, had no glory, when compared with the spiritual dispensation introduced by Christ. The church, under the Old Testament, was a child under tutors and governors, and God dealt with it as a child. Those pompous externals are called by the apostle, *weak and beggarly elements*. It was fit that those things should be diminished as Christ approached; as John the Baptist, his forerunner, speaking of him says, 'He must increase, but I must decrease.' [John iii. 30.] It is fit that the twinkling stars should gradually withdraw their glory, when the sun is approaching towards his rising.

(2.) This

(2.) This gradual decline also tended to prepare for Christ's coming, as it displayed the glory of God's power, in the great effects of his redemption. God's people being so diminished and weakened by one step after another, till Christ came, was very much like the diminishing Gideon's army. God told Gideon, that the people that was with him, was too many for him to deliver the Midianites into their hands, lest Israel should vaunt themselves against him, saying, ' My own hand hath saved me.' And therefore all that were fearful were commanded to return; and there returned twenty and two thousand, and there remained ten thousand. But still they were too many; and then, by trying the people at the water, they were reduced to three hundred men. So the people in Solomon's time were too many, and mighty, and glorious for Christ; therefore he diminished them; first, by sending off the ten tribes, and then by the captivity into Babylon; afterward they were farther diminished by the great and general corruption that there was when Christ came; so that Christ found very few godly persons among them: and with a small handful of disciples, he conquered the world. Thus high things were brought down, that Christ might be exalted.

(3.) This prepared the way for Christ's coming, as it made the salvation of those Jews that were saved by him more conspicuous: though the greater part of the nation of the Jews was rejected, and the Gentiles called in their room, yet there were a great many thousands of the Jews that were saved by Christ after his resurrection. [Acts xxi. 20.] They being taken from so low a state under temporal calamity in their bondage to the Romans, and from a state of great superstition and wickedness, it made their redemption the more visibly glorious.

I have taken notice of this dispensation of Providence in the gradual decline of the Jewish church in this place, because it began in the reign of Solomon.

15. I would here take notice of the additions that were made to the canon of Scripture, in or soon after the reign of Solomon; some of them by Solomon himself, who

wrote

wrote the books of Proverbs and Ecclesiastes, probably near the close of his reign. But his writing the Song of Songs, as it is called, is what is especially here to be taken notice of, which is wholly on the subject that we are upon, viz. Christ and his redemption, representing the high and glorious relation, union, and love, which is between Christ and his redeemed church. (s) And the history

(s) *The song of songs written by Solomon.*] As many serious minds have doubted the divine authority of this book, and some critics and divines have too hastily given it up, we presume it may be an acceptable service to our readers, in as concise a manner as possible, to collect the evidences in its favour :

1. That Solomon composed many songs or poems is certain, [1 Kings iv. 32.] and since the title of this book (which is confessedly very ancient) ascribes it to him, it seems very easy to believe, that as the book of Proverbs was compiled from his wise sayings, this book might be preserved as the most excellent of his songs. To Solomon, therefore, it has constantly been referred, and so far have its enemies generally been from denying it, that this circumstance has been made a principal argument against its authority. This opinion is very much strengthened from several passages in the Song itself; [Chap. iii. 11.] ‘Go forth, and behold King Solomon;’—[viii. 12.] ‘My vineyard is before thee, O Solomon!’ Also several of the comparisons used, as the tent curtains of Solomon, and Pharaoh’s chariot horses, would hardly have been used by a later author.

2. Should it be asked, at what period of his life Solomon wrote it? If we may form any judgment from the stile and images made use of, it was most probably in the early part of it, before his heart was drawn aside from virtue and religion; so most Christian and many Jewish writers; for that it was not written during the time of his apostasy, is clear

From, 3. Its early admission into the Jewish canon, and the constant veneration it has received in the Christian church. Among the Hebrews it was ranked in the same class with Daniel and Ezekiel, and forbid to be read by their young men till they arrived at mature age, on account of its mysterious contents. [Preface to *Patrick’s Paraph.*] *Josephus*, though he does not distinctly name the sacred books, enumerates them in such a manner as may be fairly supposed to include this. And in the Christian church, *Melito*, Bp. of Sardis, expressly mentions it as early as A. D. 160. [Bp. *Cofins’ Schoolastic Hist.* p. 15 and 32.]

4. Another argument in favour of this book may be derived from comparing it with other passages of scripture, particularly

history of the scriptures seems, in Solomon's reign, and some of the next succeeding ones, to have been increased by

Pfalm xlv. and Isa. v. 1, &c. where many of the same images are applied to divine objects; and if David was the author of the former, as is extremely likely, it is not to be supposed that his son would have taken the same figures, and burlesqued the piety of his father by applying them to the object of a carnal love.

5. It has indeed been alledged, that the name of God does not occur in this book—that the name of David is differently spelt in the Hebrew from what it is in other books written prior to the captivity—that it contains no precepts of piety or religion—that its stile is loose and immodest, and that it is neither quoted nor referred to by any other of the sacred writers.—The two first have been shewn to be founded on mistake. [*Findlay's Vind. of the Sac. Books*, p. 452, and the Hebrew of cap. viii. 6.] If the book be allegorical, as we shall endeavour to shew, it must consequently be full of piety and religion. The stile of the original has been proved to be perfectly modest and delicate, [*Michaelis's Notes on Lowth's Prælect.* p. 160.] as well as elegant and beautiful, [see *New Translation*, 8vo. 1764.] and if so much cannot be said for our version, some apology may at least be made for the time in which it was made.—As to the last objection, our difficulty arises from the number of parallel phrases used in both the Old and New Testament, which makes it not easy to ascertain, whether the texts in question be or be not quotations of this book; this very objection, however, forms a powerful argument in its favour.

6. A modern Jew, of considerable learning and ingenuity, has given his opinion of the book as follows: "This poem is an entire allegory, as Aben Ezra observes. . . . It commences, according to his opinion, at the time of Abraham, and extends to the times of the Messiah; and which describes (if I may be allowed the expression) the conjugal union of God with the Jewish church. . . . This is the solemn compact so frequently celebrated by almost all the Jewish writers under the same image." [*Levi's Dict.* in מלש.] The sentiments of the other Jewish Rabbins correspondent herewith may be seen in the Preface to *Patrick's Paraphrase*. [*Gill's Comment.* and *Polii Syn. Crit.*]

It would be leading us too far to review the sentiments of Christian expositors—in the general they are agreed, that this Song expresses the sublime and spiritual love, which subsists between the Redeemer and his church, and though we have not been thoroughly pleased with any of the allegorical commentaries we have seen, it is hoped, the hints given by Bp. *Lowth*, Professor *Michaelis*, Mr. *Harmer*, and the author of the *New Translation*, on the one hand; and Bp. *Patrick*, Dr. *Gill*, and Mr. *Henry*, on the other, may some day produce this desideratum. [G. E.]

by the prophets Nathan, Ahijah, Shemaiah, and Iddo. It is probable that part of the history which we have in the first of Kings was written by them, by what is said 2 Chron. ix. 29.---xii. 15.---xiii. 22.

16. God's upholding his church and religion through this period was truly wonderful, considering the proneness of that people to idolatry. When the ten tribes had generally and finally forsaken the worship of God, he kept up the true religion in the kingdom of Judah; and when *they* corrupted themselves, as they very often did exceedingly, and idolatry was ready totally to extinguish it, yet God kept the lamp alive, and was often pleased when things seemed to be come to an extremity, and religion at its last gasp, to grant blessed revivals by remarkable out-pourings of his Spirit, particularly in Hezekiah and Josiah's time.

17. God kept the book of the law from being lost in times of general and long continued neglect of, and enmity against it. The most remarkable instance of this kind was the preservation of the book of the law in the time of the long apostasy of Manassah, and then afterwards in the reign of Amos his son. Thus while the book of the law was so much neglected, and such a careless and profane management of the affairs of the temple prevailed, that the copy of the law, which used to be laid up by the side of the ark in the Holy of Holies, was lost for a long time; no body knew where it was. But yet God preserved it from being finally so. In Josiah's time, when they came to repair the temple, it was found buried in rubbish, after it had been lost so long that Josiah himself seems to have been much a stranger to it till now. [2 Kings xxii. 8, &c.] (T)

18. God's

(T) *The book of the law lost.*] The enemies of revelation would be glad to prove, and some of them have attempted it, that the book now found was the only remaining copy of the law, and have even insinuated, that this might be in great measure fabricated by the priests. But the sacred historian gives no ground for such suspicions; for, supposing that many copies might have

18. God's preserving the tribe of which Christ was to proceed, from being ruined through the many and great dangers of this period. The visible church of Christ from Solomon's reign was chiefly in the ten tribes of Judah. The tribe of Benjamin, which was annexed to them, was but very small, and that of Judah exceeding large; as Judah took Benjamin under his covert when he went into Egypt to bring corn, so the tribe of Benjamin seemed to be under the covert of Judah ever after: and though, on occasion of Jeroboam's setting up the calves at Bethel and Dan, the Levites resorted to Judah out of all the tribes of Israel, [2 Chron. xi. 13.]; yet they were also small, and not reckoned among the tribes; and though many of the ten tribes did also on that occasion, for the sake of the worship of God in the temple, leave their inheritances in their several tribes, and removed and settled in Judah, and so were incorporated with them, as [2 Chron. xi. 16.] yet the tribe of Judah was so much the prevailing part, that they were all called by one name, they were called Judah; therefore God said to Solomon, [1 Kings xi. 13.] 'I will not rend away all the kingdom; but will give one tribe to thy son, for David my servant's sake and for Jerusalem's sake, which I have chosen;' [also ver. 32, 36.] So when the ten tribes were carried captive, it is said, there was none left but the tribe of Judah only: [2 Kings xvii. 18.] Whence they were called Jews.

This was the tribe of which Christ was to come: and of this chiefly did God's visible church consist, from Solomon's

been destroyed or lost in the preceding apostasy, yet the Lord always reserved himself a people to whom his word was precious, and who would never part from it, but with their lives. The fact here seems to be, that the study of the Bible had been miserably neglected; and that the king who was commanded to write out a copy himself, [Deut. xvii. 18.] had been brought up in ignorance of it—that the copy now found was a very ancient and valuable manuscript—perhaps, (as the Hebrew phrase is, *in* or by *the hand of Moses*) the very *original* itself—the discovery of which might well be supposed to occasion great joy among them. [2 Chron. xxxiv. 14.] [See *Gill's Comment.*] [U. S.]

lomon's time: this was the people over whom the Kings which were legal ancestors of Christ, and of the house of David, reigned. The people were wonderfully preserved from destruction during this period, when they often seemed to be upon the brink of it, and just ready to be swallowed up. So it was in Rehoboam's time, when Shishak, king of Egypt, came against Judah with such a vast force; yet then God manifestly preserved them from being destroyed. [2 Chron. xii. 2, &c.] So again in Abijah's time, when Jeroboam set the battle in array against him with eight hundred thousand chosen men; a mighty army indeed! [2 Chron. xiii. 3.] Then God wrought deliverances to Judah, out of regard to the covenant of grace established with David, as is evident by ver. 4, 5; and the victory they obtained was because the Lord was on their side, [ver. 12.] Again in Afa's time, when Zerah the Ethiopian came against him with a yet larger army of a thousand thousand and three hundred chariots. [2 Chron. xiv. 9.] On this occasion Afa cried to the Lord and trusted in him; being sensible that it was nothing with him to help those that had no power: [ver. 11.] 'And Afa cried unto the Lord his God, and said, Lord, it is nothing with thee to help, whether with many, or with those that have no power.' And accordingly God gave them a glorious victory over this mighty host.

So again it was in Jehoshaphat's time, when the children of Moab, of Ammon, and the inhabitants of Mount Seir, combined together against Judah, with a mighty army, a force vastly superior to any that Jehoshaphat could raise; who, with his people, was greatly afraid: yet they set themselves to seek God on this occasion; trusted in him, and were told by one of his prophets, that they need not fear, nor should they have any occasion to fight in this battle, but only to stand still and see the salvation of the Lord. Accordingly they only stood still, and sang praises to God, who made their enemies do the work themselves, by killing one another; while the children of Judah had nothing to do, but to gather the spoil,

spoil, which was more than they could carry away. [2 Chron. xx.]

So it was in Ahaz's time, of which we have spoken already. Again in Hezekiah's, when Sennacherib, king of Assyria, the greatest monarchy that was then in the world, came up against all the fenced cities of Judah, after he had conquered most of the neighbouring countries, and sent Rabshakeh, the captain of his host, against Jerusalem, who in a very proud and scornful manner insulted Hezekiah and his people, as being sure of victory; and the people were trembling for fear, like lambs before a lion. Then God sent Isaiah the prophet to comfort them, and assure them that they should not prevail; as a token of which he gave them this sign, viz. that the earth, for two years successively, should bring forth food of itself, from the roots of the old stalks, without their plowing or sowing; and then the third year they should sow and reap, and plant vineyards, and eat the fruit of them, and live on the fruits of their labours, as they were wont to do before. [See 2 Kings xix. 29.] This is mentioned as a type of what is promised in verses 30, 31. 'And the remnant that is escaped of the house of Judah, shall yet again take root downward, and bear fruit upward. For out of Jerusalem shall go forth a remnant, and they that escape out of Mount Zion: the zeal of the Lord of hosts shall do this.' The corn's springing again after it had been cut off with the sickle, and bringing forth another crop from roots that seemed to be dead, represents the church's reviving again, as it were out of its own ashes, and flourishing like a plant after it had been cut down seemingly past recovery. When the enemies of the church have done their utmost, and seemed to have gained their point, and to have overthrown the church, so that the being of it is scarcely visible, yet there is a secret life in it that will cause it to flourish again, and to take root downward, and bear fruit upward. This was now fulfilled; for the king of Assyria had already taken and carried captive the ten tribes; and Sennacherib had also taken all the fenced cities of Judah, and ranged the country

round

round about; Jerufalem only remained, and Rabfhakeh had in his own imagination already fwallowed that up; as he had alfo in the fearful apprehenfions of the Jews themfelves. But God wrought a wonderful deliverance. He fent an angel, that in one night fmote an hundred fourfcore and five thoufand in the enemy's camp.

19. In the reign of Uzziah, and the following reigns, God was pleafed to raife up a fet of eminent prophets, who fhould commit their prophecies to writing, and leave them for the ufe of his church in all ages. We before obferved, that God began a fucceffion of prophets in Ifrael in Samuel's time; but none of them are fupposed to have written books of prophecies till now. Several of them indeed wrote histories of the wonderful difpenfations of God towards his church, as we have obferved already of Samuel, Nathan, and Gad, Ahijah, and Iddo. The history of Ifrael feems to have been farther carried on by Iddo and Shemaiah: [2 Chronicles xii. 15.] ' Now the acts of Rehoboam, firft and laft, are they not ' written in the book of Shemaiah the prophet, and Iddo ' the feer, concerning genealogies?' And after that [2 Chron. xx. 34.] ' Jehu the fon of Hanani, who is men- ' tioned in the book of the kings of Ifrael.' [See 1 Kings xvi. 1---7.] And then it was continued by the prophet Ifaiah: [2 Chronicles xxvi. 22.] ' Now the reft of the ' acts of Uzziah, firft and laft, did Ifaiah the prophet, the ' fon of Amos, write.' He probably did it as well in the fecond book of Kings, as in the book of his prophecy. And the history was carried on and finished by other prophets after him. But now did God firft raife up a fet of great prophets, not only to write histories, but prophecies. The firft of thefe is thought to be Hofea the fon of Beeri, and therefore his prophecy, the word of the Lord by him, is called [Hofea i. 2.] ' The beginning ' of the word of the Lord by Hofea;' that is, the firft part of the written word of that kind. He prophesied in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam, the fon of Joafh,

Joash, king of Israel. There were many other witnesses, for God raised up about this time, to commit their prophecies to writing, viz. Isaiah, Amos, Jonah, Micah, Nahum, and probably some others; and so from that time forward God continued a succession of *writing* prophets.

This was a great advance in the affair of redemption, as will appear, if we consider that the main business of the prophets was to point out Christ and his redemption. The great end of the spirit of prophecy being given them was, that they might give testimony to Jesus Christ, [Rev. xix. 10.] ‘For the testimony of Jesus is the Spirit of prophecy.’ And therefore we find, that the main thing that most of the prophets in their writings insist upon, is, Christ and his redemption, and the glorious times of the gospel, which should be in the latter days; and though many other things were spoken of by them, yet they seem to be only introductory to their prophecy of these things. Whatever they predict, here their prophecies commonly terminate.

These prophets wrote chiefly to prepare the way for the coming of Christ, and the glory that should follow. And in what an exalted strain do they all speak of those things! Other things they speak of as other men. But when they come upon this subject, what a heavenly sublimity is there in their language! Some of them are very particular and full in their predictions of these things, and above all, the prophet Isaiah, (who is therefore deservedly called the *evangelical* prophet) seems to teach the glorious doctrine of the gospel almost as plainly as the apostles, who preached after Christ was actually come. The apostle Paul therefore takes notice, that the prophet Esaias is very bold, [Rom. x. 20.] *i. e.* as the word is used in the New Testament, *very plain*, so [2 Cor. iii. 12.] ‘we use great plainness of speech,’ *i. e.* ‘boldness,’ as in the margin. How plainly and fully does the prophet Isaiah describe the manner and circumstances, the nature and end, of the sufferings and sacrifice of Christ, in the

lii. chap. of his prophecy. (u) There is scarce a chapter in the New Testament itself more full of it. And how much, and in what a strain, does the same prophet speak from

(u) *Isaiab predicted Christ's SUFFERINGS.*] The glorious prophecy here referred to commences with the 13th verse of chap. lii. and includes the whole of chap. liii. It is so important and excellent a prophecy, that we are persuaded our readers will admit the propriety of reviewing at least the principal verses in it.

We begin, for brevity sake, with chap. liii. 4. 'Surely he hath borne our griefs, and carried our sorrows,' not only by sympathy in, support under, and a miraculous deliverance from them; [Matt. viii. 16, 17.] but as standing in our place, he bare our sins in his own body, [1 Pet. ii. 24.] 'Yet we esteemed him [judicially] stricken, smitten of God and afflicted.' He was treated by his own people, the Jews, as an impostor, a blasphemer, and accursed of God.

Ver. 5. 'But he was wounded for our transgressions; he was bruised for our iniquities: the chastisement of our peace (by which our peace is effected) was laid upon him; and with his stripes (or by his bruises) are we healed.' Wonderful Redeemer! by what extraordinary methods of love and grace dost thou effect the salvation of thy people!

Ver. 6. 'All we, like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid (hath made to light) upon him the iniquity of us all.' As the sins of Israel were laid on the scape-goat, and sent into the land of oblivion; so were our sins, in all their aggravated and complicated heinousness, made to meet by imputation upon him; and he suffered 'the just for the unjust,' to bring us unto God! [1 Peter iii. 18.]

Ver. 7. 'He was oppressed, and he was afflicted'—Bp. *Lowth's* translation is more elegant and pointed; 'It [*i. e.* the punishment of sin] was exacted, and he was made answerable,' just as a surety when a debtor becomes insolvent: but whether this version be more exact and defensible, we must not now stop to inquire.—The prophet goes on, 'Yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth.' How literally was this fulfilled in the behaviour of the lamb of God!

Ver. 8. 'He was taken from prison and from judgment;' but the word [עֲרִיצָה] does not appear to signify a prison, nor was our Lord ever confined in one; we therefore here again prefer the rendering of Bp. *Lowth*, "By an oppressive judgment was he taken off, and who shall declare his generation?" *i. e.* as his Lordship has largely and satisfactorily proved, 'Who would declare his manner of life?' who shall witness the purity of his

from time to time of the glorious benefits of Christ, the unspeakable blessings which shall redound to his church through his redemption! Jesus Christ, the person that

this conduct and character?—*Peter*, where art *thou*?—Alas! he has denied his Master, and the rest of his disciples have all forsaken him and fled. Nor would his enemies have admitted evidence, had it appeared, ‘For he was cut off from the land of the living; ‘for the transgression of my people was he stricken.’

Ver. 9. ‘And he made his grave,’—or rather, ‘His grave was ‘appointed with the wicked, and with the rich,’—not ‘in his ‘death,’ but ‘with the rich man was his tomb;’—So *Schindler*, *Drufius*, *Drs. Hunt*, *Gr. Sharp*, *Jubb*, *Bp. Lowth*, &c. which exactly corresponds with the event recorded by the evangelist. [Matt. xxvii. 57—60.]—‘Because (or although) he had done no ‘violence, neither was guile found in his mouth; [ver. 10.] yet ‘it pleased the Lord to bruise him, he hath put [him] to grief.’—‘When thou shalt make his soul an offering for sin,’ *i. e.* as *Bp. Lowth*, ‘a propitiatory sacrifice,’—‘He shall see (his) seed, ‘he shall prolong (his) days,’—or, ‘which shall prolong their ‘days,—and the pleasure of the Lord shall prosper in his hand.’ This and the following verses plainly predicted not only the sufferings of Christ, and the cause and nature of them, as an atonement for our sins, but also the glory that was to follow, when he should see of the travail of his soul and be satisfied, which was accomplished when Jesus arose from the dead, ascended up on high, and bestowed that copious effusion of the Spirit, by which thousands were converted at a sermon.

But what say the Jews to this prophecy? Some refer it to Jeremiah, others to the people of Israel; it is hard to say which of these is most absurd, but some have honestly confessed, “The Rabbins of blessed memory with one lip, according to received tradition, declare that these words are spoken of Messiah the King.”—And when the Spirit shall be poured out again from on high, then shall they behold him whom they have pierced, and mourn, and believe in him.

We shall only add, that by this remarkable prophecy the eunuch was converted to Christianity in the apostolic age, [Acts viii. 27—40.] and near our own times, a noble, but profligate earl, [Lord Rochester] owed his conversion to the same means. His lordship confessed, that as he heard this chapter read, “He felt an inward force upon him, which did so enlighten his mind, and convince him, that he could resist it no longer; for the words had an authority, which did shoot like rays into his mind, . . . which did so effectually constrain him, that he did ever after as firmly believe in his Saviour, as if he had seen him in the clouds.” [See *Bp. Lowth’s* Isaiah, and *Dr. Gr. Sharp’s* Arg. from the Prophecies, p. 222, &c. from whom the substance of the above is chiefly taken.] [I. N.]

this prophet spoke so much of, once appeared to Isaiah in the form of the human nature, the nature that he should afterwards take upon him. [Ch. vi. 1.] ‘ I saw also the Lord ‘ sitting on a throne, high and lifted up, and his train filled ‘ the temple,’ &c. It was Christ that Isaiah now saw, as we are expressly told in the New Testament. [John xii. 39---41.]

And if we consider the abundant prophecies of this and the other prophets, what a great increase was there of the light of the gospel? How plentiful are the revelations and prophecies of Christ now, to what they were in the first period of the Old Testament, from Adam to Noah? or in the second, from Noah to Abraham? or to what they were before Moses, or in the time of Moses, Joshua and the Judges? Great part of the Old Testament was written now from the days of Uzziah to the captivity into Babylon. And how excellent are those portions of it! What a precious treasure have those prophets committed to the church of God, tending greatly to confirm the gospel of Christ! and which has been of great comfort and benefit to God’s church in all ages since, and doubtless will be to the end of the world.

§ VI. *From the BABYLONISH CAPTIVITY to the COMING of CHRIST.*

I COME now to the last period of the Old Testament, viz. that which begins with the Babylonish captivity, and extends to the coming of Christ, being the greatest part of six hundred years, to show how the work of redemption was carried on through this time.---But before I enter upon particulars, I would observe three things wherein this is distinguished from the preceding.

(1.) Though we have no account of a great part of this period in the scripture history, yet the events of it are more the subject of scripture prophecy, than any of the preceding. There are two ways wherein the scriptures give account of the events by which the work of redemp-

tion is carried on, viz. history, and prophecy: and in one or the other of these ways, we have, in the scriptures, an account how the work of redemption is carried on from the beginning. Although they are not a proper history of the whole, yet therein is contained the chain of all the great events by which this affair hath been carried on from the fall to the end of the world, either in history or prophecy. And it is to be observed, that where the scripture is wanting in one of these ways, it is made up in the other. Where scripture history fails, there prophecy takes place; so that the account is still carried on, and the chain is not broken, till we come to the very last link of it in the consummation of all things.

And accordingly it is observable of the period or space of time that we are upon, that though it is so much less the subject of scripture history, than most of the preceding, so that there is above four hundred years of which the scripture gives us no history, yet the events of this period are more the subject of prophecy than all the preceding together. Most of those remarkable prophecies of the book of Daniel; also most of those in Isaiah, Jeremiah, and Ezekiel, against Babylon, Tyrus, Egypt, and many other nations, were fulfilled in this period.

Thus the reason why the scriptures give us no history of so great a part of this period, is not because the events of this period were not so important, or less worthy to be taken notice of, than the events of the foregoing; but there are several other reasons which may be given of it. One is, that it was the will of God that the spirit of prophecy should cease in this period, (for reasons that may be given hereafter); so that there were no prophets to write the history of these times; and therefore God designing this, took care that the great events of this period should not be without mention in his word. It is observable, that *that* set of writing prophets that God raised up in Israel, were raised up at the latter end of the foregoing period, and at the beginning of this; which it is likely was partly for that reason, that the time was now approaching, of which, the spirit of prophecy having

ceased,

ceased, there was to be no scripture history, and therefore no other scripture account than what was given in prophecy.

Another reason that may be given why there was so great a part of this period left without an historical account in scripture, is, that God in his providence took care, that there should be authentic and full accounts of the events of this period preserved in profane history. It is remarkable, that with respect to the events of the five preceding periods, of which the scriptures give the history, profane history gives us no account, or at least of but very few of them. There are many fabulous and uncertain accounts of things that happened before; but the beginning of the times of *authentic* profane history is judged to be but little more than an hundred years before Nebuchadnezzar's time. The learned men among the Greeks and Romans used to call the ages before that the *fabulous* age; but the times after that they called the *historical* age. And from about that time to the coming of Christ, we have undoubted accounts in profane history of the principal events; accounts that wonderfully agree with the many prophecies that we have in scripture of those times.

Thus did the great God, that disposes all things, take care to give an historical account of things from the beginning of the world, through all those former ages which profane history does not reach, and ceased not till he came to those later ages in which profane history related things with some certainty: and concerning those times, he gives us abundant account in prophecy, that by comparing profane history with those prophecies, we might see their agreement.

(2.) This being the last period of the Old Testament, and the next to the coming of Christ, seems to have been remarkably distinguished from all others in the great revolutions that were among the nations of the earth, to make way for his kingdom. The time now drawing nigh, wherein Christ, the great King and Saviour of the world, was to come, great and mighty were the changes that were brought

brought to pass in order to it. The way had been preparing for his coming, from the fall of man, through all the foregoing periods; but now the time drawing nigh, things began to ripen apace, and Divine Providence wrought wonderfully now. The greatest revolutions that any history whatsoever gives an account of, fell out in this period. Almost all the then known world, *i. e.* all the nations that were round about the land of Canaan, far and near, that were within the reach of their knowledge, were overturned again and again. All lands were in their turns subdued, captivated, and as it were, emptied, and turned upside down, and that most of them repeatedly, in this period; agreeable to that prophecy, [Isa. xxiv. 1.] ‘ Behold, the Lord maketh the earth empty; he maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.’

This emptying, and turning upside down, began with God’s visible church, in their captivity by the king of Babylon. And then the cup from them went round to all other nations, agreeable to what God revealed to the prophet Jeremiah, [xxv. 15---27.] Here special respect seems to be had to the great revolutions that there were on the face of the earth in the times of the Babylonish empire. But, after that, there were three general overturnings of the world before Christ came, in the succession of the three great monarchies of the world that arose after the Babylonish empire. The king of Babylon is represented in scripture as overturning the world; but after that the Babylonish empire was overthrown by Cyrus, who founded the Persian empire in the room of it; which was of much greater extent than the Babylonish empire in its greatest glory. Thus the world was overturned the second time. And then, after that, the Persian empire was overthrown by Alexander, and the Grecian set up upon the ruins of it; which was still of much greater extent than the Persian: and thus there was a general overturning of the world a third time. And then, after that, the Grecian empire was overthrown by the Romans, and the Roman on it established; which vastly exceeded all

all the foregoing empires in power and extent of dominion. And so the world was overturned the fourth time.

These several monarchies, and the great revolutions of the world under them, are abundantly spoken of in the prophecies of Daniel. They are represented in Nebuchadnezzar's image of gold, silver, brass, and iron, and Daniel's interpretation of it in the second chapter, and the vision of the four beasts, and the angel's interpretation of it in chap. vii. And the succession of the Persian and Grecian monarchies is more particularly represented in the viith chap. in the vision of the ram and the he-goat, and again in chap. xi.

And beside these four general overturnings of the world, the world was kept in a constant tumult between whiles; and indeed was as it were in a continual convulsion through this whole period till Christ came. But before this period, the face of the earth was comparatively in quietness: though there were many great wars, yet we read of no such mighty and universal convulsions as there were in this period. The nations of the world, most of them, had long remained on their lees, as it were, without being emptied from vessel to vessel, as is said of Moab, [Jer. xlviii. 11.] Now these great overturnings were because the time of the great Messiah drew nigh. [Ezek. xxi. 27.] 'I will overturn, overturn, overturn it, and it shall be no more, until he come whose right it is, and I will give it him.' The prophet, by repeating the word overturn three times, has respect to three overturnings, as in the Revelation, [viii. 13.] The repetition of the word *woe* three times, signifies three distinct woes; as appears by what follows, [ix. 12.] 'One woe is past;' and again [xi. 14.] 'The second woe is past, and behold the third woe cometh quickly.'

It must be noted, that Ezekiel prophesied in the time of the Babylonish captivity; and therefore there were three great and general overturnings of the world to come after this prophecy, before Christ came; the first by the Persians, the second by the Grecians, the third by the Romans:

Romans ; and then after that, Christ, whose right it was to take the diadem and reign, should come. Here these great revolutions are evidently spoken of as preparatory to the coming and kingdom of Christ. But to understand the words right, we must note the particular expression, ‘ I will overturn, overturn, overturn it,’ *i. e.* the diadem and crown of Israel, or the supreme temporal dominion over God’s visible people. This God said should be no more, *i. e.* the crown should be taken off, and the diadem removed, as it is said in the foregoing verse. The supreme power over Israel should be no more in the royal line of David, to which it properly belonged, but should be removed away, and given to others, and overturned from one to another : first the supreme power over Israel should be in the hands of the Persians ; and then it should be overturned again, and come into the hands of the Grecians ; and then it should be overturned again, and come into the hands of the Romans, and should be no more in the line of David, till that very person should come, that was the son of David, whose proper right it was, and to whom God would give it. (w)

That those great revolutions were all to prepare the way for Christ’s coming, and erecting his kingdom in the world, is farther manifest by Haggai, [ii. 6, 7.] ‘ For thus said the Lord of hosts, Yet once it is a little while, and I will shake the heavens, and the earth, and the sea,

(w) *The crown of Israel overturned.*] In a preceding Note, (G, p. 161.) we have shewn, that the sceptre was not to depart until Shiloh came ; here we see the crown was to be taken away, and not restored till the Messiah’s coming. These assertions may appear at first sight inconsistent ; but are to be reconciled by a very obvious distinction between the *sceptre* of the tribe, and the *diadem* of the kingdom. It is certain, as our author has shewn, that long before Christ’s incarnation the Jews became subject to the heathen empires, and yet were not wholly stript of temporal power till afterward. They preserved a form of civil, as well as ecclesiastical government of their own ; yet were in a state of vassalage and subjection to other crowns. In a word, they had a power, but not the *supreme* power, among themselves.—This makes the accomplishment of these prophecies much more remarkable.

‘ sea, and the dry land ; and I will shake all nations, and
 ‘ the desire of all nations shall come, and I will fill this
 ‘ house with glory, saith the Lord of hosts.’ [See also ver.
 21--23.] It is evident by this, that these commotions,
 whereby the thrones of kingdoms and armies were over-
 thrown, and every one came down by the sword of his
 brother, were to prepare the way for the coming of him
 who is ‘ the desire of all nations.’ (x)

The great changes and troubles that have sometimes
 been in the visible church of Christ, are [in Rev. xii. 2.]
 compared to the church’s being in travail to bring forth
 Christ: so these great troubles and mighty revolutions
 before Christ was born, were, as it were, the world’s
 being in travail to bring forth the Son of God. The
 L 1 apostle,

(x) *The DESIRE of all nations.*] That this prophecy respected
 the Messiah, we have the clearest proof by comparing this text
 with Mal. iii. 1, 2. where ‘ the desire of all nations’ is explained
 of ‘ the Lord whom ye (Jews) seek, even the messenger (or an-
 ‘ gel) of the covenant.’ And the house to be filled with glory
 is called the temple; nor can the Jews in their present state of
 apostasy any way account (as will be hereafter shewn) for the
 glory of the latter temple being said to exceed that of the former,
 namely, Solomon’s. But why is Christ called ‘ the *desire* of all
 ‘ nations?’ Were they indeed sensible of their guilt and misery,
 and ready to embrace the Saviour? Alas! no. But they all
 groaned beneath the weight of temporal calamity—they were op-
 pressed with tyranny and superstition; they had also some *general*
 expectation of a great deliverer, which they had gathered from
 tradition, and some partial knowledge of revelation.---Thus far
 they were prepared for his coming; and as Christ came to deliver
 them eventually from these evils, as well as others of which they
 had little conception, he might well be called ‘ the *desire* of all
 ‘ nations.’ Farther, he might well be so called, as uniting in
 his person every attribute and excellence worthy the esteem and
 veneration of mankind. Riches, honour, peace, and whatever
 we call good and great, if they have any lustre, derive it *from*
 him; and *in* him, as the grand focus of every ray of blessedness
 which the Deity has emitted, they all unite and complete their
 glory: ‘ It pleased the Father, that in him should all fullness
 ‘ dwell.’

This prophecy has been ably defended against the objections,
 and supported by the concessions of Jewish writers, as well as
 other arguments, by the late Dr. Owen on the Hebrews, vol. i.
 Exercit. 13. [N. U.]

apostle, in the viiiith. of Romans, represents the whole creation as groaning and travailing in pain together until now, to bring forth the liberty and manifestation of the children of God. Thereto the world being so long a time kept in a state of war and bloodshed, prepared the way for the coming of the Prince of peace, as it showed the great need the world stood in of such a prince.

It pleased God to order it in his providence, that earthly power and dominion should be raised to its greatest height, and appear in its utmost glory, in those four great monarchies that succeeded one another, and that every one should be greater and more glorious than the preceding, before he set up the kingdom of his Son. By this it appeared how much his spiritual kingdom exceeded the most glorious temporal ones. The strength and glory of Satan's kingdom in these four mighty monarchies, appeared in its greatest height: for those were the monarchies of the heathen world, and so the strength of them was the strength of Satan's kingdom. God suffered the latter to rise to so great a height of power and magnificence before his Son came to overthrow it, to prepare the way for his more glorious triumph. Goliath must have on all his armour when the stripling David comes against him with a sling and a stone, for the greater glory of David's victory. God suffered one of those great monarchies to subdue another, and erect itself on the other's ruins, appearing still in greater strength, and the last to be the strongest and mightiest of all; that so Christ, in overthrowing that, might, as it were, overthrow them all at once; as the stone cut out of the mountain without hands, is represented as destroying the whole image, the gold, the silver, the brass, the iron, and the clay; so that all became as the chaff of the summer threshing-floor.

These mighty empires were suffered thus to convulse the world, and destroy one another: and though their power was so great, yet they could not uphold themselves, but fell one after another, and came to nothing, even the last of them, which was the strongest, and had swallowed

up the earth. It pleased God thus to show in them the instability and vanity of all earthly power and greatness; which served as a foil to set forth the glory of the kingdom of his Son, which never shall be destroyed, [Dan. ii. 44.] ‘In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms, and it shall stand for ever.’ So greatly does this differ from all those kingdoms: they vanish away, and are left to other people; but this shall stand for ever. God suffered the devil to do his utmost, and to establish his interest, by setting up the greatest, strongest, and most glorious kingdoms in the world, before the despised Jesus overthrew him in his empire. Christ came into the world to bring down the high things of Satan’s kingdom, that the hand of the Lord might be on every one that is proud and lofty, and every high tower, and every lofty mountain; [Isaiah ii. 12, &c.] And therefore these things were suffered to rise very high, that Christ might appear so much the more glorious in being above them.---Thus wonderfully did the great and wise governor of the world prepare the way for the erection of the glorious kingdom of his beloved son Jesus.

(3.) Another thing for which this last period or space of time before Christ was particularly remarkable, was the wonderful preservation of the church through all those overturnings. This was, on some accounts, more remarkable through this period, than through any of the foregoing. It was very wonderful that the church, which now was so weak, and in so low a state, and mostly subject to the dominion of heathen monarchies, should be preserved for five or six hundred years together, while the world was so often overturned, and the earth was rent in pieces, and made so often empty and waste, and the inhabitants of it came down so often every one by the sword of his brother. I say it was wonderful that the church in its weak and low state, being but a little handful of men, should be preserved in all these great

convulsions; especially considering that the land of Judea, the chief place of the church's residence, lay in the midst of them, as it were in the middle between the contending parties, and was very much the seat of war amongst them, and was often over-run and subdued, and sometimes in the hands of one people, and sometimes another, and very much the object of the envy and hatred of all heathen nations, and often almost ruined by them, great multitudes of its inhabitants being slain, and the land in a great measure depopulated; and those who had them in their power, often intended the utter destruction of the whole nation. Yet they were upheld; they were preserved in their captivity in Babylon, and they were upheld again under all the dangers they passed through, under the kings of Persia, and the much greater dangers they were liable to under the empire of the Greeks, and afterwards when the world was trodden down by the Romans.

Their preservation through this period was also peculiarly remarkable, in that we never read of the church's suffering persecution in any former period in any measure to such a degree as they did in this, under Antiochus Epiphanes, of which more afterwards. This wonderful preservation of the church through all these overturnings of the world, gives light and confirmation to what we read in the xlviith. Psalm, ' God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar, and be troubled; though the mountains shake with the swelling thereof.'

THUS I have taken notice of some general things wherein this last period of the Old Testament times was distinguished. I come now to consider how the work of redemption was carried on in particulars.---And,

1. The first thing that here offers is the captivity of the Jews into Babylon. This was a great dispensation of providence, and such as never was before. The children

dren of Israel in the time of the judges, had often been brought under their enemies; and many particular persons were carried captive at other times. But never had there been any such thing as destroying the whole land, the sanctuary, and the city of Jerusalem, and all the cities and villages of the land, and carrying the whole body of the people out of their own land into a country many hundred miles distant, and leaving the land of Canaan empty of God's visible people. The ark had once forsaken the tabernacle of Shilo, and was carried captive into the land of the Philistines: but never had there been any such thing as the burning the sanctuary, and utterly destroying the ark, and carrying away all the sacred vessels and utensils, and breaking up all their stated worship in the land, and the land's lying waste and empty for so many years together. How lively are those things set forth in the Lamentations of Jeremiah! (Y)---The work of redemption was promoted by this remarkable dispensation in these following ways.

(I.) It finally cured that nation of their idolatry. The prophet Isaiah, speaking of the setting up of the kingdom of Christ, [ii. 18.] says, 'The idols he shall utterly abolish.' When the time was drawing near, that God would abolish heathen idolatry, through the greater part of the known world, it pleased him first to abolish heathenism among his own people, by their captivity in Babylon.

This

(Y) *The LAMENTATIONS of Jeremiah.*] "There is nothing in all the tragedians, not in Euripedes himself, (so masterly in his mourning strokes) that is equally moving and tender with the Lamentations of the Prophet Jeremiah—'O that my head were waters, and mine eyes fountains of tears!—O, all ye that pass by, behold and see if there be any sorrow like unto my sorrow!' It is a piece of superlative beauty, and comprises all the eloquence of mourning. 'Did we ever find (says the eloquent Dr. South) sorrow flowing in such a natural prevailing pathos? One would think that every letter was wrote with a tear: every word was the noise of a breaking heart; that the author was a man compacted of sorrows, disciplined to grief from his infancy; one who never breathed but in sighs, nor spoke but in a groan.'" [BLACKWALL'S Sac. Classics, vol. i.]

This nation, which was addicted to idolatry for so many ages, and not reformed by all the reproofs, warnings, corrections, and judgments inflicted on them for it, were now finally cured; so that however some might fall into this sin afterwards, as they did about the time of Antiochus's persecution, yet the nation, as a nation, never shewed any hankering after this sin any more. This was a remarkable and wonderful change in that people, and what directly promoted the work of redemption, as it was a great advancement of the interest of religion.

(2.) It was one thing that prepared the way for Christ's coming, and setting up the glorious dispensation of the gospel, as it took away many of those things, wherein consisted the glory of the Jewish dispensation. First, it removed the temporal diadem of the house of David away from them, *i. e.* the supreme and independent government of themselves. The time now approaching, when Christ, the great and everlasting king of his church, was to reign, it was time for the typical kings to withdraw. The Jews henceforward were always dependent on other nations, until Christ came, for near six hundred years, except about ninety under the Maccabees and their posterity, during which space they maintained a sort of independence by continual wars.

Again, by the captivity, the glory and magnificence of the temple was taken away, and the temple that was built afterwards was nothing in comparison with it. Thus it was meet, when the time drew nigh that the glorious antitype of the temple should appear.

Another thing that they lost by the captivity, was the two tables of the testimony delivered to Moses, on which God with his own finger wrote the ten commandments on Mount Sinai. These seem to have been preserved in the ark till the captivity, and were there when Solomon placed the ark in the temple. [1 Kings viii. 9.] 'There was nothing in the ark, save the two tables of stone, which Moses put there at Horeb.'

Another thing that the Jews now lost, was the Urim and Thummim. [Ezra ii. 63.] 'And the Tirsatha said unto

‘ unto them, that they should not eat of the most holy things, till there should stand up a priest with *Urim* and *Thummim*.’ And we have no account that this was ever restored; but the ancient writings of the Jews say the contrary. What this *Urim* and *Thummim* was, I shall not now inquire; but only observe, that it was something by which the high priest inquired of God, and received immediate answers from him, or by which God gave forth immediate oracles on particular occasions. This was now withdrawn, the time approaching when Christ, the antitype of the *Urim* and *Thummim*, the great word and oracle of God, was to come. (z)

Another thing that the ancient Jews say was wanting in the second temple, was the *Shechinah*, or cloud of glory over the mercy-seat. This was promised to be in the tabernacle. [Levit. xvi. 2.] ‘ For I will appear in the cloud

(z) *The URIM and THUMMIM.*] To enumerate all the different opinions of the learned on this subject would be tedious rather than edifying. The following are the most generally received:

1. Most Christian writers take the *Urim* and *Thummim* to mean the precious stones in the breast-plate of the high priest; but the rabbins will have it that the ineffable name (Jehovah) was inserted between the folds, not by the workmen, as the stones were, but by Moses himself under Divine direction. [Exod. xxviii. xxix.]

2. The answer of this oracle must either have been collected by the peculiar radiancy of certain letters of the names of the tribes engraved on these stones; or rather be delivered by a voice from the *Shechinah*, as at other times, Numb. vii. 8, 9. See 1 Sam. xxiii. 11, 12.—xxx. 8.—2 Sam. ii. 1.—Judges i. 1, 2.—xx. 18. All are agreed that this method was only lawful for the most eminent persons, and on the most important occasions. The Jews add, that it was never used after the building of Solomon’s temple; and give this reason, that the tribes were soon after divided, and it could only be lawfully consulted in cases in which they were all concerned.

If the answer was given by a voice from the most holy, then the only use of the breast-plate seems to have been as a *memorial* of the twelve tribes before God, herein typifying him who bears all the names of his chosen people on his heart, and thus constantly appears in the presence of God for us.

[For farther satisfaction on this very difficult subject, see *Prideaux’s Connection*, Part II. Book 3. *Levi’s Dictionary*, and *Parkhurst’s Lexicon* in אור.] [G. E.]

‘ cloud upon the mercy-seat.’ And we read of the cloud of glory descending into the tabernacle; [Exod. xl. 35.] and so likewise with respect to Solomon’s temple. But we have no account that this cloud of glory was in the second temple; and the ancient accounts of the Jews say, that there was no such thing there. This, indeed, was needless in the second temple, considering that God had promised to fill it with glory another way, viz. by Christ’s coming into it; which was afterwards fulfilled, [Haggai ii. 7:] ‘ I will shake all nations, and the desire of all nations shall come, and I will fill this house with glory, saith the Lord of hosts.’

Another thing that the Jews in their ancient writings mention as being now withdrawn, was the fire from heaven on the altar. When Moses built the tabernacle and altar in the wilderness, and the first sacrifices were offered on it, fire came down from heaven, and consumed the burnt-offering, [Leviticus ix. 24.] and again, when Solomon built the temple, and offered the first sacrifices, [2 Chronicles vii. 1.] This fire was never to go out, but with the greatest care to be kept alive. [Leviticus vi. 13.] ‘ The fire shall ever be burning upon the altar; it shall never go out.’ And there is no reason to suppose the fire in Solomon’s time ever went out till the temple was destroyed by the Babylonians; but then it was extinguished, and never restored. And the Jews, after their return, were forced to make use of their common fire instead of it, according to the ancient tradition of the Jews. Thus the lights of the Old Testament go out on the approach of the glorious Sun of righteousness.

(3.) The captivity in Babylon was the occasion of another thing, which afterwards promoted the setting up of Christ’s kingdom in the world, viz. the dispersion of the Jews through the greater part of the known world, for the whole nation being carried away far out of their own land, and continuing in a state of captivity for so long a time, they got them possessions, built houses, and settled themselves in the land of their captivity, agreeable

to the direction that Jeremiah gave in the letter he wrote to them. [Chap. xxix.] And therefore, when Cyrus gave them liberty to return to the land where they had formerly dwelt, many of them never returned; they were not willing to leave their settlements and possessions there to go into a desolate country, many hundred miles distant, which none but the old men among them had ever seen; and therefore they were but few, but a small number that returned. Great numbers tarried behind, though they still retained the same religion with those that returned, so far as it could be practised in a foreign land. Those messengers [Zechariah vii.] that came to inquire of the priests and prophets in Jerusalem, Sherezer and Regem-melech, are supposed to have been sent from the Jews that remained still in Babylon.

Those Jews that remained still in that country were soon, by the great changes that happened in the world, dispersed thence into all the adjacent countries. And hence we find, that in Esther's time, which was after the return from the captivity, the Jews were dispersed throughout all the vast Persian empire, which extended from India to Ethiopia. [Esther iii. 8.] 'And Haman said unto King Ahafuerus, There is a certain people scattered abroad, and dispersed among the people in all the provinces of thy kingdom,' &c. And so they continued dispersed till Christ came, and till the apostles went forth to preach the gospel. But yet these dispersed Jews retained their religion in this dispersion. Their captivity, as I said before, thoroughly cured them of their idolatry, and it was their manner, for as many of them as could from time to time, to go up to the land of Judea to Jerusalem at their great feast. Hence we read, [Acts ii.] that at the time of the great feast of Pentecost, there were Jews then at Jerusalem out of every nation under heaven. These were come up from all countries whither they had been dispersed, to worship at that feast. And hence we find, in the history of the Acts, that wherever the apostles went preaching through the world, they found Jews.

Antiochus the Great, about two hundred years before Christ, on a certain occasion, transplanted two thousand families of Jews from the country about Babylon into Asia the Less: and so they and their posterity, many of them, settled in Pontus, Galatia, Phrygia, Pamphylia, and in Ephesus; and from thence settled in Athens, and Corinth, and Rome. (A) Hence the synagogues in those places where the Apostle Paul preached.—This dispersion of the Jews through the world before Christ came, did many ways prepare the way for his coming, and setting up his kingdom in the world.

One was, that this was a means of raising a general expectation of the Messiah through the world about the time that he actually came. For the Jews, wherever they were dispersed, carried the holy scriptures with them, and so the prophecies of the Messiah; and being conversant with the nations among whom they lived, *they*, by that means, became acquainted with these prophecies, and with the expectations of the Jews, of their glorious Messiah; and by this means, the birth of such a glorious person in Judea about that time began to be the general expectation of the nations of the world, as appears by the writings of the learned men of the heathen that lived about that time, which are still extant; particularly Virgil, the famous poet that lived in Italy a little before Christ was born, has a poem about the expectation of a great prince that was to be born, and the happy times of righteousness and peace that he was to introduce; some of it very like the language of the prophet Isaiah. (B)

Another

(A) *Antiochus transplanted two thousand Jewish families.*] “Antiochus had received so many services from the Jews . . . and depended so much on their fidelity, that when a sedition broke out in Phrygia and Lydia, he sent two thousand Jewish families to quell it, and keep the country in peace, and was exceedingly liberal to them. It was from these Jews . . . that descended many of those who were dispersed or scattered abroad—whom we shall afterwards find so numerous. James i. 1.—1 Peter i. 1.” [ROLLIN’S Ancient History, Book xviii. Art. i. § 2.]

(B) *VIRGIL resembles Isaiah.*] This alludes to *Virgil’s Pollio*, written about forty years before the birth of Christ. Mr. *Pope’s* cele-

Another way that this dispersed state of the Jews prepared the way for Christ was, that it showed the necessity of abolishing the Jewish dispensation, and of introducing the new one of the covenant of grace. It showed the necessity of abolishing the ceremonial law, and the old Jewish worship: for, by this means, the observance of

M in 2

that

celebrated Messiah is written on the correspondent passages between the classic and inspired poets; and their remarkable coincidence is pointed out in the notes; also the superior beauty of the latter.

The following is Mr. Dryden's translation of the most celebrated lines in the pastoral of *Virgil* alluded to, except that the words in Italics are inserted to render it more literal.

“ *The virgin now returns, Saturnian times*
 Roll round again.
 The base, degenerate iron offspring ends,
 A golden progeny from heaven descends.

Thou ev'ry banish'd virtue shalt restore,
 And crimes shall *terrify* the world no more.
 The jarring nations he in peace shall bind,
 And with paternal virtues rule mankind.
 Unbidden earth shall wreathing ivy bring,
 And fragrant herbs (the promises of spring)
 As her first off'rings to her infant king. }
 The goats with strutting dugs shall homeward speed,
 And lowing herds secure *with* lions feed.
 His cradle shall with rising flowers be crown'd ;
 The serpent's brood shall die ; the sacred ground
 Shall weeds and pois'nous plants refuse to bear.

 Unlabour'd harvests shall the fields adorn,
 And cluster'd grapes shall blush on ev'ry thorn ;
 The knotted oaks shall show'rs of honey weep.”

O, Son of mighty Jove! from heav'n appear ;
Come to thine honours—lo, the time draws near !
The barren hills proclaim the Deity ;
A God! a God! the vocal rocks reply.

Not only Virgil, but Tacitus and Suetonius both say, an opinion universally prevailed all over the east, that about this time one out of Judea should obtain the empire of the world. This opinion is supposed to have originated from the Sybilline books; but whether it came from *them*, from Balaam's famous predictions, or from the sacred prophets of the Jews, is of no immediate consequence, as the fact itself is indisputable, [G. E.]

that ceremonial law became impracticable even by the Jews themselves, for the ceremonial law was adapted to the state of a people dwelling together in the same land, where was the city that God had chosen; where was the temple, the only place where they might offer sacrifices; where it was lawful for their priests and Levites to officiate; where they were to bring their first fruits, and where their cities of refuge were, and the like. But the Jews, by this dispersion, lived, many of them, in other lands, more than a thousand miles distant, when Christ came; which made the observation of their laws of sacrifices, and the like, impracticable. And though their forefathers might be to blame in not going up to the land of Judea when they were permitted by Cyrus, yet the case was now, as to many of them at least, become impracticable; which showed the necessity of introducing a new dispensation, that should be fitted, not only to one particular land, but to the general circumstances and use of all nations.

Again, another way that this dispersion of the Jews prepared the way for the setting up of the kingdom of Christ in the world, was, that it contributed to the making the facts concerning Jesus Christ publicly known through the world. For, as I observed before, the Jews that lived in other countries used frequently to go up to Jerusalem at their three great feasts, which were from year to year; and so, by this means, they could not but become acquainted with the news of the wonderful things that Christ did in that land. We find that they were present at, and took great notice of, that great miracle of raising Lazarus, which excited the curiosity of those foreign Jews that came up to the feast of the passover to see Jesus: [John xii. 20, 21.] These Greeks were foreign Jews and proselytes, as is evident by their coming to worship at the feast of the passover. The Jews that lived abroad among the Greeks, and spoke their language, were called Greeks, or Hellenists: so they are called Grecians. [Acts vi. 1.] These Grecians here spoken of

were

were not Gentile Christians; for this was before the calling of the Gentiles. (c)

By the same means, the Jews that came up from other countries became acquainted with Christ's crucifixion. Thus the disciples, going to Emmaus, say to Christ, when they did not know him, [Luke xxiv. 18.] 'Art thou only a stranger in Jerusalem, and hast not known the things which have come to pass there in these days?' Plainly intimating, that the things concerning Jesus were so publicly known to all men, that it was wonderful to find any man unacquainted with them. And so afterwards they became acquainted with the news of his resurrection; and when they went home again into their own countries, they carried the news with them, and so made these facts public through the world, as they had made the prophecies of them public before.

After this, those foreign Jews that came to Jerusalem, took great notice of the pouring out of the Spirit of Pentecost, and the wonderful effects of it; and many of them were converted by it, viz. Parthians, Medes, Elamites, and the dwellers in Mesopotamia, and in Egypt, and the parts of Libya about Cyrene, and the strangers of Rome, Jews and proselytes, Cretes and Arabians. And so they did not only carry back the news of the facts of Christianity, but Christianity itself, into their own countries with them; which contributed much to the spreading of it through the world.

Again, another way that the dispersion of the Jews contributed to the setting up of the gospel kingdom in the world was, that it opened a door for the introduction of the apostles in all places where they came to preach the gospel. For almost in all places where they came to preach the gospel, they found synagogues of the Jews, where the holy scriptures were wont to be read, and the
true

(c) GRECIANS—foreign Jews.] "This, for reasons which may be seen at large in Dr. *Benson's* History, appears to me far the most probable opinion . . . as well as that which is generally allowed by all the best commentators." [DODDRIDGE, *Fam. Expos. in Acts vi. 1.*]

true God worshipped; which was a great advantage to the apostles in spreading the gospel. For their way was, into whatever city they came, first to go into the synagogue of the Jews, (they being people of the same nation,) and there to preach the gospel unto them. And hereby their coming, and their new doctrine, was taken notice of by their Gentile neighbours, whose curiosity excited them to hear what they had to say; which became a fair occasion to the apostles to preach the gospel to them. It appears that it was thus, by the account we have in the Acts of the Apostles. And these Gentiles having been before, many of them, prepared in some measure, by the knowledge they had of the Jews religion, and of their worship of one God, and of their prophecies, and expectation of a Messiah; which knowledge they derived from the Jews, who had long been their neighbours; this opened the door for the gospel to have access to them. And the work of the apostles with them was doubtless much easier than if they never had any expectation of such a person as the apostles preached, or heard about the worship of one only true God. So many ways did the Babylonish captivity greatly prepare the way for Christ's coming.

2. The next particular that I would take notice of is, the addition made to the canon of scripture in the time of the captivity, in those two remarkable portions of scripture, the prophecies of Ezekiel and Daniel. Christ appeared to each of these prophets in the form of that nature which he was afterwards to take upon him. The prophet Ezekiel gives an account of his thus appearing to him repeatedly, [chap. i. 26] 'And above the firmament
' that was over their heads, was the likeness of a throne,
' as the appearance of a sapphire stone, and upon the
' likeness of the throne was the likeness as the appear-
' ance of a man above upon it;' [also chap. viii. 1, 2.] So Christ appeared to the prophet Daniel: [chap. viii. 15, 16.] 'There stood before me as the appearance of a
' man. And I heard a man's voice between the banks of
' Ulai, which called, and said, Gabriel, make this man
' to

‘ to understand the vision.’ There are several things that make it evident, that this^m was Christ, which I cannot now mention particularly.* So Christ appeared again as a man to this prophet, [chap. x. 5, 6.] ‘ Then I lift up mine eyes and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: his body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire; and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.’ Comparing this vision with that of the apostle John, [Rev. i. 13.] makes it manifest that it was Christ. And the prophet Daniel, in the historical part of his book, gives an account of a very remarkable appearance of Christ in Nebuchadnezzar’s furnace, with Shadrach, Meshach, and Abednego, [chap. iii. 25.] ‘ Lo I see four men loose,---and the form of the fourth is like the Son of God.’

Christ did not only here appear in the form of the human nature, but he appeared in a furnace, saving those persons who believed on him from that furnace; by which is represented to us, how Christ, by coming himself into the furnace of God’s wrath, saves those that believe in him therefrom, and the wrath of God never reaches or touches them, so much as to singe the hair of their head.

These two prophets, in many respects, were more particular concerning the coming of Christ, and his glorious gospel kingdom, than any of the prophets had been before. They both of them mention those three great revolutions of the world that should be before he came. Ezekiel is particular in several places concerning the coming of Christ. The prophet Daniel is more so in foretelling the time of the coming of Christ than any prophet had been before, in the ixth chapter of his prophecy; who foretold, that it should be seventy weeks, *i. e.* seventy weeks of years, or seventy times seven, that is, four hundred and ninety years, from the decree to rebuild and restore

* See Note (A) p. 199.

restore the state of the Jews, till the Messiah should be crucified; which must be reckoned from the commission given to Ezra by Artaxerxes, [Ezra vii.] whereby the very time of Christ's crucifixion was pointed out, which never had been before. (D)

The prophet Ezekiel is very particular in the mystical description of the gospel church, in his account of his vision of the temple and city, in the latter part of his prophecy. The prophet Daniel points out the order of particular events that should come to pass relating to the Christian church after Christ was come, as the rise of antichrist, and the continuance of his reign, and his fall, and

(D) *Daniel's SEVENTY WEEKS reckoned from the commission given to EZRA by ARTAXERXES.*] So Dean Prideaux, Dr. J. Owen, and others, in this manner:

The decree given in the year 457 before the Christian æra, from thence to the year Anno Dom. 33, when Christ was crucified, was 490 years. Now the text says, 'seventy weeks (*i. e.* of years) are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up, (*i. e.* complete and confirm) the vision and prophecy:—all which were accomplished in the death of Christ—' and to anoint the most holy.' We have observed in a preceding note, that the *most Holy* (Holy of Holies in the Heb.) was typical of Christ in his state of exaltation; the term here used may perhaps be in allusion to this event, in connection with his death; by anointing the most Holy, may be intended his execution of his priestly office, in offering himself upon the cross, and afterwards entering into the immediate presence of God, as the high priest into the most holy place on the great day of atonement.

'Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem, unto Messiah, the Prince, shall be seven weeks and threescore and two weeks,' *i. e.* sixty-nine weeks, or 483 years (for so the words should be pointed and distributed) and these bring us to the time of Jesus Christ, and very near his baptism.—'And the street shall be built again, and the wall;' *i. e.* the Jewish state, civil and ecclesiastic, established, as well as Jerusalem itself rebuilt, 'in troublesome times.' This fills the first week, or forty-nine years. 'And (then) after (*i. e.* in the week after) threescore and two weeks,' from the first seven, 'shall Messiah be cut off,' by death, 'but not for himself. And the people of that prince

and the glory that should follow.—Thus does gospel light still increase, the nearer we come to the time of Christ's birth.

3. The next particular I would mention is, the destruction of Babylon; and the overthrow of the Chaldean empire by Cyrus. The destruction of Babylon was in that night in which Belshazzar the king, and the city in general, was drowned in a drunken festival which they kept to their gods, when Daniel was called to read the hand writing on the wall, [Dan. v. 30.] and it was brought about in such a manner, as wonderfully to show the hand of God, and remarkably to fulfil his word by his prophets, which I cannot now stand particularly to relate. (E) Now that great city,

' prince shall come,' namely, Titus, ' and shall destroy the city and the sanctuary, and the end thereof shall be with a flood; and unto the end of the war, desolations are determined.' This refers to the destruction of Jerusalem, of which in its proper place.

' And he (Messiah) shall confirm the covenant with many for (or in) one week, and in the midst (or in the course) of the week,' namely, the seventieth and last, ' he shall cause the sacrifice to cease,' by the greater sacrifice and richer oblation of himself. [See *Prideaux's Connect.* Part I. Book 5. Dr. *Owen* on the Hebrews, vol. i: Exer. 14, 15. and Mr. *R. Winter's* Sermons on Daniel's seventy weeks.]

(E) *The destruction of Babylon FORETOLD.*] Mr. *ROLLIN* has collected and arranged the several prophecies which referred to this period, and shewn how exactly they were accomplished. We shall abridge his observations, and refer to the texts with which they are supported.

1. God predicted the Jewish captivity at Babylon, and the time of its continuance to be seventy years. Jer. xxv. 11.

2. The causes of God's wrath against Babylon were, her pride—cruelty to the Jews—and sacrilegious impiety. Isa. xlvi. 6—11.

3. The decree pronounced. The calamities that were to fall upon her, utter and irreparable destruction. Ps. cxxxvii: 8, 9. Isa. xiii. xiv. Jer. ii.

4. Cyrus called to destroy Babylon, and to deliver the Jews. Isa. xlv. 1—4.

5. God gives signal to the commanders and to the troops to march against Babylon. Isa. xiii. 2—5. xxi. 2.

6. Particular circumstances relative to the siege and taking of Babylon. The army to consist of Medes and Persians. Isa. xxi. 2. Jer. li. 11.—The city to be attacked suddenly. Isa. xlvi. 11. Jer. l. 24.—Euphrates to be dried up. Jer. l. 38, 39. li. 36.—

city, which had long been an enemy to the city of God, viz. Jerufalem, was destroyed, after it had stood from the first building of Babel, which was about seventeen hundred years. If the check that was put to the building this city at its beginning, whereby they were prevented from carrying it to that extent and magnificence that they intended; I say, if this promoted the work of redemption, as I have before shown it did, much more did this destruction of it.

It was a remarkable instance of God's vengeance on the enemies of his redeemed church; for he brought this destruction on Babylon for the injuries they did to his children, as is often set forth in the prophets. It also promoted the work of redemption, as thereby God's people, that were held captive by them, were set at liberty to return to their own land to rebuild Jerufalem; and therefore Cyrus, who did it, is called God's shepherd. [Isa. xlv. latter end; and xlv. 1.] And these are over and above those ways wherein the setting up and overthrowing the four monarchies of the world did promote the work of redemption, which have been before observed.

4. What next followed this was, the return of the Jews into their own land, and rebuilding Jerufalem and the temple. Cyrus, as soon as he had destroyed the Babylonish empire, and erected the Persian on its ruins, made a decree in favour of the Jews, that they might return to their own land, and rebuild their city and temple,

Babylon to be taken in the midst of rioting and debauchery. Jer. li. 39, 57.—The king seized with instant terror. Isa. xxi. 3, 4. Comp. Dan. v. 6.—That he should return to his debauchery. Isa. xxi. 5. Comp. Dan. v. 10.—That the Babylonish troops, which should be chiefly foreigners, should be scattered and flee home. Isa. xii. 4.—That the king should not be buried with his ancestors. Isa. xiv. 19, 20.—The slaughter of his children. Isa. xiv. 21, 22.

Every one of these circumstances was literally and minutely fulfilled; one of the most remarkable of which was, that Cyrus contrived to render the Euphrates fordable, and introduced his troops by the channel of it, in a night of debauchery and riot, when through the providence of God the guards had neglected to shut the gates. [See ROLLIN'S Ancient Hist. Book iv. art. 2.]

temple. This return of the Jews out of the Babylonish captivity is, next to the redemption out of Egypt, the most remarkable of all the Old Testament redemptions, and most insisted on in scripture, as a type of the great redemption of Jesus Christ. (F) It was under the hand of one of the legal ancestors of Christ, viz. Zerubbabel, the son of Shealtiel, whose Babylonish name was Sheph-bazzar. He was the governor of the Jews, and their leader in their first return out of captivity; and, together with Joshua the son of Josedek the high priest, had the chief hand in rebuilding the temple. This redemption was brought about by the hand of Zerubbabel and Joshua the priest, as the redemption out of Egypt was brought about by the hand of Moses and Aaron.

The return out of the captivity was a remarkable dispensation of Providence. It was remarkable, that the heart of an heathen prince, as Cyrus was, should be so inclined to favour such a design as he did, not only in giving the people liberty to return, and rebuild the city and temple, but in giving charge that they should be helped with silver and gold, and with goods, and with beasts. [Ezra i. 4.] And afterwards God wonderfully inclined the heart of Darius to further the building of the house of God with his own tribute-money, and by commanding their bitter enemies, the Samaritans, who had been striving to hinder them, to furnish them with all that they needed in order to it, and to supply them day by day; making a decree, that whosoever failed of it, timber should be pulled down out of his house, and he hanged thereon, and his house made a dunghill. [Ezra vii.] And after this God inclined the heart of Artaxerxes, another king of Persia, to promote the work of preserving the state of the Jews, by his ample commission to Ezra,

N n 2

[Ezra

(F) *The return from-Babylon TYPICAL.*] “The return of the Jews from their captivity in Babylon was only a shadow of that deliverance, which the Messiah was to bring into the world: and the mighty acts which God wrought in the first period, were only faint images of what he would operate in the second.” [SAURIN’S Sermons, vol. i. ser. 4. Robinson’s Translat.]

[Ezra viith.] helping them abundantly with silver and gold of his own bounty, and offering more, as should be needful, out of the King's treasure-house, and commanding his treasurers beyond the river Euphrates to give more, as should be needed, unto an hundred talents of silver, and an hundred measures of wheat, and an hundred baths of wine, and an hundred baths of oil, and salt, without prescribing how much; and giving leave to establish magistrates in the land; and freeing the priests of toll, tribute, and custom, and other things, which rendered the decree and commission by Artaxerxes the most full and ample in the Jews favour of any that, at any time, had been given for the restoring of Jerufalem: and therefore in Daniel's prophecy, this is called the decree for the restoring and building Jerufalem; and hence the seventy weeks are dated.

And after this, another favourable commission was granted by the king of Persia to Nehemiah. [Nehem. ii.] It was remarkable, that the hearts of heathen princes should be so inclined. It was the effect of his power, who hath the hearts of Kings in his hands, and turneth them whithersoever he will; and it was a remarkable instance of his favour to his people.

Another remarkable circumstance of this restitution of the state of the Jews to their own land was, that it was accomplished against so much opposition of their bitter indefatigable enemies the Samaritans, who, for a long time together, with all the malice and craft they could exercise, opposed the Jews in this affair, and sought their destruction; one while by Bithlam, Mithridath, Tabeel, Rahum, and Shimshai, [Ezra iv.] and then by Tatnai, Shetharboznai, and their companions, [chap. v.] and afterwards by Sanballat and Tobiah, as we read in the book of Nehemiah.

We have shewed before how the settlement of the people in the land in Joshua's time promoted the work of redemption. On the same account does their restitution belong to the same work. The re-settlement of the Jews in the land of Canaan belongs to this work, as
it

it was a necessary means of preserving the Jewish church and dispensation in being, till Christ should come. If it had not been for this restoration of the Jewish church, temple, and worship, the people had remained without any temple, and land of their own, that should be as it were their head-quarters, a place of worship, habitation, and resort; the whole constitution, which God had done so much to establish, would have been in danger of utterly failing, long before that six hundred years had been out, which was from about the time of the captivity till Christ. And so all that preparation which God had been making for the coming of Christ, from the time of Abraham, would have been in vain. Now that very temple was built that God would fill with glory by Christ's coming into it, as the prophets Haggai and Zechariah told the Jews, to encourage them in building it.

5. The next particular I would observe, is the addition made to the canon of the scriptures soon after the captivity by the prophets Haggai and Zechariah, who were sent to encourage the people in their work of rebuilding the city and temple; and the main argument they make use of to that end, is the approach of the time of the coming of Christ. Haggai foretold, that Christ should be of Zerubabel's legal posterity, [chap. ii. 23.] This seems to be one of the last and most particular revelations of the descent of Christ, till the angel Gabriel was sent to reveal it to his mother Mary. (G)

6. The next thing I would take notice of, was the pouring out of the Spirit of God that accompanied the ministry of Ezra the priest after the captivity. Presently after Ezra came up from Babylon, with the ample commission which Artaxerxes gave him, whence Daniel's seventy weeks began, he set himself to reform the vices and corruptions he found among the Jews; and his great success

(G) HAGGAI *prophefied of Christ.*] “Non dubium est Christum hic designari, quia hoc nunquam impletum fuit in persona Zorobabel.” *i. e.* There is no doubt but Christ is here intended, because the promise never was fulfilled in Zorobabel personally. [CALVINUS. Poli Syn. Crit. in loc.]

success in it we have an account of in the xth chapter of Ezra; so that there appeared a very general and great mourning of the congregation of Israel for their sins, which was accompanied with a solemn covenant that the people entered into with God, and followed with a great and general reformation. And the people about the same time, with great zeal, earnestness, and reverence, gathered themselves together to hear the word of God read by Ezra, and gave diligent attention, while Ezra and the other priests preached to them, by reading and expounding the law, and were greatly affected in the hearing of it. (H) They wept when they heard the words of the law,

(H) EZRA *expounded the law.*] “ We have a short, but beautiful description of the manner of Ezra’s first preaching. Upwards of fifty thousand people assembled in a street, or large square, near the Water-gate. It was early in the morning of a sabbath day. A pulpit of wood, in the fashion of a small tower, was placed there on purpose for the preacher, and this turret was supported by a scaffold, or temporary gallery, where, in a wing on the right hand of the pulpit, sat six of the principal preachers, and in another on the left seven. Thirteen other principal teachers, and many Levites were present also, on scaffolds erected for the purpose, alternately to officiate. When Ezra ascended the pulpit, he produced and opened the book of the law, and the whole congregation instantly rose up from their seats, and stood. Then he offered up prayer and praise to God, the people bowing their heads, and worshipping the Lord with their faces to the ground; and at the close of the prayer, with uplifted hands, they solemnly pronounced Amen, Amen. Then, all standing, Ezra, assisted at times by the Levites, read the law distinctly, gave the sense, and caused them to understand the reading. The sermons delivered so affected the hearers, that they wept excessively, and about noon the sorrow became so exuberant and immeasurable, that it was thought necessary by the governor, the preacher, and the Levites to restrain it. They, therefore, reminded the congregation—that a just grief might run into excess—that there was an incongruity between a festival and a lamentation—and that on this festival, there were singular causes of extraordinary joy, they were delivered from captivity, the law was restored, and they, the very poorest of them, had been made by the preachers to understand it. Go your way, said they, eat the fat—drink the sweet—send portions unto them, for whom nothing is prepared. Be not discouraged—religious joy is a people’s strength. The wise and benevolent sentiments of these noble souls were imbibed by the whole

law, and set themselves to observe the law, and kept the feast of tabernacles, as the scripture observes, after such a manner as it had not been kept since the days of Joshua the son of Nun. [Nehem. viii.] And after this, having separated themselves from all strangers, they solemnly observed a fast, by hearing the word of God, confessing their sins, and renewing their covenant with God; and manifested their sincerity in that transaction, by actually reforming many abuses in religion and morals. [See Nehem. ixth and following chapters.]

It is observable, that it has been God's manner, in every new establishment of the state of his visible church, to give a remarkable out-pouring of his Spirit. So it was on the first establishment of the church of the Jews at their coming into Canaan under Joshua, as has been observed; and so it was now in this second settlement of the church in the same land in the time of Ezra; and so it was on the first establishment of the Christian church after Christ's resurrection; God wisely and graciously laying the foundation of those establishments in a work of his Holy Spirit, for the lasting benefit of the state of his church, thenceforward continued in those establishments. And this pouring out of the Spirit of God was a final cure to that nation of that particular sin, which just before they especially run into, viz. intermarrying with the Gentiles; for however inclined to it they were before, they ever after shewed an aversion to it.

7. Ezra added to the canon of scriptures. He wrote the book of Ezra; and he is supposed to have written the two books of Chronicles, at least to have compiled them,

whole congregation, and fifty thousand troubled hearts were calmed in an instant. Home they returned to eat, to drink, to send portions, and to make mirth, because they had understood the words that were declared unto them. Plato was alive at this time, teaching dull philosophy to cold academicks: but what was he, and what was Xenophon, or Demosthenes, or any of the pagan orators, in comparison with these men?" [ROBINSON'S Essay on Preaching, prefixed to his translation of Claude's Essay, vol. i. page xxii—xxiv.]

them, if he was not the author of the materials. That these books were written, or compiled or completed, after the captivity, the things therein contained manifest; for the genealogies are brought down below the captivity; [1 Chron. iii. 17, &c.] We have there an account of the posterity of Jehoiachin for several successive generations. And there is mention in these books of this captivity into Babylon, as of a thing past, and of things that were done on the return of the Jews after the captivity; as you may see in the ixth chapter. The chapter is mostly filled up with an account of things that came to pass after the captivity into Babylon, as you may see by comparing it with what is said in the books of Ezra and Nehemiah. And that Ezra was the person that compiled these books, is probable by this, because they conclude with words that we know are the words of Ezra's history. The two last verses of 2 Chron. are the two first verses of the book of Ezra.

8. Ezra is supposed to have collected all the books of which the holy scriptures did then consist, and disposed them in their proper order. Ezra is often spoken of as a noted and eminent scribe of the law of God, and the canon of scripture in his time was manifestly under his special care; and the Jews, from the first accounts we have from them, have always held, that the canon of scripture, so much of it as was then extant, was collected, and orderly disposed and settled by Ezra; and that from him they have delivered it down in the order in which he disposed it, till Christ's time; when the Christian church received it from them, and have delivered it down to our times. And the truth of this is allowed as undoubted by divines in general. (1)

9. The

(1) *The CANON of scripture compiled by Ezra.*] "It is generally received, that after the return of the Jews from their captivity in Babylon, all the books of scripture having been revised by Ezra (then their priest and leader) who digested them . . . were by him and the prophets of God that lived with him, consigned and delivered over to all posterity." [Bp. COSIN's Scholastic Hist. of the Canon of Scripture.]

9. The work of redemption was carried on and promoted in this period, by greatly multiplying the copies of the law, and appointing the constant public reading of them in all the cities of Israel in their synagogues. It is evident, that before the captivity there were but few of them. There was, indeed, the original, laid up beside the ark; and the kings were required to write out a copy of it for their own use, and it was commanded to be read to the whole congregation of Israel once every seventh year. And we have no account of any other stated public reading of the law before the captivity but this. It is manifest, by several things that might be mentioned, that copies of the law were then exceedingly rare; but after the captivity, the constant reading of it was set up in every synagogue throughout the land. First, they began with reading the law, and then they proceeded to establish the constant reading of the other books of the Old Testament. Lessons were read out of the Old Testament, both from the law and the other parts of the scripture then extant, in all the synagogues which were set up in every city and place where the Jews in any considerable number dwelt. Thus we find it was in Christ and the apostles' time. [Acts xv. 21.] 'Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.' This custom is universally supposed, both by Jews and Christians, to be begun by Ezra. There were, doubtless, public assemblies before the captivity. They used to assemble at the temple at their great feasts, and were directed, when they were at a loss about any thing in the law, to go to the priest of instruction; and they used also to resort to the prophets houses; and we read of synagogues in the land before, [Psalm lxxiv. 8.] but it is not supposed that they then had copies of the law for constant public reading and expounding through the land as afterwards. This was one great means of their being preserved from idolatry. (κ)

10. The

(κ) *The origin of SYNAGOGUES.*] "We read of synagogues, indeed, in the Psalms; but Dean *Prideaux* was of opinion that

10. The next thing I would mention, is God's remarkably preserving the church and nation of the Jews, when they were in imminent danger of being universally destroyed by Haman. We have the story in the book of Esther, with which you are acquainted. This series of providences was very wonderful in preventing this destruction. Esther was doubtless born for this end to be the instrument of this remarkable preservation. (L)

11. After this the canon of scripture was farther enlarged in the books of Nehemiah and Esther; the one by Nehemiah himself; and whether the other was written by Nehemiah, or Mordecai, or Malachi, is not of importance for us to know, so long as it is one of those books that were always admitted and received as a part of their canon by the Jews, and was among those that the Jews called their scriptures in Christ's time, and such as was approved by him. For Christ does often, in his speeches to the Jews, manifestly approve and confirm those books, which amongst them went by the name of the *scriptures*, as might easily be shown, if there were time for it. (M)

12. After

the word [מועדי] which signifies any assemblies, there intends rather the *proseucha*, open courts where the people met to pray, each for himself, than proper synagogues.

“The service of the synagogues consisted of prayers, reading, and expounding or preaching, and it is thought that their whole service was conducted in a manner similar to that of our parish churches.—And this institution seems to be preserved among them, with little variation, to the present day.” [See *Prideaux's Connect.* part 1. book 6.]

(L) *The Jews delivered from HAMAN'S cruelty.*] “There is hardly any history of the Old Testament, (except the life of Joseph) that more displays the mysteries of divine Providence, than the book of Esther; particularly, we may observe the extremity to which God suffered his people to be driven; and the wonderful manner in which he delivered them by bringing all the cruelties of wicked Haman on his own head. The Jews esteemed this book in value next to the Pentateuch, and in memory of the salvation herein recorded, keep the feast of Purim to this day.” [See *Stackhouse's Hist. of the Bible*, book vii. chap. 2.]

(M) CHRIST confirmed the Old Testament.] ‘Search the scriptures,’—*i. e.* of the Old Testament, for no part of the New was

12. After this the canon of the Old Testament was compleated and sealed by Malachi. The manner of concluding this prophecy seems to imply, that they were to expect no more prophecies, nor any more written revelations from God, till Christ should come. For in the last chapter he prophesies of Christ's coming; [ver. 2, 3.] 'But unto you that fear my name, shall the Sun of righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall. And he shall tread down the wicked; for they shall be as ashes under the soles of your feet, in the day that I shall do this, saith the Lord of hosts.' Then we read in ver. 4. 'Remember ye the law of Moses my servant which I commanded unto him in Horeb for all Israel, with the statutes and judgments,' *i. e.* Remember and improve what ye have; keep close to that written rule you have, as expecting no more additions to it, till the Old Testament is over, and the Sun of righteousness shall at length arise.

13. Soon after this, the spirit of prophecy ceased among that people till the time of the New Testament. Thus the Old Testament lights, the stars of the long night, began a pace to hide their heads, the time of the Sun of righteousness now drawing nigh. We before observed, how the Kings of the house of David ceased before the true king and head of the church came; and how the cloud of glory withdrew, before Christ, the brightness of the Father's glory, appeared; and so as to several other things. And now at last the spirit of prophecy ceased. The time of the great Prophet of God was now so nigh, it was time for their typical prophets to be silent.

WE have now gone through with the time that we have any historical account of in the writings of the Old
O o 2 Testa-

was written till some time after our Lord's death,—'for in them ye think ye have eternal life, and they are they that testify of me.' [John v. 39. see also ver. 46, and Luke xvi. 29.]

Testament, and the last thing that was mentioned, by which the work of redemption was promoted, was the ceasing of the spirit of prophecy.

I now proceed to show how the work of redemption was carried on through the remaining times that were before Christ: in which we have not that thread of scripture history to guide us which we have had hitherto; but we have these three things to direct us, viz. the prophecies of the Old Testament, human histories of those times, and some occasional mention made of things which then happened, in the books of the New Testament. Therefore,

14. The next particular that I shall mention under this period, is the destruction of the Persian empire, and setting up of the Grecian empire by Alexander. This came to pass about sixty or seventy years after the times wherein the prophet Malachi is supposed to have prophesied, and about three hundred and thirty years before Christ. This was the third overturning of the world that came to pass in this period, and was greater and more remarkable than either of the foregoing. It was very remarkable on account of the suddenness of that conquest of the world which Alexander made, and the greatness of the empire which he set up, which much exceeded all the foregoing in its extent.

This event is much spoken of in the prophecies of Daniel. This empire is represented by the third kingdom of brass in Daniel's interpretation of Nebuchadnezzar's dream, [Dan. ii.] and in Daniel's vision of the four beasts is intended by the third beast that was like a leopard, that had on his back four wings of a fowl, to represent the swiftness of its conquest, [chap. vii.] and is more particularly represented by the he-goat, [chap. viii.] 'that came from the west on the face of the whole earth, and touched not the ground,' to represent how swiftly Alexander over-ran the world. The angel himself does expressly interpret this he-goat to signify the king of Grecia, [ver. 21.] 'The rough goat is the king of Grecia; and

‘ and the great horn that is between his eyes is the first king,’ *i. e.* Alexander himself. (N)

After

(N) *The vision of the GOAT and of the LEOPARD.*] “ A goat is very properly made the type of the Grecian or Macedonian empire, because . . . Caranus, their first king, going with a great multitude of Greeks to seek new habitations in Macedonia, was commanded by the oracle to take the goats for his guides to empire: and afterwards seeing a herd of goats flying from a violent storm, he followed them to Edeffa, and there fixed his seat of empire, made the goats his ensigns or standards, and called the city Egeæ or the goat’s town, and the people Egeadæ or the goat’s people. And to this may be added that the city Egeæ or Egæ was the usual burying-place of the Macedonian kings. It is also very remarkable, that Alexander’s son by Roxana was named Alexander Ægus, or the son of the goat; and some of Alexander’s successors are represented in their coins with goat’s horns. This ‘he-goat came from the west;’ and who is ignorant that Europe lieth westward of Asia? He came on the face of the whole earth, carrying every thing before him in all the three parts of the world then known; ‘and he touched not the ground,’ his marches were so swift and his conquests so rapid, that he might be said in a manner to fly over the ground without touching it. For the same reason the same empire in the former vision was likened to a *leopard*, which is a swift, nimble animal, and to denote the greater quickness and impetuosity, to a leopard with four wings. ‘And the goat had a notable horn between his eyes:’ this horn, saith the angel, is the first king, or kingdom of the Greeks in Asia, which was erected by Alexander the Great, and continued for some years in his brother Philip Aridæus, and his two young sons.

“ In the two next verses (6, 7.) we have an account of the Grecians overthrowing the Persian empire. ‘And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power.’ One can hardly read these words without having some image of Darius’s army standing and guarding the river Granicus, and of Alexander on the other side with his forces plunging in, swimming across the stream, and rushing on the enemy with all the fire and fury that can be imagined. . . . ‘And I saw him come close unto the ram:’ he had several close engagements with the king of Persia. ‘And he was moved with choler against him,’ for the cruelties which the Persians had exercised towards the Grecians: and for Darius’s attempting to corrupt sometimes his soldiers to betray him, and sometimes his friends to destroy him; so that he would not listen to the most advantageous offers of peace. ‘And he smote the ram, and brake his two horns:’ he subdued Persia and Media, with the other provinces and kingdoms of the Persian empire: . . . and in Media, Darius was seized and made a prisoner by some of his

own

After Alexander had conquered the world, he soon died, and his dominion did not descend to his posterity, but four of his principal captains divided his empire between them, as it there follows. Now that being broken, whereas four stood up for it, ‘four kingdoms shall stand up out of the nation, but not in his power;’ so you may see in the xith chapter of Daniel. The angel, after foretelling of the Persian empire, then proceeds to foretell of Alexander, [ver. 3.] ‘And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.’ And then he foretells, [ver. 4th.] of the dividing of his kingdom, between his four captains; ‘And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others besides those.’ Two of these four captains, whose kingdoms were next to Judea, the one had Egypt and the neighbouring countries on the south of Judea, and the other had Syria and the neighbouring countries north of Judea; and these two are those that are called the kings of the north and of the south in the xith chapter of Daniel. (o)

Now,

own traitor subjects, who not long after basely murdered him. ‘And there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him;’ he conquered wherever he came, routed all the forces, took all the cities and castles, and entirely subverted and ruined the Persian empire. ‘And there was none that could deliver the ram out of his hand;’ not even his numerous armies could defend the king of Persia, though his forces in the battle of Issus amounted to 600,000 men, and in that of Arbela to ten or eleven hundred thousand, whereas the whole number of Alexander’s was not more than 47,000 in either engagement. So true is the observation of the Psalmist, (xxxiii. 16.) ‘There is no king saved by the multitude of an host:’ and especially when God hath decreed the fall of empires, then even the greatest must fall. The fortune of Alexander, of which so much hath been said, . . . was nothing but the providence of God.” [Bp. NEWTON on the prophecies, vol. ii. dissert 15.]

(o) *Alexander’s empire DIVIDED.*] “The empire of the goat was in its full strength when Alexander died of a fever at Babylon. He

Now, this setting up of the Grecian empire did greatly prepare the way for Christ's coming, and erecting his kingdom in the world. Besides these ways common to the other overturnings of the world in this period, that have been already mentioned, there is one peculiar to this revolution which I would take notice of, which did remarkably promote the work of redemption; and that was, that it made the *Greek* language common in the world. To have one common language understood and used through the greater part of the world, was a thing that did greatly prepare the way for the setting up of Christ's kingdom. This gave advantage for spreading the gospel from one nation to another, and so through all nations, with vastly greater ease, than if every nation had a distinct language, and did not understand any other. For though some of the first preachers of the gospel had the gift of languages, so that they could preach in any language; yet all had not this particular gift; and they that had, could not exercise it when they would, but only at special

He was succeeded in the throne by his natural brother Philip Arideus, and by his own two sons, Alexander Ægus and Hercules: but in the space of about fifteen years they were all murdered, and then the first *horn* or kingdom was entirely *broken*. The royal family being thus extinct, the governors of provinces, who had usurped the power, assumed the title of kings; and by the defeat and death of Antigonus in the battle of Ipsus, they were reduced to four, Cassander, Lyfimachus, Ptolemy, and Seleucus, who parted Alexander's dominions between them, and divided and settled them into four kingdoms. These four kingdoms are the *four notable horns* which came up in the room of the first great horn; and are the same as the *four heads of the leopard* in the former vision. 'Four kingdoms shall stand up out of the nation, but not in his power;' they were to be kingdoms of Greeks, not of Alexander's own family, but only of his nation; and neither were they to be equal to him in power and dominion, as an empire united is certainly more powerful than the same empire divided, and the whole is greater than any of the parts. They were likewise to extend 'toward the four winds of heaven:' and in the partition of the empire, Cassander held Macedonia, and Greece, and the western parts; Lyfimachus had Thrace, Bithynia, and the northern regions; Ptolemy possessed Egypt, and the southern countries; and Seleucus obtained Syria, and the eastern provinces." [Bp. NEWTON on the Prophecies, vol. ii. dissert. 15.]

special seasons, when the Spirit of God was pleased to inspire them in this way. And the church in different parts of the world, as the churches of Jerufalem, Antioch, Galatia, Corinth, and others, which were in countries distant one from another, could not have had that communication one with another, which we have an account of in the book of Acts, if they had *had* no common language. So it was before the Grecian empire was set up. But after this, many in all these countries well understood the same language, viz. the Greek; which wonderfully opened the door for mutual communication between those churches, so far separated one from another. And again, the making the Greek language common through so great a part of the world, did wonderfully make way for the setting up of the kingdom of Christ, because it was the language in which the New Testament was to be originally written. The apostles propagated the gospel through many scores of nations; and if they could not have understood the Bible any otherwise than as it was translated into so many languages, it would have rendered the spreading of the gospel vastly more difficult. But by the Greek language being made common to all, they all understood the New Testament of Jesus Christ in the language in which the apostles and evangelists originally wrote it: so that as soon as ever it was written by its original penmen, it immediately lay open to the world in a language that was commonly understood.

15. The next thing I shall take notice of, is the translation of the scriptures of the Old Testament into the Greek language, which is commonly called the Septuagint, or the translation of the Seventy. This is supposed to have been made about fifty or sixty years after Alexander's conquering the world. This is the first translation that ever was made of the scriptures that we have any credible account of. The canon of the Old Testament had been completed by the prophet Malachi but about an hundred and twenty years before in its original; and hitherto the scriptures had remained locked

up from all other nations but the Jews, in the Hebrew tongue, which was understood by no other nation. But now it was translated into the Greek language, which, as we observed before, was a language commonly understood by the nations of the world.

This translation of the Old Testament is still extant, and is commonly in the hands of learned men in these days, and is made great use of by them. The Jews have many fables about the occasion and manner of this translation; but the truth of the case is supposed to be this, that multitudes of the Jews living in other parts of the world besides Judea, and being born and bred among the Greeks, the Greek became their common language, and they did not understand the original Hebrew; and therefore they procured the scriptures to be translated for their use into the Greek language: and so henceforward the Jews, in all countries, except Judea, were wont in their synagogues to make use of this translation instead of the Hebrew. (P)

This translation of the scriptures into a language commonly understood through the world, prepared the way for Christ's coming, and setting up his kingdom in the world, and afterwards did greatly promote it. For as the apostles went preaching through the world, they made

P p̄

great

(P) *The SEPTUAGINT translation.*] It is "almost unanimously admitted, that about 300 years before the advent of Jesus Christ, a Greek translation of the Old Testament was made at Alexandria, for the use of the . . . Jews . . . settled there . . . the far greater part of whom had lost their native language—That at first the five books of Moses only were translated, because they were the only books which were then read in the synagogues—That after the tyrannies of Antiochus Epiphanes, the reading of the prophecies being then introduced, the prophecies were also translated—That this version was spread through all those parts of the world where the Greek language was used, or where Jews dwelt—And that the apostles, preaching the gospel in the known parts of the world, made use of [this] version—and that this version was one of the preparations which Providence had employed for the call of the Gentiles." SAURIN'S Sermons, translated by Robinson, vol. iii. p. 147, 8. For a fuller account of this version see *Prideaux's Connect.* part 2. book 1.]

great use of the scriptures of the Old Testament, and especially of the prophecies concerning Christ contained in them. And by means of this translation, and by the Jews being scattered every where, they had the scriptures at hand in a language that was understood by the Gentiles: and they principally made use of this translation in their preaching and writings wherever they went; as is evident by this, that in all the quotations that are made out of the Old Testament in their writings, they are almost every where in the very words of the Septuagint; they being both written in the same language. This makes it evident, that the apostles, in their preaching and writings, commonly made use of this translation. So this very translation was that which was principally used in Christian churches through most nations of the world for several hundred years after Christ.

16. The next thing is the wonderful preservation of the church when it was imminently threatened and persecuted under the Grecian empire.

The first time they were threatened was by Alexander himself. When he was besieging the city of Tyre, sending to the Jews for assistance and supplies for his army, and they refusing, out of a conscientious regard to their oath to the king of Persia, he being a man of very furious spirit, agreeable to the scripture representation of the rough he-goat, marched against them, with a design to cut them off. But the priests going out to meet him in priestly garments, when he met them, God wonderfully turned his heart to spare and favour them, much as he did the heart of Esau when he met Jacob. (Q)

After

(Q) ALEXANDER *spared the Jews.*] “ The high priest in this imminent danger had recourse to God by sacrifices and supplications; and as he was directed in a vision in the night, he went forth the next day in his pontifical robes, with all the priests in their habits, and the people in white apparel, to meet the conqueror, and to make their submissions to him. As soon as the king saw the high priest coming to him in this solemn procession, he advanced eagerly to meet him, and bowing down himself before him, received him with religious awe and veneration. All present

After this, one of the kings of Egypt, a successor of one of Alexander's four captains, entertained a design of destroying the nations of the Jews; but was remarkably and wonderfully prevented by a strong interposition of Heaven for their preservation.

But the most wonderful preservation of them all in this period, was under the cruel persecution of Antiochus Epiphanes, king of Syria, and successor of another of Alexander's four captains. The Jews were at that time subject to the power of Antiochus; and he being enraged against them, long strove to his utmost utterly to destroy them, and root them out; at least all of them that would not forsake their religion, and worship his idols: and he did indeed in a great measure waste the country, and depopulate the city of Jerusalem; and profaned the temple, by setting up his idols in some parts of it; and persecuted the people with insatiable cruelty; so that we have no account of any persecution like this before. Many of the particular circumstances of this persecution would be very affecting, if I had time to insist on them. This cruel persecution began about an hundred and seventy years before Christ. It is much spoken of

P p 2 in

present were astonished at this behaviour of the king, so contrary to their expectation; and Parmenio in particular demanded the reason of it, why he, whom all others adored, should pay such adoration to the Jewish high priest. Alexander replied, That he paid not this adoration to him, but to that God whose priest he was; for while he was at Dio in Macedonia, and was meditating upon his expedition against the king of Persia, there appeared unto him in a dream this very man, and in this very habit, inviting him to come over into Asia, and promising him success in the conquest of it: and now he was assured that he had set out upon this expedition under the conduct of God, to whom therefore he paid this adoration in the person of his high priest. Hereupon he entered Jerusalem in peace, and went up and offered sacrifices to God in the temple, where the high priest produced and laid before him the prophecies of Daniel, wherein it was written, that a king of Grecia should overthrow the Persian empire, which he interpreted of himself. After this he granted peculiar privileges to the Jews, and proceeded in his expedition with full confidence and assurance of success. [Bp. NEWTON (from *Josephus*) on the Prophecies, vol. ii. disc. 15.]

in the prophecy of Daniel, [Dan. viii. 9---25; xi. 31---38.] and referred to in the New Testament, [Heb. xi. 36---38.] (R)

Antiochus intended not only to extirpate the Jewish religion, but as far as in him lay, the very nation; and particularly laboured to the utmost to destroy all copies of the law. And considering how weak they were, in comparison with a king of such vast dominion, the providence of God appears very wonderful in defeating his design. Many times the Jews seemed to be on the very brink of ruin, and just ready to be wholly swallowed up: their enemies often thought themselves sure of obtaining their purpose. They once came against the people with a mighty army, and with a design of killing all, except the women and children, and of selling these for slaves; and they were so confident of obtaining their purpose, and others of purchasing, that above a thousand merchants came with the army, with money in their hands, to buy the slaves that should be sold. But God wonderfully stirred up and assisted one Judas, and others his successors, that were called the Maccabees, who, with a small handful in comparison, vanquished their enemies time after time, and delivered their nation; which was foretold by Daniel. [xi. 32.] Speaking of Antiochus's persecution, he says, 'And such as do wickedly against the covenant, shall he corrupt by flatteries: but the people that do know their God, shall be strong, and do exploits.' (s)

God

(R) PERSECUTION *under Antiochus.*] The particulars of this persecution are recited at length in the vth, viith, and viiith chapters of the 2d book of Maccabees, and the most material parts of it are confirmed by *Polybius* and *Josephus*; and copied into *Rollin's Ancient History*, book xviii. art. 2. and the *Universal Hist.* vol. x. book ii. chap. 11.

(s) *Bravery of JUDAS MACCABEUS.*] "We have here a sensible image of the feeble opposition which the human arm is able to make against that of the Almighty, on whom alone the fate of battle depends. It is evident that Judas himself was fully sensible of his own weakness: 'How can we,' says he to the Almighty before the battle, 'stand before them, unless thou thyself assist us?' And it is as evident, that he was no less firmly persuaded

of

God afterwards brought this Antiochus to a fearful, miserable end, by a loathsome disease, under dreadful torments of body, and horrors of mind; which was foretold [Dan xi. 45.] in these words; ‘ Yet he shall come to this end and none shall help him.’ (τ) After his death, there were attempts still to destroy the church of God; but God baffled them all.

17. The next thing to be taken notice of is the destruction of the Grecian empire, and setting up of the Roman. This was the fourth overturning of the world in this period. And though it was brought to pass more gradually than the setting up of the Grecian empire, yet it far exceeded that, and was much the greatest and largest temporal monarchy that ever was in the world; so that the Roman empire was commonly called all the world; [Luke ii. 1.] ‘ And there went out a decree from before Cæsar Augustus, that all the world should be taxed;’ *i. e.* all the Roman empire. This empire is spoken

of the success of his arms: ‘ The victory (he had said before) does not depend on the number of soldiers, but it is from heaven that all our strength comes.’ But although Judas had so entire a confidence in God, he employs all those expedients, which the most experienced and bravest general could use, in order to obtain the victory. How excellent a pattern have we here for generals! To pray with humility, because all things depend on God; and to act with vigour, as if all things depended on man!” [See 1 Macc. iii. and iv.]—[ROLLIN’S Ancient History, book xviii. art. 2.]

(τ) *Antiochus* DIED miserably.] “ News was brought him of the defeat of Nicanor and Timotheus in Judea, . . . fresh expresses came of Lyfias’s defeat, and also that the Jews had retaken the temple, thrown down the altars and idols he had set up, and re-established their ancient worship; this news increased his fury: immediately he commanded his coachman to drive with the utmost speed, in order that he might have an opportunity fully to satiate his vengeance; threatening to make Jerusalem the burying-place of the whole Jewish nation, and not to leave one single inhabitant in it. He had scarce uttered that blasphemous expression, but he was struck by the hand of God. He was seized with incredible pains in his bowels, and the most excessive pangs of the colic. ‘ Thus the murderer and blasphemer, (says the author of the Maccabees, 2d book, chap. ix. 12.) having suffered most grievously, as he treated other men, so he died a miserable death in a strange country in the mountain.” [ROLLIN’S Ancient History, book xviii. art. 2.]

spoken of as much the strongest and greatest of any of the four; [Dan. ii. 40.] ‘And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces, and subdueth all things; and as iron that breaketh all these, shall it break in pieces, and bruise.’ [So also Dan. vii. 7, 19, 23.] The time that the Romans first conquered and brought under the land of Judea, was between sixty and seventy years before Christ was born: and soon after this, the Roman empire was established in its greatest extent; and the world continued subject to it till Christ came, and many hundred years afterwards.

The nations being thus united under one monarchy when Christ came, and when the apostles went forth to preach the gospel, did greatly prepare the way for the spreading the gospel, and the setting up of Christ’s kingdom in the world: for the world being thus subject to one government, it opened a communication from nation to nation, and so opportunity was given for the more swiftly propagating the gospel through it. Thus we find it is in the British nation, the communication from one part of its dominions to another, is much easier and quicker than to foreign nations. There are innumerable difficulties in travelling through nations under different independent governments, which are not in travelling through different parts of the same realm, or different dominions of the same prince. So the world being under one government, that of the Romans, in Christ’s and the apostles times, facilitated the apostles travelling, and the gospel’s spreading through the world.

18. About the same time learning and philosophy were risen to their greatest height in the heathen world. Almost all the famous philosophers that we have an account of among the heathen, went after the captivity into Babylon. Almost all the wise men of Greece and Rome flourished in this time. Many of them were, indeed, men of great temporal wisdom: and that which they in general chiefly professed to make their business, was to inquire wherein man’s chief happiness lay, and the way in which men might obtain it. They seemed earnestly to busy them-

themselves in this inquiry, and wrote multitudes of books about it, many of which are still extant. There have been reckoned up several hundreds of their different opinions concerning it. Thus they wearied themselves in vain, wandering in the dark, not having the glorious gospel to guide them. God was pleased to suffer men to do the utmost they could with human wisdom, and to try the extent of their own understandings to find out the way to happiness, before the true light came to enlighten the world: before he sent the great Prophet to lead men in the right way to happiness. God suffered these great philosophers to try what they could do for six hundred years together; and then it proved, by the events of so long a time, that all they could do was in vain; the world not becoming wiser, better, or happier under their instructions, but growing more and more foolish, wicked, and miserable. (v) He suffered their wisdom and philosophy to

(v) *The state of Pagan PHILOSOPHY.*] The corrupt state of the heathen morals, during the most flourishing times of their philosophy, is described by a learned prelate of the present age in the following pointed language—"The sports of the gladiators, unnatural lust, the licentiousness of divorce, the exposing of infants and slaves, the procuring abortions, the public establishment of stews; all subsisted at Rome, and not one of them [was] condemned, or hinted at, in Tully's Offices.—The most indecent revelling, drunkenness, and lewdness, [were] practised at the feasts of Bacchus, Ceres, and Cybele; and their greatest philosophers never remonstrated against it.

"The heathen philosophers, though they have advanced fine sayings and sublime precepts, in some points of morality, have grossly failed in others: such as the toleration or encouragement of revenge, slavery, unnatural lust, fornication, suicide, &c. For example: *Plato* expressly allowed of excessive drinking at the festivals of Bacchus.—*Maximus Tyrius* forbade to pray.—*Socrates* directs his hearers to consider the Greeks as brethren; but barbarians [*i. e.* all who were of any other country] as natural enemies.—*Aristotle* maintained, that nature intended barbarians [*i. e.* all who were not Grecians] to be slaves.—The *Stoics* held, that all crimes were equal.—*Plato*, *Cicero*, *Epictetus*, all allow and advise men to continue the idolatry of their ancestors.—*Aristotle*, and *Cicero*, both speak of the forgiveness of injuries, as meanness and pusillanimity.—These were trifles, to what follows.—

"*Aristotle*

to come to the greatest height before Christ came, that it might be seen how far reason and philosophy could go in their highest ascent, that the necessity of a divine teacher might appear before Christ came. And God was pleased to make

“*Aristotle* and *Plato* both direct, that means should be used to prevent weak children being brought up.—*Cato* commends a young man for frequenting the stews.—*Cicero* expressly speaks of fornication as a thing never found fault with.—*Plato* recommends a community of women; and advises, that soldiers should not be restrained from sensual indulgence, even the most unnatural species of it.—*Xenophon* relates, without any marks of reprobation, that unnatural lust was encouraged by the laws of several Grecian states.—*Solon*, their great lawgiver, forbid it only to slaves.—*Dio-genés* inculcated, and openly practised the most brutal lust.—*Zeno* and *Cato* both killed themselves.” [Bp. of CARLISLE’S Reflect. on the Life and Character of Christ, Appendix.]

Another elegant writer of the present day thus paints the situation of the heathen world at Christ’s coming:

“They all worshipped a multiplicity of gods and dæmons, whose favour they courted by impious, obscene, and ridiculous ceremonies; and whose anger they endeavoured to appease, by the most abominable cruelties. In the politest ages of the politest nations in the world, at a time when *Greece* and *Rome* had carried the arts of oratory, poetry, history, architecture, and sculpture, to the highest perfection, and made no inconsiderable advances in those of mathematics, natural, and even moral philosophy, in religious knowledge they had made none at all: a strong presumption, that the noblest efforts of the mind of man, unassisted by revelation, were unequal to the task. Some few, indeed, of their philosophers, were wise enough to reject these general absurdities, and dared to attempt a loftier flight. *Plato* introduced many sublime ideas of nature, and its first cause, and of the immortality of the soul; which, being above his own and all human discovery, he probably acquired from the books of *Moses*, or the conversation of some Jewish rabbies, whom he might have met with in *Egypt*; where he resided, and studied, for several years. From him *Aristotle*, and from both *Cicero*, and some few others, drew most amazing stores of philosophical science; and carried their researches into divine truths, as far as human genius alone could penetrate. But these, with all this knowledge, were very deficient in true theology.

“At this time, Christianity broke forth from the east, like a rising sun, and dispelled this universal darkness, which obscured every part of the globe; and which, even at this day, prevails in all those remoter regions, to which its salutary influence has not as yet extended.” [SOAME JENYNS, Esq. Internal Evidence of the Christian Religion.]

make foolish the wisdom of this world, to shew men the folly of their best wisdom, by the doctrines of his glorious gospel which were above the reach of all their philosophy. [See 1 Cor. i. 19---21.]

And after God had shewn the vanity of human learning, he was pleased to make it subservient to the purposes of Christ's kingdom, as an handmaid to divine revelation: and so the prevalence of learning in the world before Christ came, made way for his coming both these ways, viz. as thereby the vanity of human wisdom was shown, and the necessity of the gospel appeared; and also as hereby an handmaid was prepared to the gospel: for so it was made use of by the apostle Paul, who was famed for his much learning, [Acts xxvi. 24.] and was skilled not only in that of the Jews, but also of the philosophers; and improved it to the purposes of the gospel; as you may see he did in disputing with the philosophers at Athens. [Acts xvii. 22, &c.] He by his learning knew well how to improve what he had read in their writings; and even cites their own poets. (w) And now Dionysius, who was a philosopher, was converted by him, and, as ecclesiastical history gives us an account, made a great instrument of promoting the gospel. (x) And there were many others in that and the following ages, who were eminently useful by their human learning in promoting the interests of Christ's kingdom.

19. Just

(w) *Paul quotes the Greek POETS.*] “Those words, ‘For in him we live,’ &c. have been supposed by some an allusion to an old Greek poet; but be this as it may, the following words, ‘For we are also his offspring;’ or as *Doddridge* more properly renders them, preserving their poetic air,

‘For we his offspring are’—

These words are unquestionably those of *Aratus*, a poet of Cicia, Paul's own country, who wrote three hundred years before his time.” So 1 Cor. xv. 33, is supposed to be a quotation from *Menander*, another Greek Poet. [See *Fam. Expof. in loc.*]

(x) *DIONYSIUS the Areopagite.*] “This *Dionysius* was bred at Athens in all the learned arts, and was one of the senators and judges of the great court of Areopagus; at twenty-five years old he is said to have travelled to Egypt, to perfect himself in the study of astrology, for which that nation was famous: here be-

19. Just before Christ was born, the Roman empire was not only raised to its greatest height, but also settled in peace. About four and twenty years before this, Augustus Cæsar, the first Roman Emperor, ascended the throne: till then the Roman empire had of a long time been a commonwealth under the government of the senate: but now it became an absolute monarchy. This Augustus Cæsar, as he was the first, so he was the greatest of all the Roman Emperors. Thus the power of the heathen world, which was Satan's visible kingdom, was raised to its greatest height, after it had been rising gradually and strengthening itself more and more from the days of Solomon to this day, which was about a thousand years. Now the heathen world was in its greatest glory for strength, wealth, and learning.

God did two things to prepare the way for Christ's coming, wherein he took a contrary method from that which human wisdom would have taken. He brought his own visible people very low, and made them weak; but the heathen, who were his enemies, he exalted to the greatest height, for the more glorious triumph of the cross of Christ. With a small number in their greatest weakness, he conquered his enemies in their greatest glory. Thus Christ triumphed over principalities and powers in his cross.

Augustus Cæsar had been for many years establishing the state of the Roman Empire, subduing his enemies in one part and another, till the very year that Christ was born; when all his enemies being subdued, his dominion over the world seemed to be settled in its greatest glory. All was established in peace: in token whereof the Romans shut the temple of Janus, which was an established symbol among them of there being universal peace

holding the miraculous eclipse that was at the time of our Lord's crucifixion, he concluded that some great affair was happening to the world. Returning to Athens, he became one of the judges of the Areopagus, disputed with St. Paul, and was by him converted from his errors and idolatry, and being thoroughly instructed, made the first bishop of Athens." [Dr. CAVE.]

peace throughout the Roman empire. (Y) And this universal peace, which was begun the year that Christ was born, lasted twelve years, till the year that Christ disputed with the doctors in the temple.

Thus the world, after it had been, as it were, in a continual convulsion for so many hundred years together, like the four winds striving together on the tumultuous raging ocean, whence arose those four great monarchies; being now established in the greatest height of the fourth and last monarchy, and settled in quietness — all things are ready for the birth of Christ. This remarkable universal peace, after so many ages of tumult and war, was a fit prelude for the ushering of the glorious Prince of Peace into the world.

Thus I have gone through our first grand period, that from the fall to the time of the incarnation of Christ: and have shown the truth of the first proposition, viz. That 'from the fall of man to the incarnation of Christ,' God was doing those things that were *preparatory* to Christ's coming, and *forerunners* of it.

IMPROVEMENT OF PERIOD I.

BEFORE I proceed to the next proposition, I would make some few remarks, by way of improvement, upon what has been said under this.

1. We may strongly argue, that Jesus of Nazareth is indeed the Son of God, and the Saviour of the world; and that the Christian is the true religion, seeing Christ is the very person so evidently pointed at, in all the great dis-

Qq 2

pensations

(Y) *The TEMPLE of JANUS.*] This was a square building, (some say of entire brass) which contained a statue of Janus five feet high; with brazen gates always kept open in time of war, but shut in time of peace; which however seldom happened. Historians mention eight times of its being shut up, three of which were in the reign of Augustus, and one of them in the time of our Lord's birth. [See *Kennet's Antiq.* part 2. book i.]

penfations of Divine Providence from the fall of man, and was fo undoubtedly in many instances foretold from age to age, and fhadowed forth in a vaft variety of types and figures. If we ferioufly confider the courfe of things from the beginning, and obferve the motions of all the great wheels of Providence from one age to another, we fhall difcern that they all tend hither. They are all as fo many lines, whofe courfe, if accurately followed, will be found to centre here. This perfon came into the world with a commiffion and authority from God to do his work, and to declare his mind. It cannot be any vain imagination, but a plain and evident truth, that *that* perfon who was born at Bethlehem, and dwelt at Nazareth and at Capernaum, and was crucified without the gates of Jerufalem, muft be the great Meffiah, or anointed of God. And bleffed are all they that believe in and confefs him, and miserable are all that deny him. This fhows the unreafonablenefs of the Deifts, who deny revealed religion; and of the Jews, who deny that *this* Jefus is the Meffiah foretold and promifed to their fathers.

Here fome perfons may be ready to object, that it may be, fome fubtle, cunning men contrived to forge this hiftory, and thefe prophecies, fo that they fhould all point to Jefus Chrift on purpofe to prove him to be the Meffiah. To fuch it may be replied, how could their craft and fubtilty help them to forefee and point at an event that was to come to pafs many ages afterwards; for no fact can be more evident, than that the Jews had thofe writings long before Chrift was born; as they have them ftill in great veneration, wherever they are throughout the world; and they would never have received fuch a contrivance from Chriftians, to point to and confirm Jefus to be the Meffiah, who they always denied to be fo; and much lefs would they have been made to believe that they always had thefe books in their hands, if they had been an impofition.

2. What has been faid, affords a ftrong argument for the divine authority of the books of the Old Testament, from that admirable harmony there is in them, whereby they all

all point to the same object. For we may see from what has been said, how all the parts of the Old Testament, though written by so many different penmen, and in ages distant one from another, do all beautifully harmonize: all agree in one testimony, and all center in the same event; an event which it was impossible any one of them should foreknow, but by a divine revelation, even the future coming of Christ. This is evident from what has been said above.

Now, if the Old Testament was not inspired by God, what account can be given of such an agreement? For if these books were only human writings, written without any divine direction, then none of these penmen knew that there would come such a person as Jesus Christ into the world; his coming was only a mere figment of their own brain: and if so, how happened it, that this imagination of theirs, which they foretold without any manner of ground for their prediction, was so exactly fulfilled? and especially how did they come all to agree in it, all pointing exactly to the same thing, though they lived so many hundred years distant one from another? This admirable agreement in a future event, is therefore a clear and certain evidence of the divine authority of those writings.

3. Hence we may learn what a weak and ignorant objection it is which some make against some parts of the Old Testament, that they consist so much of the histories of their kings and rulers, of their wars with the neighbouring nations, and of the changes that happened from time to time in their state and government. Other nations say they used to keep histories of their public affairs as well as the Jews, why then should we think that these histories are the word of God, more than those of other people? But what has been said, shews the folly and vanity of such an objection. For hereby it appears, that the case of these histories is very different from that of all others. This alone gives us an account of the original of all things; and deduces them down in a regular series from that original, giving a view of the whole scheme
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of Divine Providence, from the beginning to the consummation of all things: with an account of the wise and holy designs of the governor of the world in all.---By these histories it appears how God has been carrying on the glorious work of redemption from age to age. And though *histories*, yet are they full of divine instruction, and show forth Christ, and his glorious gospel, no less than other parts of the holy scriptures which are not so.

The objection, that it is a common thing for nations and kingdoms to write histories and keep records of their wars, and the revolutions that come to pass in their territories, is so far from being a weighty objection against the historical part of scripture, as though it were not the word of God, that it is a strong argument in favour of it. For if reason and the light of nature teaches all civilized nations to keep such records, and to publish them for the information of others; how much more may we expect that God would give the world a record of the dispensations of his divine government, which doubtless is infinitely more worthy of an history for our information? If wise kings have taken care that there should be good histories written of the nations over which they have reigned, shall we think it incredible that Jesus Christ should take care that his church, which is his kingdom, his peculiar people, should have in their hands a history of their nation, and of his government over them?

If it had not been for the history of the Old Testament, how ignorant should we have been of God's dealings towards mankind, and especially his church, from the beginning? We should have been wholly in the dark about the creation of the world, the fall of man, the first rise and continued progress of the dispensation of grace towards fallen mankind; how the light of the gospel first began to dawn in the world; how it increased; and how things were preparing for the coming of Christ.

If we are Christians, we belong to that divine building of God that has been the subject of our discourse: but if it had not been for the history of the Old Testament, we should never have known what was the first occasion

occasion of God's going about this building, and how the foundation of it was laid, or how it has gone on with from the beginning. The times of the history of the Old Testament are mostly such as no other history reaches up to; and therefore if God had not preserved an account of these things in his word, we should have been wholly without them.

Those that object against the authority of the Old Testament history of the nation of the Jews, may as well make it an objection against Moses's account of the creation that it is historical; for, in the former, we have an history of a work no less important, viz. the work of redemption. Nay, this is a far greater and more glorious work, as we observed before; and if it were inquired which of the two works, the work of creation, or the work of providence, is greatest? it must be answered, the work of providence; but the work of *redemption* is the greatest of the works of providence. And let those who make this objection consider what part of the Old Testament history can be spared, without making a great breach in that thread or series of events by which this glorious work has been carried on.---This leads me to observe,

4. That from what has been said we may see much of the wisdom of God in the composition of the scriptures of the Old Testament. Let us briefly take a view of the several parts of it, and of the need there was of them.

First it was necessary that we should have some account of the creation of the world, of our first parents and their primitive state; of the fall, of the old world and the degeneracy of it, and of the universal deluge; also of the origin of nations after this destruction of mankind.

It seems proper that there should be some account of the succession of the church of God from the beginning; and seeing God suffered all the world to degenerate, and only took one nation to be his people, to preserve the true worship and religion till the Saviour should come,
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that in them the world might gradually be prepared for that great light, and those wonderful things that he was to be the author of; and that they might be a typical nation, in whom God might shadow forth the future glorious things of the gospel--it was therefore necessary that we should have some account of this, how it was first done by the calling of Abraham, by their being bond-slaves in Egypt, and by their being brought thence to Canaan. It was necessary that we should have some account of the revelation which God made of himself to that people, in giving their law, in the appointment of their typical worship, and of the formation of their civil and ecclesiastical state.

It seems necessary that we should have some account of their being actually brought to Canaan, their promised land---That we should have an history of the successions of the church of Israel, and of those providences of God towards them, which were most considerable and fullest of gospel mystery; that we should have some account of the highest external glory of that nation under David and Solomon, and more particularly of the former, whose history is so full of the gospel, and in whom began the race of their kings; and that we should have some account of the building of the temple, which was moreover so full of mystery.

It was also a matter of consequence, that we should have some account of Israel's dividing from Judah, and of the ten tribes' captivity and utter rejection; of the succession of the kings of Judah and of the church, till their captivity into Babylon; of their return from their captivity, and re-settlement in their own land; and of the origin of the last state that the church was in before Christ came.

A little consideration will convince every one, that all these things were necessary, and that none of them could well be spared; and in the general, that it was necessary that we should have an history of God's church till such times as are within the reach of human histories; and it was of importance that we should have an
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inspired history of those times of the Jewish church, wherein there was kept up a more extraordinary intercourse between God and them, and while he used to dwell among them, as it were visibly, revealing himself by the Shechinah, by Urim and Thummim, and by prophecy, and so more immediately to order their affairs: that we should have some account of the great dispensations of God in prophecy, which were to be after the finishing of inspired history. So it was exceeding needful that there should be a number of prophets raised, who should foretell the coming of the Son of God, and the nature and glory of his kingdom, to be as so many harbingers to make way for him, and that their prophecies should remain in the church.

It was also desirable that the church should have a book of divine songs given by inspiration from God, wherein there should be a lively representation of the true spirit of devotion, of faith, hope, and divine love; joy, resignation, humility, obedience, repentance, &c: Again, that we should have such books of moral instructions as those of Proverbs and Ecclesiastes, relating to the affairs and state of mankind, and the concerns of human life, containing rules of true wisdom and prudence for our conduct in all circumstances: likewise that we should have such a representation of the great love between Christ and his spouse, the church, particularly adapted to the disposition and holy affections of a true believer, as we have in Solomon's Song: also that we should have a book to teach us how to conduct ourselves under affliction, seeing the church of God is here in a militant state, and his people through much tribulation enter into the kingdom of heaven; therefore God has given us a book most proper in these circumstances, even that of Job, written upon occasion of the afflictions of a particular saint, and which was, probably, given to the church in Egypt under her afflictions there; and is made use of by the apostle to comfort Christians under persecutions. [James v. 11.] 'Ye have heard of the patience of Job, and have seen the end of the Lord; that the

‘Lord is very pitiful and of tender mercy.’ God was also pleased, in this book of Job, to give some view of the ancient divinity before the giving of the law.

Thus, from this brief review, I think it appears, that every part of the scriptures of the Old Testament is very useful and necessary, and no part of it can be spared, without loss to the church; and therefore the wisdom of God is conspicuous in ordering that the scriptures of the Old Testament should consist of those very books of which they do consist.

Before I dismiss this particular, I would add, that it is very observable, that the history of the Old Testament is large and particular where the great affair of redemption required it; as where there was most done towards this work, and most to typify Christ, and to prepare the way for him. Thus it is very large and particular in the history of Abraham and the other patriarchs; but very short in the account of the time which the children of Israel spent in Egypt. So it is large in the account of the redemption out of Egypt, and the first settling of the affairs of the Jewish church and nation in Moses and Jothua’s time; but much shorter in the account of the times of the judges. So again, it is large and particular in the account of David and Solomon’s times, and very short in the history of the ensuing reigns. Thus the accounts are long or short, just as there is more or less of the affair of redemption to be seen in them.

5. From what has been said, we may see that Christ and his redemption are the great subject of the whole Bible. Concerning the New Testament the matter is plain; and by what has been said on this subject hitherto, it appears to be so also with respect to the Old Testament. Christ and his redemption is the great subject of the prophecies, as well as the songs of the Old Testament; and the moral rules and precepts are all given in subordination to him; and Christ and his redemption are also the great subject of the history of the Old Testament, from the beginning all along; and even the history of the creation is brought in as an introduc-

tion to the history of redemption which immediately follows it. The whole book, both the Old Testament and New, is filled with the gospel; only with this difference, that the Old Testament contains the gospel under a veil, but the New contains it un veiled, so that we may say the glory of the Lord with open face.

6. By what has been said, we may see the usefulness and excellency of the Old Testament. Some are ready to look on it as being out of date, and as if we, in these days of the gospel, had but little to do with it; which is a very great mistake, arising from want of observing its nature and design, which, if it were observed, would appear full of the gospel of Christ, and would in an excellent manner illustrate and confirm the glorious doctrines and promises of the New Testament. Those parts of the Old Testament which are commonly looked upon as containing the least divine instruction, are, as it were, mines and treasures of gospel knowledge; and the reason why they are thought to contain so little, is, because persons do but superficially read them. The treasures which are hidden underneath are not observed. They only look on the top of the ground, and so suddenly pass a judgment that there is nothing there; but they never dig into the mine; if they did, they would find it richly stored with silver and gold, and would be abundantly requited for their pains.

What has been said, may show us what a precious treasure God has committed into our hands, in that he has given us the Bible. How little do most persons consider how much they enjoy, in that they have the possession of that holy book, and may converse with it as they please? What an excellent book is this, and how far exceeding all human writings, wherein God reveals to us, and gives us a view of the grand design and glorious scheme of Providence from the beginning of the world, either in history or prophecy! that reveals the great Redeemer and his glorious redemption, and the various steps by which God accomplishes it from the first foundation to the top stone! Shall we prize an history which

gives us a clear account of some great earthly prince, or mighty warrior, as of Alexander the Great, or Julius Cæsar, or the Duke of Marlborough? and shall we not prize the history that God gives us of the glorious kingdom of his Son Jesus Christ, the Prince and Saviour; and of the wars and other great transactions of that King of kings and Lord of armies, the Lord mighty in battle? the history of the things which he has wrought for the redemption of his chosen people?

7. What has been said, may make us sensible how much most persons are to blame for their inattentive way of reading the scriptures. How much do the scriptures contain, if it were but observed? The Bible is the most comprehensive book in the world. But what will all this signify to us, if we read it without observing what is the drift of the Holy Ghost in it? The psalmist [Psal. cxix. 18.] begs of God, 'That he would enlighten his eyes, that he might behold wondrous things out of his law.' The scriptures are full of wondrous things. Those histories which are commonly read as if they were only histories of the private concerns of such and such particular persons, such as the histories of Abraham, Isaac, and Jacob, and Joseph; also the history of Ruth; and the histories of particular law-givers and princes, as the history of Joshua and the Judges, and David and the Israelitish princes, are accounts of much greater things, things of far more importance and extensive concernment, than those that read them are commonly aware of.

The histories of scripture are commonly read as if they were stories written only to entertain men's fancies and to amuse their leisure hours, when the infinitely great things contained or pointed at in them are passed over, and never taken notice of. Whatever treasures the scriptures contain, we shall be never the better for them, if we do not observe them. He that has a Bible, and does not observe what is contained in it, is like a man who has a box full of silver and gold, and does not know it, does not observe that it is any thing more than a ves-

sel filled with common stones. As long as it is thus with him, he will be never the better for his treasure; for he that knows not that he has a treasure, will never make use of what he has, and so might as well be without it. He who has a plenty of the choicest food stored up in his house, and does not know it, will never taste what he has, and will be as likely to starve as if his house were empty.

8. What has been said, may show us how great a person Jesus Christ is, and how great an errand he came into the world upon, seeing there was so much done to prepare the way for his coming. God had been doing nothing else but preparing the way for his coming, through all ages, from the beginning. If we had notice of a certain stranger's being about to come into a country, and should observe that a great preparation was made for his coming, that many months were taken up in it, and great things done; and that many great alterations were made in the state of the whole country, and that many hands were employed, and persons of great note were engaged in making preparation for the coming of this person, and the whole country was overturned, and all the affairs and concerns of the country were ordered so as to be subservient to the design of entertaining that person when he should come; it would be natural for us to think with ourselves, why, surely, this is some extraordinary person indeed, and it is some very great business that he is coming upon!

How great a person then must he be, for whose coming into the world the great God of heaven and earth, and governor of all things, spent four thousand years in preparing the way,---bringing mighty events to pass, accomplishing wonders without number, often overturning the world in order to it, and causing all the revolutions and changes in the habitable world from generation to generation to be subservient to this great design? Surely this must be some very great and extraordinary person, and a great work indeed it must needs be that he is coming about!

We read, [Matth. xxi. 8---10.] that when Christ was coming into Jerusalem, and the multitudes ran before him, and cut down branches of palm-trees, and strewed them in the way, and others spread their garments in the way, and cried, 'Hosanna to the son of David,' that the whole city was moved, saying, Who is this? They wondered who that extraordinary person should be, that there should be such an ado made on occasion of his coming into the city, and to prepare the way before him. But if we consider what has been said on this subject, what great things were done in all ages to prepare the way for Christ's advent, and how the world was often overturned to make way for it, much more may we cry out, Who is this? What great person is this? And say, [as in Psalm xxiv. 8---10.] 'Who is the King of glory,' that God should show such respect, and put such vast honour upon him? Surely this person is honourable indeed in God's eyes, and greatly beloved of him; and surely it is a great errand upon which he is sent into the world!

PERIOD

P E R I O D II.

FROM CHRIST'S INCARNATION TO HIS RESURRECTION.

HAVING shown how the work of redemption was carried on through the first period, from the fall of man to the incarnation of Christ, I come now to the second, viz. the time of Christ's humiliation, or the space from his incarnation to his resurrection. And this is the most remarkable period that ever was or ever will be. Though it was but between thirty and forty years, yet more was done in it than had been from the beginning of the world to that time. We have observed, that all events from the fall to the incarnation were only preparatory for what was now done. And it may also be observed, that what was done before the commencement of time, in the eternal counsels of God, and between the persons of the Trinity, chiefly respected this period. We therefore now proceed to consider the second proposition, viz.

THAT THE TIME FROM CHRIST'S INCARNATION TO HIS RESURRECTION WAS EMPLOYED IN PROCURING AND PURCHASING REDEMPTION. .

Though there were many things done preparatory to our redemption from the fall of man to this time, and millions of sacrifices had been offered up; yet none of them could purchase our redemption. But as soon as Christ was incarnate, the purchase immediately began; and the whole time of Christ's humiliation, from his becoming incarnate, till the morning that he arose from the dead, was taken up in this purchase, and then it was completely finished. As nothing was done before Christ's incarnation, so nothing was done after his resurrection, to purchase redemption for men. Nor will there ever be
any

any thing more done to all eternity : but that very moment that the human nature of Christ ceased to remain under the power of death, the utmost farthing of the price of the salvation was paid for every one of the elect.

BUT for the more orderly and regular consideration of the great things done by our Redeemer to purchase redemption for us,

1. I would speak of Christ becoming incarnate to capacitate himself for his purchase ;---and,

2. Of the purchase itself.

§ I. Of CHRIST'S INCARNATION.

FIRST, I would consider Christ's taking upon him our nature to put himself in a capacity to purchase redemption for us.---This was absolutely necessary, for though Christ, as God, was infinitely sufficient for the work, yet to his being in an immediate capacity for it, it was needful that he should not only be God but man. If Christ had remained only in the divine nature, he could not have purchased our salvation ; not from any imperfection of the divine nature, but by reason of its absolute and infinite perfection : for Christ, merely as God, was not capable either of obedience or suffering. And it was necessary not only that Christ should take upon him a created-nature, but that he should take upon him *our* nature. It would not have sufficed for him to have become an angel, and to have obeyed and suffered in the angelic nature. But it was necessary that he should become a man, and that upon three accounts.

(1.) It was needful to answer the law, that *that* nature should obey, to which the law was given. Man's law could not be answered, but by being obeyed by man. God's justice insisted upon it, that the law which he had given to man should be honoured and submitted to, and fulfilled by the human nature, otherwise the law could not be answered for men. The words, Thou *shalt*, or Thou

Thou shalt ~~not~~ do thus or thus, were spoken to mankind, and therefore the human nature must fulfil them.

(2.) It was needful to answer the law that the nature that sinned should die. These words, 'Thou shalt surely die,' respect the human nature: the same nature to which the command was given, was the nature to which the threatening was directed.

(3.) God saw meet, that the same world which was the stage of man's fall and ruin, should also be the stage of his redemption. We read often of his coming into the world to save sinners, and of God's sending him into the world for this purpose. It was needful that he should come into this sinful, miserable world to restore and save it, and that he should tabernacle with us: [John i. 14.] 'The Word was made flesh, and dwelt among us.'

CONCERNING the INCARNATION of Christ, I would observe the following things:

The *incarnation* itself; in which especially two things are to be considered, viz.

(1.) His conception, which was in the womb of Mary, whereby he became truly the son of man, as he was often called. He was one of the posterity of Adam, a child of Abraham, and a son of David according to God's promise. But his conception was not in the way of ordinary generation, but by the power of the Holy Ghost. Christ was formed in the womb of the Virgin, of the substance of her body, by the power of the Spirit of God. So that he was the immediate son of the woman, but not the immediate son of any male whatsoever; and so was the seed of the woman, and the son of a virgin. (1)

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(2.) His

(2) *Christ born of a VIRGIN.*] Some learned men have cited a tradition from the *Talmud*, that seems very remarkably to allude to this, viz, 'That when Messiah should come, no man should know whence he was, and that his birth should be like the dew of the Lord, as drops upon the grass, expecting not the labour of man.' [STACKHOUSE'S Hist. of the Bible, book viii. chap. 1. and compare John vii. 27. 'When Christ cometh no man knoweth whence he is;'] also Note o, page 231, above.]

(2.) His birth.---Though the conception of Christ was supernatural, yet after he was conceived; his human nature was gradually perfected in the womb as others are, and his birth was in the natural way of nature. But his conception being supernatural, by the power of the Holy Ghost, he was both conceived and born without sin.

2. The second thing I would observe concerning the incarnation of Christ, is the fulness of the time in which it was accomplished. It was after things had been preparing for it from the fall, and when all things were ready. It came to pass at a time, which in infinite wisdom was the most fit and proper: [Gal. iv. 4.] ‘When the fulness of time was come, God sent forth his Son, made of a woman, made under the law.’

It was now the most proper time on every account. Any time before the flood would not have been so fit a time. For then the mischief and ruin that the fall brought on mankind, was not so fully seen. The curse did not so fully come on the earth before the flood, as it did afterwards: for though the ground was cursed in a great measure before, yet it pleased God that the curse should once, before the restoration of Christ, be executed in an universal destruction, as it were, of the very form of the earth; that the dire effects of the fall might once in such a way be seen before the recovery by Christ. Though mankind were mortal before the flood, yet their lives were continued the greater part of a thousand years; a kind of immortality in comparison with what the life of man is now. It pleased God, that the curse, ‘Dust thou art and to dust thou shalt return,’ should have its full accomplishment, before the Redeemer came to purchase a never-ending life for man.

It would not have been so fit a time for Christ to come, after the flood, before Moses’s time; for till then mankind were not so universally apostatized from the true God; they were not fallen universally into heathenish darkness; and so the need of Christ, the light of the world was not so evident: and the woful consequence of the fall with respect to man’s mortality, was not so fully

fully manifest till then; for man's life was not so shortened as to be reduced to the present standard till about Moses's time.

It was most fit that the time of the Messiah's coming should not be till many ages after Moses's time; till all nations but the children of Israel, had lain long in heathenish darkness; that the remedilessness of their disease might by long experience be seen, and so the absolute necessity of the heavenly Physician, before he came.

Another reason why Christ did not come soon after the flood probably was, that the earth might be full of people, that Christ might have the more extensive kingdom, and that the effects of his light, and power, and grace, might be glorified, and that his victory over Satan might be attended with the greater multitude of conquests. It was also needful that the coming of Christ should be many ages after Moses, that the church might be prepared, by the Messiah's being many ways prefigured and foretold, and by his being long expected. It was not proper that Christ should come before the Babylonish captivity, because Satan's kingdom was not then come to the height. The heathen world before that consisted of lesser kingdoms. But God saw meet that the Messiah should come in the time of one of the four great monarchies of the world. Nor was it proper that he should come in the time of the Babylonish monarchy; for it was God's will, that several general monarchies should follow one another, and that the coming of the Messiah should be in the time of the last, which appeared above them all. The Persian monarchy, by overcoming the Babylonian, appeared above it; and so the Grecian, by overcoming the Persian, appeared above that; and for the same reason, the Roman above the Grecian. Now it was the will of God, that his Son should make his appearance in the world in the time of this greatest and strongest monarchy, which was Satan's visible kingdom in the world; that by overcoming this, he might visibly overcome Satan's kingdom in its greatest strength

and glory; and so obtain the more complete triumph over Satan himself.

It was not proper that Christ should come before the Babylonish captivity. For, before that, we have no histories of the state of the heathen world, to give us so full proof of the need of a Saviour. And besides, before that learning did not much flourish, and so there had not been opportunity to show the insufficiency of human learning and wisdom to reform and save mankind. Again, before that, the Jews were not dispersed over the world, as they were afterwards; and so things were not prepared in this respect for the coming of Christ. The necessity of abolishing the Jewish dispensation, was not then so apparent as it was afterwards made, by the dispersion of the Jews; neither was the way prepared for the propagation of the gospel, as it was afterwards; by the same dispersion. Many other things might be mentioned, by which it would appear, that no other time before that very time in which Christ did come, would have been proper for his appearing in the world to purchase the redemption of men. (A)

3. The next thing that I would observe, is the greatness of this event. Christ's incarnation was more wonderful than any thing that had ever come to pass; and there has been but one greater event that has ever come to pass since, and that was his death. The creation of the world was a very great thing, but not so great as the incarnation of Christ. It was a great thing for God to make the creature, but not so much as for the Creator himself to become one. We have spoken of many great things that were accomplished from one age to another,

(A) *Other reasons for Christ's appearance at THIS TIME.*] One of these we shall add from a late ingenious author—"Had Christ appeared while the Jews were a free, independent nation, with the power of life and death invested in them, they would, doubtless, have taken him off at the first discovery of his public character, and by that means have prevented the propagation of his doctrine, without some miraculous interposition." [Dr. WARD'S Dissertations, No. XV.]

in the ages between the fall of man and the incarnation of Christ: but this was a much greater event than any of them. Then was the greatest person born that ever was or ever will be.

4. Next observe the remarkable circumstances of it; such as his being born of a virgin, pious and holy indeed, but poor, as appeared by her offering at her purification: [Luke ii. 24.] 'And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle doves, or two young pigeons.' Which refers to Lev. v. 7. 'And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons.' And this poor virgin was espoused to an husband who was a poor man. Though they were both of the royal family of David, the most honourable family, and Joseph was the rightful heir to the crown; yet the family was reduced to a very low state; which is represented by the tabernacle of David being fallen or broken down. [Amos ix. 11.] 'In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof, and I will raise up his ruins, and I will build it as in the days of old.'

He was born in the town of Bethlehem as was foretold: (B) and there was a very remarkable providence of God

(B) *Christ to be born in BETHLEHEM.*] This was predicted by the Prophet Micah, [chap. v. 2.] and his words are quoted with some variation by the Evangelist Matthew, [chap. ii. 3—6.] "In St. Matthew it is said, 'Thou, Bethlehem in the land of Judah, art not the least:' whereas in the Hebrew it is, 'though thou art the least:' the sense in both is clear and consistent, for this city, though far from being the most considerable in extent of all those belonging to the princes of Judah, is nevertheless, on account of the governor or ruler that was to come out of it, not the least among the thousands of Judah. The learned Pococke on this passage has shewn, that the original word may signify either *great* or *little*. If it is read as in the translation from the Syriac, in the English Polyglot, with an interrogation, it will have the force of a negative, and then may well be rendered, as in the Arabic and Persian versions, and in the gospel by St. Matthew; but if without any interrogation, it will be as it is in the other versions.

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God to bring about the fulfilment of this prophecy, the taking of all the world by Augustus Cæsar, [Luke ii. 1.] He was born in a very low condition, even in a stable, and laid in a manger. (c)

5. I would observe the concomitants of this great event,---And,

(1.) First the return of the Spirit; which indeed began a little before the incarnation of Christ; but yet was

“Who this ruler, or prince, or king is, that should come from Bethlehem, is determined by the description that immediately follows, ‘whose goings forth have been from of old, from everlasting.’

“It is he who so often went forth in the name of the Lord, who conversed with Abraham and Moses, who was before the foundation of the earth was laid, and who at last was made manifest in the flesh, and came forth from Bethlehem, the King of the Jews.” [Dr. SHARP’S Argument from the Prophecies in Defence of Christianity, p. 153—155.]

(c) *This Prophecy WONDERFULLY fulfilled.*] “The Emperor of Rome issues a royal edict, that all his large dominion shall be taxed. He meant to fill his coffers with money; but a greater Sovereign than he intended the fulfilling of his promises. While every man repairs to his city to be taxed, in obedience to the imperial mandate, Joseph his father, as was supposed, repairs among the rest to Bethlehem, the city of his family, being of the house and lineage of David. And now he is arrived with Mary, his espoused wife; who being near the time of her delivery, had been directed by Providence, or special instinct, to accompany her husband on this occasion. No costly palace receives our weary travellers. A common inn is the place of his nativity; perhaps a silent intimation, that he himself should be a common saviour. Nor even in the inn could a commodious apartment be spared to the Lord of heaven and earth. Ye men of Bethlehem, what a guest did ye exclude! The coarse accommodation of a manger was all his mother could obtain for her tender infant. Lo! there *he* lies wrapt in swaddling cloaths, whom the heaven of heavens cannot contain. . . . for this is *he*—believe it, ye children of men—whose name is Immanuel, which by interpretation is, God with us! This is *he*, who from all everlasting was the brightness of the Father’s glory, the express image of his person, who rejoiced always before him, and was daily his delight! O ye beautiful scenes of the creation, thou glorious sun, thou silver moon, and all ye glittering stars, in you the invisible things of God are clearly seen; but now you are eclipsed by the more excellent glory, God manifested in the flesh!” [M’EWEN’S Essays, vol. ii. page 7—10.]

was given on occasion of that, as it was to reveal either his birth, or that of his forerunner John the Baptist. I have before observed how the spirit of prophecy ceased not long after the book of Malachi was written. From about the same time visions and immediate revelations ceased also: But now, on this occasion, they are granted anew, and the Spirit in these operations returns again. The first instance of its restoration that we have an account of is in the vision of Zacharias, the father of John the Baptist. [Luke i.] The next is in the vision which the virgin Mary had. The third in the vision of Joseph. [Matt. i.] In the next place, the Spirit was given to Elizabeth. [Luke i. 41.] Next, to Mary, as appears by her song. [Luke i. 46, &c.] Then to Zacharias again, [ver. 64.] also to Simeon, [Luke ii. 25.] to Anna, [ver. 36.] Afterwards to the wise men in the east. Then to Joseph again, directing him to flee into Egypt, and after that directing his return.

(2.) I would next observe the great notice that was taken of the incarnation both in heaven, and on earth. How it was noticed by the glorious inhabitants of the heavenly world, appears by their joyful songs on this occasion, heard by the shepherds in the night. This was the greatest event of Providence that ever the angels had beheld. We read of their singing praises when they saw the formation of the lower world: [Job xxxviii. 7.] 'When the morning-stars sang together, and all the sons of God shouted for joy.' So now they sang praises on this much greater occasion of the birth of the Son of God, who is the creator of the world.

The glorious angels had all along expected this event: they had taken great notice of the prophecies and promises of these things all along: for we are told, that the angels desire to look into the affairs of redemption. [1 Pet. i. 12.] They had all along been the ministers of Christ in this affair of redemption, in all the several steps of it down from the very fall of man. So we read, that they were employed in God's dealings with his ancient people from time to time. And doubtless they had long joyfully

joyfully expected the coming of Christ; but now they see it accomplished; and therefore greatly rejoice on this occasion.

Notice was taken of it by some among the Jews: as particularly by Elizabeth and the Virgin Mary before the birth of Christ; not to say by John the Baptist before he was born, when he leaped in his mother's womb as it were for joy, at the voice of the salutation of Mary. But Elizabeth and Mary do most joyfully praise God together, when they meet, with Christ and his forerunner in their wombs, and the Holy Spirit in their souls. And afterwards what joyful notice is taken of this event by the shepherds and by those holy persons Zacharias, Simeon, and Anna! How do they praise God on this occasion!---Thus the church in heaven, and on earth, unite in their joy and praise.

Great part of the universe takes joyful notice of the incarnation of Christ: heaven takes notice of it, and the inhabitants sing for joy. This lower world, the world of mankind, does always take notice of it, even Gentiles as well as Jews; for it pleased God to put honour on his Son, by wonderfully stirring up some of the wisest of the Gentiles to come a long journey to see and worship the Son of God at his birth, being led by a miraculous star, signifying the birth of that glorious person; who is the bright and morning star, going before, and leading them to the very place where the young child was. Some think they were instructed by the prophecy of Balaam, who dwelt in the eastern parts, and foretold Christ's coming as a star that should rise out of Jacob: or they might be excited by that general expectation there was of the Messiah's coming about that time, before spoken of, from the notice they had of it by the prophecies the Jews had with them in their dispersions in all parts of the world.*

(3.) The next concomitant of the birth of Christ was his circumcision.---But this may more properly be spoken of under another head.

(4.) Ano-

* See Note B, page 266.

(4.) Another concomitant circumstance was his coming into the second temple, being first brought thither when an infant, on occasion of the purification of the blessed Virgin. We read, [Hagg. ii. 7.] 'The desire of all nations shall come, and I will fill this house (or temple) with glory.' And in [Mal. iii. 1.] 'The Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant.' And now was the first instance of the fulfilment of these prophecies.

(5.) The last thing I shall here mention is the sceptre's departing from Judah, in the death of Herod the Great. The sceptre had never totally departed from Judah till now. Judah's sceptre was greatly diminished in the revolt of the ten tribes in Jeroboam's time; and the sceptre departed from Israel or Ephraim, at the time of the captivity of the ten tribes by Shalmaneser. But yet the sceptre remained in the tribe of Judah, under the kings of the house of David. And when the tribes of Judah and Benjamin were carried captive by Nebuchadnezzar, the sceptre of Judah ceased for a little while, till the return from the captivity under Cyrus, and then, though they were not an independent government, as they had been before, but owed fealty to the kings of Persia; yet their governor was of themselves, who had the power of life and death, and they were governed by their own laws; and so Judah had 'a lawgiver from between his feet' during the Persian and Grecian monarchies. Towards the latter parts of the Grecian monarchy, the people were governed by kings of their own, of the race of the Maccabees, for the greater part of an hundred years. After that they were subdued by the Romans. But the Romans suffered them to be governed by their own laws, and to have a king of their own, Herod the Great, who reigned about forty years, and governed with kingly authority, only paying homage to the Romans. But presently after Christ was born he died, [as we have an account, Matt. ii. 19.] and Archelaus succeeded him; but was soon put down by the Roman empire; and then the sceptre fully departed from Judah. There were no more

temporal kings of Judah after that, neither had that people their governors henceforth from among themselves but were ruled by a Roman governor sent among them; and they ceased to have any more the power of life and death. Hence the Jews say to Pilate, 'It is not lawful for us to put any man to death.' [John xviii. 31.] Thus the sceptre departed from Judah when Shiloh came.*

§ II. *The PURCHASE of REDEMPTION.*

HAVING thus considered Christ's coming into the world, and his taking on him our nature, to put himself in a *capacity* for the purchase of redemption, I come now to speak of the *purchase* itself.---And in speaking of this, I would, 1. Show what is intended by the purchase of redemption.---2. Make some general observations concerning those things by which this purchase was made.---3. Consider what Christ did; and, 4. What he suffered, to make that purchase.

1. Christ purchased our redemption both by his *satisfaction*, and his *merit*. The price that Christ lays down, pays our debt, and so it satisfies: by its intrinsic value, and by the agreement between the Father and the Son, it procures our title for happiness, and so it merits. The *satisfaction* of Christ is to free us from misery, and the *merit* of Christ is to purchase happiness for us. (D)

The word purchase, as it is used with respect to the purchase of Christ, is taken either strictly, or more largely. It is used strictly, to signify only the merit of Christ; and more largely, to include both his satisfaction and merit.

Indeed

* See Note G, p. 161.

(D) *Christ's satisfaction and merit to be distinguished.*] In like manner some divines distinguish between Christ's active and passive obedience, referring our pardon to the latter, and to the former our title to glory. The subject is ably and at large discussed by Mr. *Hervey*, *Theron* and *Aspasio*, vol. i. Dial. 2. and vol. ii. Dial. 10.; also *Aspasio vind.* Let. i.

Indeed many of the words used in this affair have various acceptations. Thus divines sometimes use the term *merit* for the whole price that Christ offered. So the word *satisfaction* is also sometimes used, to include not only propitiation, but also for his meritorious obedience. For, in some sense, not only suffering the penalty, but obedience, is needful to satisfy the law. The reason of the various use of these terms seems to be, that they do not differ so much *really* as *relatively*. They both consist in paying a *price* of infinite value; but that price, as it respects a debt to be paid, is called *satisfaction*; and as it respects a benefit to be obtained, is called *merit*. (E) He who lays down a price to pay a debt, does in some sense make a *purchase*; he purchases liberty from the obligation. And he who lays down a price to purchase a good, does as it were make *satisfaction*: he satisfies the conditional demands of him to whom he pays it. This may suffice concerning what is meant by the purchase of Christ.

2. I proceed to some general observations concerning those things by which this purchase was made---And,

(1.) I observe, that whatever in Christ's work had the nature of *satisfaction*, was by virtue of his suffering or humiliation. But whatever had the nature of *merit*,

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(E) *The PRICE of our redemption.*] "Now, what is a price? A price is a valuable compensation of one thing for another. A slave is redeemed from captivity, a debtor from prison, when some gracious redeemer procures their liberty, by giving some equivalent to the person by whom they are detained. We are debtors; we cannot pay unto God what we are owing. We are captives, and we cannot happen to be loosed. Jesus Christ is the merciful Redeemer, who pays the sum we were owing, and says to the prisoner, 'Go forth.' Will we not believe an apostle, when he tells us, 'Ye are not your own; ye are bought with a price;' [1 Cor. vi. 20.] Would you know what this price is? Another apostle will tell, 'Ye are not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ. [1 Pet. i. 18.] [M'EWEN'S Essays, vol. i. p. 35.]

"The ransom was paid down. The fund of heav'n
 pour'd forth the price,

All price beyond. Though curious to compute,
 Archangels fail'd to cast the mighty sum."

[YOUNG'S Night Thoughts, IV.]

it was by virtue of the excellency of his obedience.--- The *satisfaction* of Christ consists in his answering the demands of the law on man, which were consequent on the breach of it. These were answered by suffering its penalty. The *merit* of Christ consists in what he did to fulfil what the law demanded before man sinned, which was obedience.

The satisfaction or propitiation of Christ consists either in his suffering *pain*, or being subject to *absement*. For he not only made satisfaction by proper suffering, but by whatever had the nature of humiliation and abasement; as his continuance under the power of death, while he lay in the grave, though neither his body nor his soul strictly endured suffering after he was dead. So all the obedience of Christ in his state of humiliation, in one respect or another, had the nature of merit in it, and was part of the price with which he purchased happiness for the elect.

(2.) Both Christ's satisfaction for sin, and also his meriting happiness by his righteousness, were carried on through the *whole* time of his humiliation. Christ's satisfaction for sin was not *only* by his last sufferings, though it was *principally* by them; but all his sufferings, and all the humiliation that he was subject to from the first moment of his incarnation to his resurrection, were propitiatory or satisfactory.---So also the purchase of happiness by his righteousness was also carried on through the *whole* time of his humiliation; not only in the course of his life, but in laying down his life at the end.

(3.) It was by the same things that Christ both satisfied God's justice, and also purchased eternal happiness. He did not make satisfaction by some things that he did, and then work out a righteousness by others, but in the same acts by which he wrought out righteousness, he also made satisfaction, only taken in a different relation. Those same acts of obedience wherein the righteousness of Christ consisted, and which purchased heaven for us, considered with respect to the self-denial, pain, and humiliation which was in them, had the nature of satisfac-

tion,

tion and procured our pardon. Thus his going about doing good, preaching the gospel, and teaching his disciples, was a part of his righteousness, as it was done in obedience to the Father: and a part of his satisfaction, as he did it with great labour, trouble, and weariness, and under great temptations, exposing himself hereby to reproach and contempt. So his laying down his life had the nature of *satisfaction*, considered as his bearing our punishment in our stead; but considered as an act of obedience to God, who had given him this command, that he should lay down his life for sinners, it was a part of his *righteousness*, (F) as truly as of his satisfaction.---These things may suffice to be observed in general concerning the purchase of redemption.

3. I now proceed to speak more particularly of those things which Christ did, and was the subject of, during his humiliation, whereby this purchase was made.----- And the nature of the purchase of Christ, as it has been explained, leads us to consider these things under a twofold view, viz, (1.) With respect to his *righteousness*, which appeared in them;---and, (2.) With respect to *the sufferings and humiliation*, which he was subject to in our stead.

(1.) I will consider the things that passed during the time of Christ's humiliation, with respect to the obedience that he exercised in them. And this is subject to a threefold distribution. With respect to the *laws* which he obeyed.---With respect to the various *stages of life* in which

(F) *Christ's DEATH an act of obedience.*] " This part of our Lord's meritorious humiliation [viz. his *death*] is [sometimes] by a very usual figure, put for the whole. The death of Christ includes not only his sufferings, but his *obedience*. The shedding of his precious blood was at once the grand instance of his suffering, and the finishing act of his obedience. In this view it is considered, and thus it is interpreted by his own ambassador; who, speaking of his divine Master, says, ' He was *obedient* unto death, even the death of the cross,' [Phil. ii. 8.] In like manner, when the scripture ascribes our justification to the *death* of Christ, we are not to think that it would set aside, but imply his obedience. [HERVEY, Theron and Asp. vol. ii. Dial. 10.]

which he performed it,---and with respect to the several *virtues* he exercised.

The first distribution of the acts of Christ's righteousness is with respect to the *laws* which he obeyed. But all the precepts which Christ obeyed may be reduced to one law which the apostle calls 'the law of works.' [Rom. iii. 27.] And this indeed includes all the laws which God ever gave to mankind; for it is a general rule of the law of works, and indeed of the law of nature, that God is to be obeyed, and that he must be submitted to in whatever positive precept he is pleased to give. But, more particularly, the commands which Christ obeyed, were of three kinds; they were either such as he was subject to merely as *man*, as a *Jew*, or purely as *Mediator*. As *man* he obeyed the moral law, which was the same with that which was given at Mount Sinai, which is obligatory on all mankind in all ages of the world.---As a *Jew*, he was subject to the ceremonial law, and was conformed to it in being circumcised the eighth day; and he strictly obeyed it in going up to Jerusalem to the temple three times a year; at least after he was come to the age of twelve years, which seems to have been the age when the males began to go up to the temple: Christ also constantly attended the service of the temple, and of the synagogues. To this head may be reduced, his submission to John's baptism; for it was a special command to the Jews, to go forth to John the Baptist, and be baptized of him, and therefore when Christ came to be baptized of John, and John objected, that he had more need to be baptized of him, he gives this reason in reply, that it was needful that he should do it, that he might 'fulfil all righteousness.' [Matt iii. 13---15.] ---Again, Christ was subject to the *mediatorial* law, which contained those commands of God to which he was subject, not merely as man, nor yet as a Jew, but which related purely to his mediatorial office. Such were the commands which the Father gave him, to teach such doctrines, to preach the gospel, to work such miracles, to call such disciples, to appoint such ordinances, and finally to lay down his life; for he did all these things in obedience to
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commands he had received of the Father, as he often tells us. [John x. 18.---xiv. 31.]

And it is to be observed, that Christ's righteousness, by which he merited heaven for himself, and all who believe in him, consists principally in his obedience to this mediatorial law; for in fulfilling this law consisted his chief work and business in the world. What Christ had to do in the world as Mediator, was infinitely more difficult than what he had to do merely as a man, or as a Jew. To his obedience to this mediatorial law belongs his going through his last sufferings, beginning with his agony in the garden, and ending with his resurrection. As the obedience of the first Adam, wherein his righteousness would have consisted, if he had stood, would have principally consisted, not in his obedience to the moral law, to which he was subject merely as man, but in his obedience to that special law that he was subject to as moral head and surety of mankind, even the command of abstaining from the tree of knowledge of good and evil; so the obedience of the second Adam, wherein his righteousness consists, lies principally, not in his obedience to the law that he was subject to merely as man, but that special law to which he was subject in his office as Mediator and surety for man.

BEFORE I proceed to the next distribution of Christ's righteousness, I would observe three things concerning his obedience to these laws.

[1.] He performed that obedience to them, which was in every respect *perfect*; it was universal as to the *laws* that he was subject to, and every individual precept contained in them. It was perfect with respect to the *principle* from which he obeyed: this was wholly right: there was no corruption in his heart. It was perfect with respect to the *ends* he acted for; for he never had any by-ends, but aimed perfectly at such as the law of God required. And it was perfect with respect to the *constancy* of his obedience: he held out to the end, through all the changes he passed through, and all the trials that he underwent.---The meritoriousness of Christ's obedience depends

depends on the perfection of it. If it had failed in any instance, it could not have been meritorious: for that is not accepted as an obedience to a law, that does not fully answer it.

[2.] The next thing I would observe of Christ's obedience is, that it was performed through the greatest *trials* and temptations that ever any obedience was: which was another thing that rendered it more meritorious and thank-worthy. To obey another when his commands are easy, is not so worthy, as it is to obey when it cannot be done without great difficulty.

[3.] He performed this obedience with infinite *respect* to God, and the honour of his law. The obedience he performed was with infinitely greater love to God, and regard to his authority, than the angels possess. The angels perform their obedience with that love which is perfect, with sinless perfection: but Christ performed his obedience with much greater love than the angels do theirs, even infinite love; for though the human nature of Christ was not capable of love absolutely infinite, yet Christ's obedience, which was performed in that human nature, is not to be looked upon as merely the obedience of the human nature, but the obedience of his person, as God-man; and there was infinite love of the person of Christ manifest in that obedience. And this, together with the infinite dignity of the person that obeyed, rendered his obedience infinitely meritorious.

THE second distribution of the acts of Christ's obedience, is with respect to the different *parts* of his life, wherein they were performed. And in this respect they may be divided into those which were performed in *private* life, and those which were performed in his *public* ministry.

Those acts he performed during his *private* life: he was perfectly obedient in his childhood. (c) He infinitely differed

(c) *The CHILDHOOD of Jesus.*] "We cannot reasonably doubt, but the young Redeemer gave early proofs of his divine origi-

differed from other children, who, as soon as they begin to act, begin to sin and rebel. He was subject to his earthly parents, though he was Lord of all. [Luke ii. 51.] He was found about his Father's business at twelve years of age in the temple. [Luke ii. 42.] He then began that work that he had to do in fulfilment of the mediatorial law, which the Father had given him. He continued his private life for about thirty years, dwelling at Nazareth in the house of his reputed father Joseph, where he served God in a private capacity, and in following a mechanical trade, the business of a carpenter.

Those acts which he performed during his *public ministry*, which began when he was about thirty years of age, and continued for the three last years and an half of his life. Most of the history of the evangelists is taken up in giving an account of what passed during these three years and an half. Christ's first appearing in his public ministry, is what is often called his *coming* in scripture. Thus John speaks of Christ's coming as what is yet to be, though he had been born long before.---Concerning the public ministry of Christ, observe the following things.

[1.] The forerunner of Christ's coming in his public ministry was John the Baptist: he came preaching repentance for the remission of sins, to make way for Christ's coming, agreeable to the prophecies of him. [H. xl. 3---5. and Matt. iv. 5, 6.] It is supposed that John the Baptist began his ministry about three years and an half before Christ; so that John's ministry and Christ's put together, made seven years, which was the last of Daniel's weeks; [Dan ix. 27.] 'He will confirm the co-

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original. It was, no doubt, a very pleasing employment to the highly-favoured parents, to rear up this tender plant by a thousand endearing offices; to mark the first buddings of his genius more than mortal; and to observe the blossoms of every heavenly grace that adorned his holy soul. But as it hath seemed good to the wisdom of the Holy Ghost, to be very sparing in the history of his private life, after he called his Son out of Egypt, we must be contented to remain in ignorance of what is not revealed."

[M'EWEN'S Essays, vol. ii. p. 13, 14.]

'venant with many for one week.' Christ came in the midst of the week, viz. in the beginning of the last half of it, or the last three years and an half, as Daniel foretold, as in the verse just now quoted: 'And in the midst of the week he shall cause the sacrifice and the oblation to cease.'*

John Baptist's ministry consisted principally in preaching the law, to awaken men and convince them of sin; to prepare men for the coming of Christ, to comfort them; as the law is to prepare the heart for the entertainment of the gospel.---A very remarkable out-pouring of the Spirit of God attended John's ministry; and the effect of it was, that Jerusalem, and all Judea, and all the region round about Jordan, were awakened, convinced, and submitted to his baptism, confessing their sins. John is spoken of as the greatest of all the prophets who came before Christ: [Matt. xi. 11.] 'Among those that are born of women, there hath not risen a greater than John the Baptist;'. e. he had the most honourable office. (H) He was as the morning star, which is the harbinger of the approaching day, and forerunner of the rising sun. The other prophets were stars that were to give light in the night; but we have heard how those stars went out on the approach of the gospel day. But now the coming of Christ being very nigh, the morning star comes before him, the brightest of all the stars, as John the Baptist was the greatest of all the prophets.

And when Christ came in his public ministry, the light of the morning star decreased too; as ye see, when the sun rises,

* Compare Note D, p. 272.

(H) *John's office HONOURABLE.*] "It was great preferment to John above all the prophets, that he was Christ's harbinger. . . . His business was to prepare Christ's way, to dispose people to receive the Saviour, by discovering to them their sin and misery, and their need of a Saviour. . . . Note, Much of the beauty of God's dispensations lies in their mutual connection and coherence, and the reference they have one to another. That which advanced John above the Old Testament prophets was, that he went immediately before Christ. Note, The nearer any are to Christ, the more truly honourable they are." [HENRY in loc.]

rises, it diminishes the light of the morning star. So John the Baptist says of himself, [John iii. 30.] ‘He must increase, but I must decrease.’ And soon after Christ began his public ministry, John the Baptist was put to death; as the morning star is visible a little while after the sun is risen, yet soon goes out.

[2.] The next thing to be taken notice of is Christ’s entrance on his public ministry, which was by baptism, followed with the temptation in the wilderness. His baptism was, as it were, his solemn inauguration, by which he entered on his ministry, and was attended with his being anointed with the Holy Ghost, in a solemn and visible manner, the Holy Ghost descending upon him in a visible shape like a dove, attended with a voice from heaven, saying, ‘This is my beloved Son in whom I am well pleased.’ [Matt. iii. 16, 17.]

After this he was led by the devil into the wilderness. Satan made a violent onset upon him at his first entrance on his work; and now he had a remarkable trial of his obedience; but he got the victory. He who had such success with the first Adam, had none with the second.

[3.] The work in which Christ was employed during his ministry. And here are three things chiefly to be taken notice of, viz. his preaching, his working of miracles, and his calling and appointing disciples and ministers of his kingdom.

His *preaching* the gospel. Great part of the work of his public ministry consisted in this; and much of that obedience by which he purchased salvation for us, was in his speaking those things which the Father commanded him. He more clearly and abundantly revealed the mind and will of God, than ever it had been before. He came from the bosom of the Father, and perfectly knew his mind, and was in the best capacity to reveal it. As the sun, as soon as it is risen, begins to shine; so Christ, as soon as he came into his public ministry, began to enlighten the world with his doctrine. As the law was given at Mount Sinai, so Christ delivered his evangelical doctrine, full of blessings, and not curses, to a multitude

on a mountain. [Matt. v. vi. and vii.] When he preached he did not teach as the scribes, but he taught as one having authority; so that his hearers were astonished at his doctrine. (1) He did not reveal the mind and will of God in the style of the prophets, ‘ Thus saith the Lord ;’ but,

(1) *Christ taught NOT as the SCRIBES.*] “ Our Lord Jesus Christ had been long expected to appear in the Jewish church, as a prophet like unto Moses. . . . The people therefore formed the highest expectations of his oconomy, and he framed it so as to exceed all description. *He taught . . . not as the scribes.*

“ Instead of *deriving* his doctrine from popular notions, human passions, the interests of princes, or the traditions of priests, he took it immediately from the holy scriptures, to which he constantly appealed. The truths of natural religion he explained and established; the doctrines of revelation he expounded, elucidated, and enforced, and thus brought life and immortality to light by the gospel.—The *motives* which he employed to give his doctrine energy, were not taken from sinful secular things; but it was urged home in its truth and importance. The fact is *true*, and THEREFORE you ought to believe it, whether the world admit it or not. That duty is *important*, . . . and THEREFORE you ought to perform it, whether the world perform it or not.—The *tempers* in which he executed his ministry were the noblest that can be conceived. He was humble, compassionate, firm, disinterested, and generous.—Add to these the simplicity and majesty of his style, the beauty of his images, the alternate softness and severity of his address, the choice of his subjects, the gracefulness of his deportment, the indefatigableness of his zeal, . . . where shall I put the period? His perfections are inexhaustible, and our admiration is everlasting. The character of Christ is the best book a preacher can study.

“ The success that accompanied the ministry of our Emanuel, was truly astonishing. My soul overflows with joy, my eyes with tears of pleasure, while I transcribe it. When this Sun of righteousness arose with healing under his wings, the disinterested populace, who lay all neglected and forlorn, benighted with ignorance, and benumbed with vice, saw the light, and hailed the brightness of its rising. Up they sprang, and after him in multitudes, men, women, and children went. Was he to pass a road, they climbed the trees to see him, yea the blind sat by the way side to hear him go by. Was he in a house, they unroofed the building to come at him. As if they could never get near enough to hear the soft accents of his voice, they pressed, they crowded, they trod upon one another to surround him. When he retired into the wilderness, they thought him another Moses, and would have made him a king. It was the finest thing they could think of.

but, 'Verily, verily, I say unto you.' He delivered his doctrines, not only as the doctrines of the Father, but as his own. He gave forth his commands, not as the prophets were wont to do, merely as God's commands, but as his own, 'This is my commandment,'---'Ye are my friends if ye do whatsoever I command you.' [John xv. 12, 14.]

Another thing that Christ was employed in during the course of his ministry, was working *miracles*. Concerning which we may observe several things.

Their multitude. Besides particular instances, we often have an account of multitudes coming at once with diseases, and his healing them.---They were works of *mercy*. He went about doing good, healing the sick, restoring sight to the blind, hearing to the deaf, and the proper use of their limbs to the lame and halt; feeding the hungry, cleansing the leprous, and raising the dead.---They were almost all of them such as had been spoken of as the *peculiar* works of God, in the Old Testament. Such were stilling the waves of the sea. [Psal. cvii. 29.] Walking on the sea in a storm: [Job ix. 8.] Casting out devils: [Psal. lxxiv. 14.] Feeding a multitude in a wilderness: [Deut. viii. 16.] Discerning men's thoughts: [Amos iv. 13.] Raising the dead: [Psal. lxxviii. 20.] Opening the eyes of the blind: [Psal. cxlvi. 8.] Healing the sick: [Psal. ciii. 3.] And lifting up those who are bowed together: [Psal. cxlvi. 8.]---They were in general such works as were *images* of the great work which he came to work on men's hearts; representing that inward, spiritual cleansing, healing, renovation, and resurrection, which all his redeemed are the subjects of.---He wrought them in *such a manner* to show that he did them

of. He, greater than the greatest monarch, despised worldly grandeur; but to fulfil prophecy, sitting upon a borrowed ass's colt, rode into Jerusalem *the Son of the Highest*, and allowed the transported multitude to strew the way with garments and branches, and to arouse the insensible metropolis with acclamations, the very children shouting, 'Hosannah! Hosannah in the Highest! Hosannah to the son of David! Blessed be he that cometh in the name of the Lord!' [ROBINSON'S Diss. prefixed to *Claude*, p. xxvii.]

them by his own power, and not by the power of another, as the other prophets did. They were wont to work all their miracles in the name of the Lord; but Christ wrought in his own name. Moses was forbidden to enter into Canaan, because he seemed by his speech to assume the honour of working only one miracle to himself. [See Numbers xx. 8---13.] Nor did Christ work miracles as the apostles did, who wrought them all in the name of Christ; but he wrought them in his own name, and by his own authority and will: Thus, saith he, ‘I will, be thou clean.’ [Matt. viii. 3.] And in the same strain he put the question, ‘Believe ye that I am able to do this?’ [Matt. ix. 28.]

Another thing that Christ did in the course of his ministry, was to call his disciples. He called many disciples, whom he employed as ministers; he sent seventy at one time into his work: but there were twelve that he set apart as apostles, who were the grand ministers of his kingdom, and, as it were, the twelve foundations of his church. [See Rev. xxi. 14.] These were the main instruments of setting up his kingdom in the world, and therefore shall sit on twelve thrones, judging the twelve tribes of Israel. [Matt. xix. 28.]

[4.] I would observe how he finished his ministry. And this was---In giving his dying counsel to his disciples, which we have recorded in the xivth, xvth, and xvith chapters of John’s gospel.---In instituting a solemn memorial of his death, namely, the sacrament of the Lord’s supper, wherein we have a representation of his body broken, and of his blood shed. (κ)---In offering up himself, without blemish,

(κ) *How Christ finished his ministry.*] “The feast of the passover drew nigh, at which he knew that he was to suffer. The night was arrived, wherein he was to be delivered into the hands of his enemies. He had spent the evening in conference with his disciples; like a dying father in the midst of his family, mingling consolations with his last instructions. When he had ended his discourse to them, he ‘lifted up his eyes to heaven,’ and . . . began that solemn prayer of intercession for the church, which closed his ministry. Immediately after he went forth with his disciples

blemish; a sacrifice to God, which he did in his last sufferings, as God's anointed priest: and it was the greatest act of his public ministry, and indeed of his obedience. The priests of old used to do many other things as God's ministers: but were then in the highest execution of their office, when they were offering sacrifices on the altar. So the greatest thing that Christ did in the execution of his priestly office, and indeed the greatest thing that ever was done, was the offering up himself a sacrifice to God. Herein he was the antitype of all that had been done by all the priests, in all their sacrifices and offerings, from the beginning of the world.

(3.) The third distribution of the acts by which Christ purchased redemption, regards the *virtues* that he exercised and manifested in them, which were every *possible* virtue and grace. Indeed there are some particular virtues that sinful man may have, that were not in Christ; not from any want or defect of virtue, but because his virtue was perfect and without defect. Such are repentance, brokenness of heart for sin, and mortification of lust. Those virtues were not in Christ, because he had no sin of his own to repent of, nor any lust to deny. But all virtues which do not pre-suppose sin, were in him, and that in a higher degree than ever they were in

disciples into the garden of Gethsemane, and surrendered himself to those who came to apprehend him.

“Such was the situation of our Lord. . . . He saw his mission on the point of being accomplished. He had the prospect full before him of all that he was about to suffer. ‘Father! *the hour is come.*’ What hour? An hour the most critical, the most pregnant with great events, since hours had begun to be numbered, since time had begun to run. It was the hour in which the Son of God was to terminate the labours of his important life, by a death still more important and illustrious; the hour of atoning, by his sufferings, for the guilt of mankind; the hour of accomplishing prophecies, types, and symbols, which had been carried on through a series of ages; the hour of concluding the old, and of introducing to the world the new dispensation of religion; the hour of his triumphing over the world, and death, and hell; the hour of his erecting that spiritual kingdom which is to last for ever. Such is the hour, such are the events, which you are to commemorate in the sacrament of our Lord’s supper.” [Dr. BLAIR’S Sermons, vol. i. Ser. 5.]

in any other man, or any mere creature; every virtue in him was perfect, virtue itself was greater in him than in any other; and it was under greater advantages to shine in him than in any other. Strict virtue shines most when most tried; but never any virtue had such trials as Christ's had.---The virtues that Christ exercised may be divided into three sorts, those which more immediately respect *God, himself,* and other *men.*

Those virtues which more immediately respect *God,* appeared in the work which Christ did for our redemption. There appeared in him an holy fear and reverence towards God the Father. Christ had a greater trial of his virtue in *this* respect than any other had, from the honourableness of his person. This was the temptation of the angels that fell, to cast off their worship of God, and reverence of his majesty, that they were beings of such exalted dignity and worthiness themselves. [See 1 Tim. iii. 6.] But Christ was infinitely more worthy and honourable than they; for he was the eternal Son of God, and his person was equal to the person of God the Father: and yet, as he had taken on him the office of mediator, and the nature of man, he was full of reverence towards God. He adored him in the most reverential manner time after time. So he manifested a wonderful love towards God. The angels give great testimony of their love towards God, in their constancy and agility in doing the will of God; and many saints have given great testimonies of their love to God, by having endured great labours and sufferings: but none ever gave such testimonies of love to God as Christ has; none ever performed such a labour of love as he did, or suffered so much from love to God. So also he manifested the most wonderful submission to the will of God. Never was any one's submission so tried as he was.

In this work he most wonderfully manifested those virtues which more immediately respected *himself;* as particularly humility, patience, contempt of the world. Christ, though he was the most excellent and honourable of all men, yet was the most humble; yea, he was the
most

most humble of all creatures. No angel or man ever equalled him in humility, though he was the highest of all creatures in dignity and honour. Christ would have been under the greatest temptation to pride, if it had been possible for any thing to have tempted him. The temptation of the angels that fell was the dignity of their nature, and the honourableness of their circumstances; but Christ was infinitely more honourable than they. The human nature of Christ was so honoured as to be in the same person with the eternal Son of God, who was equal with God; and yet that human nature was not at all lifted up with pride. Nor was the man Christ Jesus at all lifted up with pride, with all those wonderful works which he wrought, of healing the sick, curing the blind, lame, and maimed, and raising the dead. And though he knew that God had appointed him to be the king over heaven and earth, angels and men, as he says, [Matt. ix. 27.] 'All things are delivered unto me of my Father;' though he knew he was such an infinitely honourable person, and 'thought it not robbery to be equal with God;' and though he knew he was the heir of God the Father's kingdom; yet such was his humility that he did not disdain to be abased and depressed down into lower and viler circumstances and sufferings than ever any other elect creature was; so that he became least and lowest of all. The proper trial and evidence of humility is stooping or complying with those acts or circumstances, when called to it, which are very low, and contain great abasement. But none ever stooped so low as Christ, if we consider either the infinite height that he stooped from, or great depth to which he stooped. Such was his humility, that though he knew himself to be infinitely worthy of being honoured ten thousand times more than the highest prince on earth, or angel in heaven; yet he did not think it too much when called to it, to be bound as a cursed malefactor, to become the laughing-stock of the vilest of men, to be crowned with thorns, to have a mock robe put on him, and to be crucified like a slave or malefactor, as one of the meanest

and worst of vagabonds and miscreants, and an accursed enemy of God and men, who was not fit to live on the earth; and this not for himself, but for some of the meanest and vilest of creatures, some of those accursed wretches that crucified him. Was not this a wonderful manifestation of humility, when he cheerfully and most freely submitted to this abasement?---And how did his patience shine forth under all the terrible sufferings which he endured, when he was dumb, and opened not his mouth, but went as a lamb to the slaughter, and was patient under all the sufferings he endured from first to last.---And what contempt of the glory of the world was there, when he rather chose this meanness, and suffering, than to wear a temporal crown, and be invested with the external glories of an earthly prince, as the multitude often solicited him? Christ, in the work which he wrought out, in a wonderful manner exercised those virtues which more immediately respect *other men*. And these may be summoned up under two heads, viz. meekness, and love. Christ's *meekness* was his humble calmness of spirit under the provocations he met with. None ever met with so great provocations as he did. The greatness of provocation lies in two things, the *degree* of opposition by which the provocation is given; and, in the degree of the *unreasonableness* of that opposition, or in its being not only without reason, against the greatest degree of obligation to the contrary. Now, if we consider both these things, no man ever met with a thousandth part of the provocation that Christ met with from men; and yet how meek was he under all! how composed and quiet his spirit! how far from being in a ruffle and tumult! When he was reviled, he reviled not again; and 'as a sheep before her shearers is dumb, so he opened not his mouth.' No appearance was there of a revengeful spirit: on the contrary, what a spirit of forgiveness did he exhibit! so that he fervently and effectually prayed for the forgiveness of his enemies when they were in the highest act of provocation that ever they perpetrated, viz. nailing him to the cross: [Luke xxiii. 34.] 'Father, forgive them, for they know

' not

‘not what they do.’---And never did there appear such an instance of love to men, as he showed when on earth, especially in going through his last sufferings, and offering up his life and soul for them. There had been very remarkable manifestations of love in some of the saints, as in the Apostles Paul, John, and others; but the love that Christ showed them on earth, as much exceeded the love of all other men, as the ocean exceeds a small stream.

(L)

And

(L) *The excellency of Christ's CHARACTER.*] “He sets an example of the most perfect piety to God, and of the most extensive benevolence and the most tender compassion to men. He does not merely exhibit a life of strict justice, but of overflowing benignity. His temperance has not the dark shades of austerity; his meekness does not degenerate into apathy. His humility is signal, amidst a splendour of qualities more than human. His fortitude is eminent and exemplary, in enduring the most formidable external evils and the sharpest actual sufferings: his patience is invincible; his resignation entire and absolute. Truth and sincerity shine throughout his whole conduct. Though of heavenly decent, he shews obedience and affection to his earthly parents. He approves, loves, and attaches himself to amiable qualities in the human race. He respects authority, religious and civil; and he evidences regard for his country by promoting its most essential good in a painful ministry dedicated to its service, by deploring its calamities, and by laying down his life for its benefit. Every one of his eminent virtues is regulated by consummate prudence; and he both wins the love of his friends, and extorts the approbation and wonder of his enemies.

“Never was a character at the same time so commanding and natural, so resplendent and pleasing, so amiable and venerable. There is a peculiar contrast in it between an awful greatness, dignity and majesty, and the most conciliating loveliness, tenderness, and softness. He now converses with prophets, lawgivers, and angels; and the next instant he meekly endures the dulness of his disciples and the blasphemies and rage of the multitude. He now calls himself greater than Solomon, one who can command legions of angels, the giver of life to whomsoever he pleaseth, the Son of God, who shall sit on his glorious throne to judge the world. At other times we find him embracing young children, not lifting up his voice in the streets, not breaking the bruised reed, nor quenching the smoking flax; calling his disciples, not servants, but friends and brethren, and comforting them with an exuberant and parental affection. Let us pause an instant, and fill our minds with the idea of one who knew all things

And it is to be observed, that all the virtues which appeared in Christ shone brightest in the close of his life, under the trials he then met with. Eminent virtue always shows brightest in the fire. Pure gold shows its purity chiefly in the furnace. It was chiefly under those trials which Christ underwent in the close of his life, that his love to God, and his regard to the honour of his law; his spirit of obedience, humility, and contempt of the world; his patience, meekness, forgiveness towards men, appeared. Indeed every thing that Christ did to work out redemption for us appears chiefly in the close of his life. Here chiefly appears the merit of his satisfaction, and the brightness of his example.

Thus we have taken a brief view of the things whereby the purchase of redemption was made with respect to his *righteousness* that appeared in them.---I proceed now,

4. To take a view of them with respect to the *satisfaction* that he thereby made for sin, or the *sufferings* and *humiliation* that he was the subject of in them, on our account. And here,

(1.) He was subject to uncommon humiliation and suffering in his infancy. He was born to that end that he might die; and therefore he did, as it were, begin to die as soon as he was born. His mother suffered in an uncommon manner in bearing him. When her travail came upon her, it is said, 'there was no room in the inn.' [Luke ii. 7.] She was forced to betake herself to a stable; and

things heavenly and earthly, searched and laid open the inmost recesses of the heart, rectified every prejudice, and removed every mistake of a moral and religious kind; by a word exercised a sovereignty over all nature, penetrated the hidden events of futurity, gave promises of admission into a happy immortality, had the keys of life and death, claimed an union with the Father; and yet was pious, mild, gentle, humble, affable, social, benevolent, friendly, affectionate. Such a character is fairer than the morning star. Each separate virtue is made stronger by opposition and contrast; and the union of so many virtues forms a brightness, which fitly represents the glory of that God, 'who inhabiteth light inaccessible.' [Bp. NEWCOME'S Observat. on our Lord's Conduct, &c.]

and therefore Christ was born in the place of the bringing forth of beasts. Thus he suffered in his birth, as though he had been meaner and viler than a man, and not possessed of the dignity of the human nature, but had been of the rank of the brute creatures. And we may conclude, that his mother's circumstances in other respects were proportionably strait and difficult, and that she was destitute of the conveniences necessary for so young an infant which others were wont to have; for want of which the new-born babe without doubt suffered much.---

And besides, he was persecuted in his infancy: they began to seek his life as soon as he was born. Herod was so desirous to kill him, that in order to it, he killed all the children in Bethlehem, and in all the coasts thereof, from two years old and under. [Matt. ii. 16.] And Christ suffered banishment in his infancy, was driven out of his native country into Egypt, and without doubt suffered much by being carried so long a journey, when he was so young, into a strange country.

(2.) Christ was subject to great humiliation in his private life at Nazareth: he there led a servile obscure life, in a mean laborious occupation; for he is called not only the carpenter's *son*, but the *carpenter*: [Mark vi. 3.] 'Is not this the *carpenter*, the brother of James and Joses, and Juda, and Simeon?' (M) He, by hard labour, earned his bread before he ate it, and so suffered that curse which God pronounced on Adam, [Gen. iii. 13.] 'In the sweat of thy face shalt thou eat bread.' Let us consider how great a degree of humiliation the glorious Son of God

(M) "It is no uncommon thing, in the dispensations of the only wise God, to keep those persons long hidden under the veil of obscurity, whom he intends shall make the most illustrious appearances on earth; and that those whom infinite Wisdom hath appointed for the emancipation or redemption of others, as preparatory to that, shall themselves experience the hardships of bondage, toil, and labour; so that, like the rising sun, they may more visibly shed their light upon, and sensibly communicate their usefulness to, a benighted world. Thus Moses, Joseph, Gideon, and . . . he who was laughed to scorn, and contemptuously stiled, 'The carpenter, the son of Mary.'"

God, the creator of heaven and earth, was subject to in this, that for about thirty years he should live a private obscure life, and all this while be overlooked, and not more regarded than other labouring men. Christ's humiliation in this respect was greater in his private life, than in the time of his public ministry. There were many manifestations of his glory in the word he preached, and the great miracles he wrought: but the first thirty years of his life he spent among mean, ordinary men, as it were in silence, without those manifestations of his glory, or any thing to distinguish him except the spotless purity and eminent holiness of his life; and that was in a great measure hid in obscurity; so that he was little taken notice of till after his baptism.

(3.) Christ was the subject of great humiliation and suffering during his public life, from his baptism till the night wherein he was betrayed. (N) As particularly,

He suffered great *poverty*, so that he had not 'where to lay his head,' [Matt. viii. 20.] and commonly used to lodge abroad in the open air, for want of a shelter to betake himself to; [compare the following places together, Matt. viii. 20.: John xviii. 1, 2.; Luke xxi. 37.---xxii. 39.] So that what was spoken of Christ in Canticles, [v. 2.] 'My head is filled with dew, and my locks with the drops of the night,' was *literally* fulfilled. And through this poverty he was doubtless often pinched with hunger, and thirst, and cold. [See Matt. iv. 2.---xxi. 18.] His mother and natural relations were poor, and not able to help

(N) JESUS SUFFERED.] "The Gentiles acknowledged it, the Jews triumphed at it. . . . If hunger and thirst, if revilings and contempt, if sorrows and agonies, if stripes and buffetings, if condemnation and crucifixion, be suffering, Jesus *suffered*. If the infirmities of our nature, if the weight of our sins, if the malice of man, if the machinations of Satan, if the hand of God, could make him suffer, our Saviour *suffered*. If the annals of times, if the writings of his apostles, if the death of his martyrs, if the confession of Gentiles, if the scoffs of the Jews be testimonies, Jesus *suffered*. Nor was there ever any which thought he did not really and truly *suffer*, but such as withal irrationally pretended that he was not really and truly *man*." [Bp. PEARSON, on the Creed, Art. 4.]

help him ; and he was maintained by the charity of some of his disciples while he lived. So we read [Luke viii. 2, 3.] of ‘ certain women that followed him, and ministered to him of their substance.’ He was so poor, that he was not able to pay the tribute that was demanded of him, without miracle. [Matt. xvii. 27.] And when he ate his last passover, it was not at his own charge, but at the charge of another. [Luke xxii. 7, &c.] Also from his poverty he had no grave of his own to be buried in. It was the manner of the Jews, unless they were very poor, to prepare themselves a sepulchre while they lived ; but Christ had no land of his own, though he was possessor of heaven and earth ; and therefore was buried by Joseph of Arimathea’s charity, and in his tomb, which he had prepared for himself.

He suffered great *hatred* and *reproach*. ‘ He was despised and rejected of men.’ He was by most esteemed a poor insignificant person ; one of little account, slighted for his low parentage, and his mean city, Nazareth. He was reproached as a glutton and drunkard, a friend of publicans and sinners ; was called a deceiver of the people ; sometimes a madman, a Samaritan, and one possessed with a devil. [John vii. 20.---viii. 48.---x. 20.] He was called a blasphemer, and accounted by many a wizzard, or one that wrought miracles by the black art, and by communication with Beelzebub. They excommunicated him, and agreed to excommunicate any man that should own him. [John ix. 22.] They wished him dead, and were continually seeking to murder him ; sometimes by force, and sometimes by craft. They often took up stones to stone him, and once led him to the brow of a hill, intending to throw him down the precipice, to dash him to pieces against the rocks. [Luke iv. 29.]---He was thus hated and reproached by his own visible people : [John i. 11.] ‘ He came to his own, and his own received him not.’ And he was *principally* despised and hated by those who were in chief repute, and were the greatest men. But into whatever part of the land he went, he met with hatred and contempt. He met with these in Capernaum, and
when

when he went to Jericho: at Jerusalem, which was the holy city, when he went to the temple to worship; also in Nazareth, his own city, and among his own relations, and neighbours.

He suffered the *buffetings* of *Satan* in an uncommon manner. We read [Matt. iv. 1---11.] of one time in particular, when he had a long conflict with the devil, when he was in the wilderness forty days, with nothing but wild beasts and devils; and was so exposed to the devil's power, that he was bodily carried about by him from place to place, while he was otherwise in a very suffering state. (o)

(4.) I come now to the evening of the night wherein he was betrayed. And from this time was his greatest humiliation and suffering, by which principally he made satisfaction to the justice of God for the sins of men. First, his life was sold by one of his own disciples for thirty pieces of silver, which was the price of the life of a servant. [Exod. xxii. 32.] Then he was in such a dreadful agony in the garden;

(o) *Christ TEMPTED of the Devil.*] This extraordinary event has been much the subject of infidel ridicule; and some ingenious writers, to avoid the difficulties of a literal interpretation, have reduced the whole to vision and allegory; and thus involved it, as we apprehend, in far more and greater. We humbly conceive, that the best way to avoid difficulties on this, and many other parts of sacred writ, is to adhere as close as possible to the language of inspiration, since the additions of puzzled commentators often add absurdity to remove doubts. That when our Lord retired to the interior part of the wilderness, the enemy of mankind should assume a disguise, (whether human or angelic, is not important) and present the most plausible temptation to our Redeemer under these trying circumstances, is perfectly consistent with the malevolence of his character; but how far he was permitted to exert his power in forming them, is not necessary to be inquired. The grand objection is, why was Satan suffered thus to insult the Son of God? Wherefore did the Redeemer suffer his state of retirement to be thus disturbed, with the malicious suggestions of the fiend? The great apostle furnishes an answer, equally pertinent and consolatory—'He was *tempted* in *all* points like as we are—that he might be *touched* with the feeling of our infirmities—and himself having suffered being *tempted*, he is able to *succour* them that are tempted.' [See Heb. ii. 18—iv. 15.]

garden, that there came such a horror upon his soul, that he began to be sorrowful and very heavy, and said, [Mark xiv. 33, 34.] his 'soul was exceeding sorrowful, 'even unto death, and was fore amazed.' (P) So violent was the agony of his soul, as to force the blood through the pores of his skin; so that he was overwhelmed with amazing sorrow, his body was covered with blood. The disciples, who used to be his friends and family, now appear cold, and unconcerned for him at the time his Father's face is hid from him. Judas, whom he had treated as one of his family, or familiar friends, comes and betrays him in the most deceitful, treacherous manner. The officers and soldiers apprehend and bind him. His disciples forsake him and flee, instead of comforting him in his distress. He is led as a malefactor before the priests and scribes, his mortal enemies, that they might set as his judges; and they set up all night, to enjoy the pleasure of insulting him, now they had got him into their hands. But because they aimed at nothing short of his life, they set themselves to find some colour to put him to death, and seek for witnesses against him. (Q) When none appeared,

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(P) *Christ EXCEEDING sorrowful.*] "To heighten our idea of this distress, the evangelists make use of the most forcible words, 'He was seized with the most alarming astonishment. He was overwhelmed with insupportable dejection. He was besieged on all sides, as it were with an army of invading sorrows. He wrestled, amidst strong cries and tears, not only with the malice of men and rage of devils, but with the infinitely more dreadful indignation of God: He wrestled even unto an agony of spirit.' All these circumstances of horror and anguish constitute what a celebrated poet very justly styles,

'A weight of woe, more than ten worlds can bear.'

[HERVEY, Theron and Asp. vol. i. Dial. 4.]

(Q) *The Jews sought a PRETENCE for the death of Christ.*] It is said in the *Mishna*, that before any one was punished for a capital crime, proclamation was made by the public crier, "That if any person could testify the innocence of the prisoner, they might come forward and declare it." On which the *Gemara* of *Babylon* adds, that "at the death of Jesus this proclamation was made for 40 days, but no defence could be found." But we know this latter assertion to be false, and perhaps the injustice of this

appeared, they employed some to bear false witnesses; and when their witnesses did not agree together, then they examined him, to catch something out of his *own* mouth. They hoped he would say, that he was the Son of God, and then they thought they should have enough. And when he was silent they adjured him in the name of God, to say whether he was or not. When he confessed this, they supposed they had enough; then it was a time of rejoicing with them, which they show, by insulting him, spitting in his face, blindfolding and buffeting him, and then bidding him prophesy who it was that struck him; thus ridiculing him for pretending to be a prophet. And the very servants have a hand in the cruel sport: [Mark xiv. 65.] ‘And the servants did strike him with the palms of their hands.’

During the sufferings of that night, Peter, one of the chief of his own disciples, appears ashamed to own him, and denies and renounces him with oaths and curses. And after the chief priests and elders had finished the night in so shamefully abusing him, when the morning was come, which was the morning of the most wonderful day that ever was, they led him away to Pilate, to be condemned to death by him, because they had not the power of life and death in their own hands. He is brought before Pilate’s judgment seat, and there the priests and elders accuse him as a traitor. And when Pilate, upon examining into the matter, declared he found no fault in him, the Jews were but the more fierce and violent to have him condemned. Upon which Pilate, after clearing him, very unjustly brings him to a second trial; and then not finding any thing against him, acquits him again. Pilate treats him as a poor worthless fellow; but is ashamed on so little pretence to condemn him as a traitor.

And

this usual privilege being denied him, is alluded to by our Lord himself. [John xviii. 20. 21.] ‘I spake openly to the world ‘Why askest thou me? ask them which heard me, what I said unto them; behold, they know what I said.’] LOWTH’S Isaiah, p. 241. Compare Note u, p. 249.]

And then he was sent to Herod to be tried by him, and was brought before his judgment seat; his enemies following, and virulently accusing him as a traitor, or one that would set up for a king; but he considers him as Pilate did, as a poor creature, not worthy to be taken notice of, and does but make a mere jest of the Jews, accusing him as a dangerous person to Cæsar, as one that was in danger of setting up to be a king against him; and therefore, in derision, dresses him in a mock robe, makes sport of him, and sends him back through the streets of Jerusalem, to Pilate, with it on.

Then the Jews prefer Barabbas before him, and are instant and violent with loud voices to Pilate, to crucify him. So Pilate after he had cleared him twice, and Herod once, very unrighteously brings him on trial the third time. Christ was stripped and scourged: thus he gave his 'back to the smiters.' [Isa. l. 6.] After that, though Pilate still declared that he found no fault in him; yet so unjust was he, that for fear of the Jews he delivered him to be crucified. But before they execute the sentence, his spiteful and cruel enemies again insult and torture him. They stripped him, and put on him a scarlet robe, place a reed in his hand, and a crown of thorns on his head. Both Jews and Roman soldiers were united in the transaction; they bow their knees before him, and in derision cry, 'Hail King of the Jews.' They spit upon him also, and took the reed out of his hand, and smote him on the head. After this they led him away to crucify him, and made him carry his own cross, till he sunk under it, his strength being spent; and then they laid it on one Simon a Cyrenian. [Mat. xxvii. 32.]

At length, being come to Mount Calvary, they execute the sentence which Pilate had so unrighteously pronounced. They nailed him to the cross by his hands and feet, then raise it erect, and fix one end in the ground, he being still suspended on it by the nails which pierced his hands and feet. And now Christ's sufferings are come to the extremity; now the cup which he so earnestly

prayed that it might pass from him, (R) is come, and he must, he does drink it. [Isa. xxvi. 39.] In those days crucifixion was the most tormenting death by which any were executed. There was no death wherein the person expired so much of mere torment: and hence the Roman word,* which signifies *torment*, is taken from this kind of death.---And besides what our Lord endured in this excruciating death in his body, he endured vastly more in his soul. Now was that travail of his soul, of which we read in the prophet; now it pleased God to bruise him, and to put him to grief; now 'he poured out his soul unto death.' [Isa. liii. 10.] And if the mere forethought of this cup made him sweat blood, how much more dreadful and excruciating must the drinking of it have been! Many martyrs have endured much in their bodies, while their souls have been joyful, and have sung for joy, whereby they have been supported under the sufferings of their outward man, and have triumphed over them. But this was not the case with Christ; he had no such support: but his sufferings were chiefly those of the mind, though the others were extremely great.

Now under all these sufferings the Jews still mock him; and wagging their heads say, [Matt. xxvii. 40.] 'Thou that destroyest the temple and buildest it in three days, save thyself: if thou be the Son of God, come down from the cross.' Even the chief priests, scribes, and elders, joined in the cry, saying, 'He saved others, him-

self

(R) *Let this cup pass FROM me.*] "This was the voice not only of resignation, but of acquiescence and complacency. Such a deprecatory request, put up with so much earnestness, yet with so much submission, betrayed not any weakness of mind; it only shewed the reality of our Lord's manhood; that his sensations were exactly like ours; that he affected no stoical apathy, but willingly endured, not proudly despised, tribulation and anguish. It demonstrated likewise, beyond the power of description, the extreme severity and almost insupportable weight of our Redeemer's afflictions." [HERVEY, Theron and Aspasio, vol. i. Dial. 4.]

* *Cruciatuſ*,

‘self he cannot save.’ (s) And probably the devil at the same time tormented him to the utmost of his power; and hence it is said, [Luke xxii. 33.] ‘This is your hour, and the power of darkness.’

Under these sufferings, Christ having cried out once and again with a loud voice, at last he said, ‘It is finished,’ [John xix: 20.] and bowed the head, and gave up the ‘ghost.’ (T) And thus was finished the greatest work that

(s) HIMSELF *he cannot save.*] So CELSUS, that bitter enemy of Christianity, tauntingly cries, “Why, in the name of wonder, does he not on this occasion, at least, act the God? Why does he not deliver himself from this shocking ignominy, or execute some signal vengeance on the author of such impious and abusive insults, both of himself and his Father?”—Why, *Celsus*? Because on his death depends the salvation of mankind, and thereby is purchased that pardon which the gospel proclaims to sinners, such as *Celsus*.

“There hangs all human hope, that nail supports

The falling universe”——

YOUNG.

“You indeed, (continues the heathen) take upon you to deride the images of our deities; but if *Bacchus* himself, or *Hercules* had been present, you would not have dared to offer such an affront; or, if you had been so presumptuous, would have severely smarted for your insolence.” Yes, *Celsus*; such is the revengeful spirit of your gods; but *Jesus* exhibits an instance of patience, meekness, and compassion equally opposite to your temper and that of your sanguinary idols. [Vide Orig. contra. Cels. 81. 404.] [P.]

(T) *He gave up the ghost.*] The late ingenious Mr. FERGUSON has shown, from accurate astronomical observations, that the day on which our Lord was crucified, was “the 14th of the month *Nisan*, answering (in that year) to the 3d of April, . . . in the 33d year of his age,” since that was the only year in which the passover fell on a Friday, “between the 20th and 40th year of the vulgar æra of Christ’s birth.”

The same philosopher has observed, that the darkness which covered the land at this time, could not be a natural one, because the sun can never be eclipsed in a natural way but at the time of new moon, and our Saviour was crucified at the time of the passover, when the moon was *full*; we have another proof of this from the continuance of that darkness for three hours; for the sun can never be eclipsed totally in a natural way for more than five minutes of time to any one place of the earth.—How dreadfully solemn was this scene!

“The sun beheld it—No, the shocking scene

Drove

that ever was done ; now the angels beheld the most wonderful fight that ever was seen : now was accomplished the main thing that had been pointed at by the various institutions of the ceremonial law, and by all the typical dispensations and by all the sacrifices from the beginning of the world. (v)

Christ being thus brought under the power of death, continued under it till the morning of the next day but one ; (w) and then was finished that great work, the purchase

Drove back his chariot ; midnight veil'd his face :
 Not such as nature makes ;
 A midnight, nature shudder'd to behold ;
 A midnight new, a dread eclipse (without
 Opposing spheres) from her Creator's frown !
 Sun, didst thou fly thy Maker's pain ? or start
 At that enormous load of human guilt,
 Which bow'd his blessed head ; o'erwhelm'd his cross ;
 Made groan the creature ; burst earth's marble womb
 With pangs, strange pangs ! deliver'd of her dead ?
 Hell howl'd ; and heav'n that hour let fall a tear ;
 Heav'n wept that man might smile ! heav'n bled that man
 Might never die !" —

[YOUNG'S Night Thoughts, IV.]

(v) *The TYPES now all accomplished.* “ In this hour, the long series of prophecies, visions, types, and figures was accomplished ; this was the center in which they all met ; this the point towards which they had tended and verged throughout the course of so many generations. You behold the law and the prophets standing, if we may speak so, at the foot of the cross, and doing homage. You behold Moses and Aaron bearing the ark of the covenant ; David and Elijah presenting the oracle of testimony. You behold all the priests and sacrifices, all the rites and ordinances, all the types and symbols, assembled together to receive their consummation. Without the death of Christ, the worship and ceremonies of the law would have remained a pompous, but unmeaning institution. In the hour when he was crucified, ‘ the ‘ book with the seven seals’ was opened. Every rite assumed its significancy, every prediction met its event, every symbol displayed its correspondence.” [BLAIR'S Sermons, vol. i. Ser. 5.]

(w) *Christ CONTINUED under the power of death.* During this period, some have supposed our Lord descended below the grave, and ‘ preached to the spirits,’—either in *limbus patrum*, *purgatory*, or even *hell* itself. The two former of these opinions have been maintained by Popish writers, and sufficiently answered by Protestants : but the latter notion supposes that Christ after his death

went

chase of our redemption ; for which such great preparation had been made from the beginning of the world. Then

was

went down among the damned, preached salvation there, and actually converted and delivered many of the unhappy spirits therein confined. The text here alluded to [1 Pet. iii. 19, 20.] has been already cited, with Dr. *Doddridge's* ingenious paraphrase, Note N, page 106, where we promised to consider this extraordinary opinion, against which the following objections appear to us important and decisive.

1. The *spirit* ' by which he went and preached,' was not Christ's human soul, but a divine nature, or rather the Holy Spirit, ' by which' he was *quicken'd*, and raised from the dead.

2. Christ when on the cross promised the penitent thief his presence that day in Paradise, and accordingly when he died committed his soul into his heavenly Father's hand ; in heaven, therefore, and not in hell, we are to seek the separate spirit of our Redeemer in this period. [Luke xxiii. 43, 46.]

3. Had our Lord descended to preach salvation to the damned, there is no supposable reason why the unbelievers in Noah's time only should be mentioned, rather than those of Sodom, and the unhappy multitude who died in sin.

4. Granting the fact, that our Saviour descended into hell, (of which in a subsequent note) we have no intimation of his preaching being attended with any more success than that of his servant Noah. Some, indeed, were raised from the dead at this time, and no doubt these would have been taken for some of the unhappy spirits released, and permitted to return to earth, had not the scripture expressly told us that they were the bodies of *saints*. [Matt. xxvii. 52.]

5. So far from any intimation of such deliverance, St. Jude, subsequent to this, mentions the sinners of Sodom suffering the vengeance of eternal fire : and both the apostles Jude and Peter mention the Sodomites, the Israelites that perished for their rebellion in the wilderness, the fallen angels, and impenitent sinners in general, as involved in one common ruin, and reserved to the ' day ' of judgment to be *punished* ; and the latter includes the inhabitants of the old world among the rest. [See Jude 5—8. 2 Pet. ii. 4—9.]

6. Our Lord is express, that, ' he that believeth shall *never* ' come into condemnation—shall *never* perish ;' and ' he that believeth *not*, shall *not* see life.'—not come *where* he is. [John iii. 36.—v. 24.—viii. 21.] This we shall have occasion to notice farther near the close of this work.

Is it said that the proposed sentiment exceedingly glorifies the Redeemer, and greatly adds to the triumph of his resurrection ? Far be it from us to lessen the Redeemer's honour : but let us not dress up the pageants of our imagination to grace his victory.

The

was finished all that was required in order to fulfill the threatenings of the law, and all that was necessary in order to satisfy divine justice; then the utmost that vindictive justice demanded, even the whole debt, was paid. Then was finished the whole of the purchase of eternal life.

IMPROVEMENT OF PERIOD II.

IN surveying the history of redemption, we have now shown how this work was carried on through the two first periods into which we divided it, from the fall to the incarnation of Christ, and from thence to the end of the time of Christ's humiliation; and have particularly explained how in the first of these periods God *prepared* the way for Christ's appearing and purchasing redemption; and how, in the second period, that purchase was *made* and *finished*. I would now add some improvement of what has been said on both these subjects in conjunction.

I. I begin with an use of reproof; a reproof of three things; of unbelief, self-righteousness, and a careless neglect of the salvation of Christ.

(I.) If the things above particularly recited be true, how greatly do they reprove those who do not believe in, and heartily receive the Lord Jesus Christ! Persons may receive him in profession, and may wish that they had some of those benefits that Christ has purchased, and yet their *hearts* not receive him; they may be sincere in nothing that they do towards him; they may have no high esteem of him, nor any real respect to him. Though their hearts have been opened wide to others, yet Christ has always been shut out, and they have been deaf to all his imitations. They never found an inclination of heart to receive him, nor would they ever trust in him.

Let

The apostle describing the magnificence of this event, says, [Col. ii. 15.] that 'he spoiled principalities and powers—made a shew of them openly:' but adds nothing of the souls delivered from hell, though he would hardly have omitted such a fact. [G. E.]

Let me now call upon you, to consider how great your sin, in thus rejecting Jesus Christ, appears to be from those things that have been said: You slight the glorious person, for whose coming God made such great preparations in such a series of wonderful providences from the beginning of the world, and who, after all things were made ready, God sent into the world; bringing to pass a thing before unknown, viz. the union of the divine nature with the human in one person. You have been guilty of slighting that great Saviour, who, after such preparation, actually accomplished the purchase of redemption; and who, after he had spent three or four and thirty years in poverty, labour, and contempt, in purchasing redemption, at last finished the purchase by closing his life under such extreme sufferings as you have heard; (Y) and so by his death, and continuing for a time under the power of death, completed the whole. This is the Saviour you reject and despise. You make light of all the glory of his person, and all the love of a Father, in sending him into the world, and the Son's compassion in the whole of this affair. That precious stone that God hath laid in Zion for a foundation in such a manner, and by such wonderful works as you have heard, is a stone set at nought by you.

Sinners sometimes are ready to wonder why unbelief should be looked upon as such a great sin: but if you consider what you have heard, how can you wonder? If it be so, that this is so great a Saviour, and his work so

Z z

great,

(Y) *Christ DIED under extreme sufferings.*] Some have ventured to compare the death of *Socrates* with that of *JESUS*: but “What an infinite disproportion is there between them! The death of *Socrates*, peaceably philosophising with his friends, appears the most agreeable that could be wished for; that of *JESUS*, insulted and accused by a whole nation, is the most horrible that could be feared. *Socrates*, in receiving the cup of poison, blessed, indeed, the weeping executioner that administered it; but *JESUS*, in the midst of excruciating tortures, prayed for his merciless tormentors.—Yes, if the life and death of *Socrates* were those of a *sage*, the life and death of *JESUS* were those of a *GOD*. [ROUSSEAU'S Letter to the Abp. of Paris.]

great, and that such great things have been done in order to it, truly there is no cause of wonder that the rejection of this Christ is spoken of in scripture as a sin, so provoking to God, and attended with greater aggravations than the worst sins of the heathen, who never heard of those things, nor have had this Saviour offered to them.

(2.) What has been said, affords matter of reproof to those who, instead of believing in Christ, trust in themselves for salvation. It is a common thing with men to trust in their prayers, their good conversations, the pains they take in religion, the reformations of their lives, and in their self-denial, to make some atonement for their sins, and to recommend themselves to God.

Consider three things:

[1.] How great a thing that is which you take upon you: though you are poor, worthless, polluted worms of the dust; yet so arrogant are you, that you take upon you that work which the only begotten Son of God became man to capacitate himself for; and in order to which God made so great preparation. Consider how vain is the thought which you entertain of yourself; how must such arrogance appear in the sight of Christ, whom it cost so much to make a purchase of salvation, when it was not to be obtained even by him, so great and glorious a person, at a cheaper rate than his wading through a sea of blood, and passing through the midst of the furnace of God's wrath.

[2.] If there be ground for you to trust, as you do, in your own righteousness, then all that Christ did to purchase salvation when on earth, and all that God did from the fall of man to that time to prepare the way for it, is in vain. Your self-righteousness charges God with the greatest folly, in that he has done all this to bring about an accomplishment of what you alone, a little worm, with your poor polluted services, are sufficient to accomplish. For if you can appease God's anger, and can commend yourself to him by these means, then you have no need of Christ; but he is dead in vain: [Gal. ii. 21.] 'If righteousness come by the law, then Christ is dead in vain.'

‘vain.’---Alas! how blind are natural men! How vain are the thoughts they have of themselves! How ignorant of their own littleness and pollution! How do they exalt themselves up to heaven! What great things do they assume to themselves!

[3.] You that trust to your own righteousness, arrogate to yourselves the honour of the greatest thing that ever God himself did; not only as if you were sufficient to perform divine works, and to accomplish some of the great works of God; but such is your pride and vanity, that you are not content without taking upon you to do the *greatest* work that ever God himself wrought, even the work of redemption. To work out redemption is a greater thing than to create a world. Consider what a figure you would make, if you should attempt to deck yourself with majesty, pretend to speak the word of power, and call an universe out of nothing; yet in pretending to work out redemption, you attempt a greater thing.---You take upon you to do the most difficult *part* of this work, viz. to purchase redemption. Christ could accomplish other parts of this work without cost, or difficulty: but this part cost him his life, as well as innumerable pains and labours, very great ignominy and contempt. If all the angels in heaven had been sufficient for this work, would God have sent his own Son, the Creator of angels, into the world, to have done and suffered such things?---What self-righteous persons take to themselves, is the same work that Christ was engaged in when he was in his agony and bloody sweat, and when he died on the cross. Their self-righteousness does, in effect, charge Christ’s offering up himself in these sufferings, as the greatest instance of folly that ever men or angels saw, instead of being the most glorious display of the divine wisdom and grace. Yea, self-righteousness makes all that Christ did and suffered through the whole course of his life, with all that God did in the dispensations of his providence from the beginning, nothing, but a scene of the most wild, extreme, and transcendent folly.---Is it any wonder, then, that a self-righteous spirit is so represented in scrip-

ture, and spoken of, as that which is most fatal to the souls of men? Or that Christ was so provoked with the Pharisees and others, who trusted in themselves that they were righteous, and were proud of their goodness, and thought that their own performances were a valuable price of God's favour and love?

Let persons hence be warned against a self-righteous spirit. You that are seeking salvation, and taking pains in religion, take heed that you do not trust in what you do; that you do not harbour any thoughts, that God ought to accept of what you do, so as to be inclined by it in some measure to forgive you, and have mercy on you; or that he does not act justly, if he refuse to regard your prayers and pains. Such complaining of God, and quarrelling with him, for not taking more notice of your righteousness, plainly shows that you are guilty of all that arrogance that has been spoken of, thinking yourself sufficient to offer the price of your own salvation.

(3.) What has been said on this subject affords matter of reproof to those who carelessly neglect the salvation of Christ: such as live a sensual life, neglecting the business of religion, and the salvation of their own souls, having their minds taken up about the gains, the vanities, and pleasures of the world. Let me here apply myself to you in some exhortatory interrogations.

[1.] Shall so many prophets, kings, and righteous men, have their minds taken up with the prospect, that the purchase of Salvation was to be wrought out in ages long after their death; and will you neglect it when actually accomplished? You have heard what great account the church in all ages made of the future redemption of Christ; how joyfully they expected and spoke of it. How much did Isaiah, Daniel, and other prophets, speak concerning this redemption! How did David employ his voice and harp in celebrating it, and the glorious display of divine grace therein exhibited! How did Abraham and the other patriarchs rejoice in the prospect of Christ's day, and the redemption which he was to purchase! And even the saints before the flood were elated in the expect-

expectation of this glorious event, though it was then so long future, so faintly and obscurely revealed to them. Now these things are declared to you as actually fulfilled. The church has seen accomplished all those great things which they so joyfully prophesied of. And yet, when these things are set before you as already accomplished, how light do you make of them! How unconcerned are you about them, following other things, not so much as feeling any interest in them! Indeed your sin is extremely aggravated in the sight of God. God has put you under a more glorious dispensation; has given you a more clear revelation of Christ and his salvation; and yet you neglect all these advantages, and go on in a careless course of life, as though nothing had been done, no such discovery had been made you.

[2.] Have the angels been so engaged about this salvation ever since the fall of man, though they are not immediately concerned in it, and will you who need it, and have it offered to you, be so careless about it? You have heard how the angels at first were subjected to Christ as mediator, and how they have all along been ministering spirits to him in this affair. And when Christ came, how engaged were their minds! They came to Zacharias, to inform him of the coming of Christ's forerunner; to the Virgin Mary, to inform her of the approaching birth of Christ; to Joseph, to warn him of the danger which threatened the new-born Saviour, and to point out the means of safety: and at the birth of Christ, the whole multitude of the heavenly hosts sang praises upon the occasion, saying, 'Glory to God in the highest, and on earth, peace and good will towards men.' Afterwards, from time to time, they ministered to Christ when on earth; they did so at the time of his temptation, at the time of his agony in the garden, at his resurrection, and at his ascension. All these things show, that they were greatly engaged in this affair; and the scripture informs us, that they pry into these things: [1 Pet. i. 12.] 'Which things the angels desire to look into.' And how are they represented in the Revelation, as being employed in hea-

ven in singing praises to him that sitteth on the throne, and to the Lamb!---Now, shall these take so much notice of his redemption, and of the purchaser, who need it not for themselves, and have no immediate interest in it; and will you, who are in such extreme necessity, neglect and take no notice of it?

[3.] Did Christ labour so hard and suffer so much, to procure this salvation, and is it not worth the while for you to be at some labour in seeking it? Did our salvation lie with such weight on the mind of Christ, as to induce him to become man, and to suffer even death itself, in order to procure it for us, and is it not worth the while for you, who need this salvation, and must perish eternally without it, to take earnest pains to obtain an interest in it after it is procured, and all things are ready?

[4.] Shall the great God be so concerned about this salvation, as so often to overturn the world to make way for it: and when all was done, is it not worth your seeking after? What great, what wonderful things has the Lord of heaven and earth done from one age to another, casting down and setting up kings, raising up a great number of prophets, seperating a distinct nation from the rest of the world, overturning one kingdom and another, and often the state of the world; and so has continued bringing about one change and revolution after another, for forty centuries in succession, to make way for the procuring of this salvation! And when he has done all, is it not worthy of your being concerned about it, but that it should be thrown by, and made nothing of, in comparison of worldly gain, youthful diversions, and other such trifling things?---O! that you who live negligent of this salvation, would consider what you do! What you have heard from this subject, may show you what reason there is in that exclamation of the Apostle, [Heb. ii. 3.] ‘How shall we escape if we neglect so great salvation?’ and in that, [Acts xiii. 41.] ‘Behold, ye despisers, and wonder and perish: for I work a work in your days, a work which you shall in no wise believe, though a man declare it unto you.’ God looks on such as you as great enemies

enemies of the cross of Christ, and adversaries and despisers of all the glory of this great work. And if God has made such account of the glory of salvation as to destroy many nations, and so often overturn all nations, to prepare the way for the glory of his Son in this affair; how little account will he make of the lives and souls of ten thousand such opposers and despisers as you that continue impenitent, in competition with his glory! Why surely you shall be dashed in pieces as a potter's vessel, and trodden down as the mire of the streets. God may, through wonderful patience, bear with hardened careless sinners for a while; but he will not *always* bear with such despisers of his dear Son, and his great salvation, the glory of which he has had so much at heart, but will utterly consume them without remedy or mercy.

2. I conclude, secondly, with a use of encouragement to burdened souls, to put their trust in Christ for salvation. To all such as are not careless and negligent, but sensible in some measure of their necessity of an interest in Christ, and afraid of the wrath to come; to such, what has been said on this subject holds forth great matter of encouragement, to venture their souls on the Lord Jesus Christ; and as motives proper to excite you so to do, let me lead you to consider two things in particular.

(1.) The completeness of the purchase which has been made; as you have heard, this work of purchasing salvation was wholly finished during the time of Christ's humiliation. When Christ rose from the dead, and was exalted from that abasement to which he submitted for our salvation, the purchase of eternal life was completely made, so that there was no need of any thing more to be done in order to it. But now the servants were sent forth with this message, [Matt. xxii. iv.] 'Behold I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready, come unto the marriage.' Therefore all things being ready, are your sins many and great? Here is enough done by Christ to procure their pardon; there is no need of any righteousness of yours to obtain your justification: no, you may come freely, without

without money and without price: since therefore there is such a free and gracious invitation given you, come; come naked as you are; come as a poor condemned criminal; come and cast yourself down at Christ's feet, as one justly condemned, and utterly helpless in yourself. Here is a complete salvation wrought out by Christ, and through him offered to you; come, therefore, accept of it, and be saved.

(2.) For Christ to reject one that thus comes to him, would be to frustrate all those great things which you have heard that God brought to pass from the fall of man to the incarnation of Christ. It would also frustrate all that Christ did and suffered while on earth; yea, it would frustrate the incarnation of Christ itself, for all these things were for that end, that those might be saved who should come to Christ. Therefore you may be sure Christ will not be backward in saving those who come to him, and trust in him; for he has no desire to frustrate himself in his own work; neither will God the Father refuse you; for he has no desire to frustrate himself in all that he did for so many hundred years, to prepare the way for the salvation of sinners by Christ. Come, therefore, hearken to the sweet and earnest call of Christ. [Matt. xi. 28---30.] 'Come unto me, all ye that labour, and are heavy laden, and I will give you rest; take my yoke upon you, and learn of me; and ye shall find rest unto your souls: for my yoke is easy, and my burden is light.'

P E R I O D III.

IN discoursing on this subject, we have already shown how the work of redemption was carried on through the two first of the three periods into which we divided the whole space of time from the fall to the end of the world; and we are now come to the third and last period, beginning with Christ's resurrection; and reaching to the end of the world; and are now to show how this work was also carried on through this period, from the following proposition---

THAT THE SPACE OF TIME FROM THE RESURRECTION OF CHRIST TO THE END OF THE WORLD IS ALL ENGAGED IN BRINGING ABOUT THE GREAT EFFECT, OR SUCCESS, OF CHRIST'S PURCHASE.

Not but that there were great effects and glorious success of Christ's purchase of redemption before, even from the beginning. But all that success was only preparatory, and by way of anticipation; as some few fruits are gathered before the harvest. There was no more success before Christ came than God saw needful to prepare the way for his coming. The proper time of the success or effect of Christ's purchase of redemption is after the purchase has been made; as the proper time for the world to enjoy the light of the sun is the day time, after the sun is risen, though we may have some small matter of it reflected from the moon and planets before. And even the success of Christ's redemption, while he himself was on earth, was very small, in comparison of what it was after the conclusion of his humiliation.

But Christ having finished that greatest and most difficult of all works, the work of the purchase of redemption, now is the time for him to obtain the joy that was set before him. Having made his soul an offering for sin, now is the time for him to see his seed, and to have 'a portion

‘divided to him with the great, and to divide the spoil, with the strong.’ [Isa. liii.]

One design of Christ’s humiliation was, to lay a foundation for the overthrow of Satan’s kingdom; and now is come the time to effect it; as Christ a little before his crucifixion said, [John xii. 31.] ‘Now is the judgment of this world; now shall the prince of this world be cast out.’ Another design was, to gather together in one all things in Christ. [John xii. 32.] ‘And I, if I be lifted up, will draw all men unto me;’ which is agreeable to Jacob’s prophecy of Christ, that ‘when *Shiloh* should come, to him should the gathering of the people be.’ [Gen. xlix. 10.]---A third design is the salvation of the elect. Now when his sufferings are finished, and his humiliation is perfected, the time is come for that also. [Heb. v. 8, 9.] ‘Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him.’---Another design was, to accomplish by these things great glory to the persons of the Trinity. Now also is come the time for that; [John xvii. 1.] ‘Father, the hour is come; glorify thy Son, that thy Son also may glorify thee.’---Lastly, another design was the glory of the saints. [John xvii. 2.] ‘As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.’---And all the dispensations of God’s providence henceforward, even to the final consummation of all things, are to give Christ his reward, and to fulfil the joy that was set before him.

I N T R O D U C T I O N.

BEFORE I enter on the consideration of the particular things accomplished in this period, I would briefly observe, how the times of this period are represented in scripture.

1. The

1. The times of this period, for the most part, are those which in the Old Testament are called the latter days. We often, in the prophets of the Old Testament, read of such and such things that should come to pass in the *latter* days, and sometimes in the *last* days. Now these expressions of the prophets are most commonly to be understood of the times of this period. They are called the *latter* days, and the *last* days; because this is the last period of the series of God's providences on earth, the last period of that great work of Providence, the work of redemption, which is, as it were, the sum of God's works of providence, the time wherein the church is under the last dispensation that ever will be given on earth. (A)

2. The whole time of this period is sometimes in scripture called 'the *end* of the world.' [1 Cor. x. 11.] 'Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the *ends* of the world are come.' And the apostle, [Heb. ix. 26.] in this expression of the end of the world, means the whole of the gospel day, from the birth of Christ to the finishing of the day of judgment: 'But now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself.' This space of time may well be called 'the *end* of the world;' for this whole time is taken up in bringing things to that great issue that God had been preparing the way for, in all the great dispensations of providence, from the first fall of man to this time. Before, things were in a kind of preparatory state, but now they are in a finishing state: it is the winding up of things which is all this while accomplishing. Heaven and earth began to *shake* in order

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(A) *The LATTER DAYS.*] Rabbi *D. Kimchi* [in Isa. ii.] *Aben Ezra* [in Hosea iii.] and *Manasse*, [lib. iii. De Refur.] all understand by this phrase, 'the days of the Messiah;' and Dr. *Owen* supposes them so called, not so much in reference to the gospel, as the last dispensation, or the end of the world, as some have supposed, but "the last days of the Judaical church and state."

[OWEN in Heb. i. 2.]

to a dissolution, according to the prophecy of Haggai, before Christ came, that so only 'those things that cannot be shaken may remain;' [Heb. xii. 2.] *i. e.* that those things that are to come to an end, may come to an end, and that only those things may remain, which are to remain eternally.

So, in the first place, the carnal ordinances of the Jewish worship came to an end, to make way for the establishment of that spiritual worship, the worship of the heart, which is to endure to eternity. [John iv. 21, 23.] 'Jesus saith unto the woman, Believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.---But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth; for the Father seeketh such to worship him.' This is one instance of the temporary world's coming to an end, and the eternal world's beginning. Another instance that the outward temple, and the city of Jerusalem, came to an end, to give place to the setting up of the spiritual temple and the city, which are to endure for ever, which is also another instance of removing those things which are ready to vanish away, that those things which cannot be shaken may remain. Again, the old heathen empire comes to an end, to make way for the everlasting empire of Christ. Upon the fall of antichrist, an end will be put to Satan's visible kingdom on earth, to establish Christ's eternal kingdom; [Dan. vii. 27.] 'And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him:' which is another instance of the ending of the temporary world, and the beginning of the eternal one. And then, lastly, the very frame of this corruptible world shall come to an end, to make way for the church to dwell in another dwelling place, which shall last to eternity; which is the concluding instance.

Because the world is thus coming to an end by various steps and degrees, the apostle perhaps uses this expression, that

that not the *end*, but the *ends* of the world are come on us ; as though the world has several endings one after another. --- The gospel dispensation is the last state of things in the world ; and this state is a finishing state : it is all spent in finishing things off which before had been preparing, or abolishing things which before had stood. It is all spent as it were in summing things up, and bringing them to their issues, and their proper fulfilment. Now all the old types are fulfilled, and the predictions of all the prophets from the beginning of the world shall be accomplished in this period.

3. That state of things which is attained in the events of this period is called ‘ a *new heaven* and a *new earth* ;’ [Isa. lxxv. 17, 18.] ‘ For behold, I create a *new heaven* and a *new earth* : and the former shall not be remembered, nor come into mind. But be you glad and rejoice for ever in that which I create ; for behold, I create Jerusalem a rejoicing, and her people a joy. And [ch. lxxvi. 22.] ‘ For as the new heavens and new earth which I make, shall remain before me ; so shall your seed and your name remain.’ [See also ch. li. 16.] As the former state of things, or the old world, by one step after another, is through this period coming to an end ; so the new state of things, or the new world, which is a spiritual world, is beginning and setting up. In consequence of each of these finishings of the old state of things, there is the beginning of a new and eternal one. So that which accompanied the destruction of the literal Jerusalem, was an establishing of the spiritual. So with respect to the destruction of the old heathen empire, and all the other endings of the old state of things, till at length the very outward frame of the old world itself shall come to an end ; and the church shall dwell in a world new to it, or to a great part of it, even heaven, which will be a new habitation : and then shall the utmost be accomplished that is meant of the new heavens and new earth. [See Rev. xxi. 1.]

The end of God’s creating the world was to prepare a kingdom for his Son, (for he is appointed heir of the world)

world,) and that he might have the possession of it, and a kingdom in it, which should remain to all eternity. So far as the kingdom of Christ is set up in the world, so far is the world brought to its end, and the eternal state of things set up. So far are all the great changes and revolutions of the world brought to their ultimate issue. So far are the waters of the long channel of divine Providence, which has so many branches, and so many windings and turnings, emptied out into their proper ocean, which they have been seeking from the beginning and head of their course, and so are come to their rest. So far as Christ's kingdom is established in the world, so far are things wound up and settled in their everlasting state, and a period put to the course of things in this changeable world; so far are the first heavens and the first earth come to an end, and the new heavens and the new earth established in their room. This leads me to observe,

4. That the state of things which is attained by the events of this period, is what is so often called the *kingdom of heaven*, or the *kingdom of God*. We very often read in the New Testament of the kingdom of heaven. John the Baptist preached that the kingdom of heaven was at hand, and so did Christ, and his disciples after him; referring to something that the Jews in those days expected, by that name. They seem to have taken their expectation and the name chiefly from that prophecy of Daniel in Nebuchadnezzar's dream. [Dan. ii. 44.] 'And in the days of these kings shall the God of heaven set up a kingdom.' [See also chap. vii. 13, 14.] Now this *kingdom of heaven* is that evangelical state of things in his church, and in the world, wherein consists the success of Christ's redemption in this period. There had been often great kingdoms set up before.---But Christ came to set up the last kingdom, which is not an earthly kingdom, but an heavenly, and so is properly called the kingdom of heaven, [John xviii. 36.] 'My kingdom is not of the world.' [Luke xxii. 29.] 'My Father hath appointed me a kingdom.'---Under this head I would observe several things particularly, for the clearer

clearer understanding of what the scriptures say concerning this period.

(1.) The setting up of the kingdom of Christ is chiefly accomplished by four successive great events, each of which is in scripture called Christ's *coming* in his *kingdom*. The first is Christ's appearing in those wonderful dispensations of providence in the apostles days, in erecting his kingdom, and destroying his enemies, which ended in the destruction of Jerusalem. This is called Christ's coming in his kingdom. [Matt. xvi. 28.] 'Verily I say unto you, there be some standing here, which shall not taste of death till they see the Son of man coming in his kingdom.' The second was accomplished in Constantine's time, in the destruction of the heathen Roman empire. This also is represented as Christ's coming, and is compared to the last judgment. [Rev. vi. 13---17.] The third is to be accomplished at the destruction of antichrist; which is represented as Christ's coming in his kingdom in the prophecy of Daniel, and in other places, as I may possibly show hereafter. The fourth and last is his coming to judgment in the end of time, which is the event principally signified in scripture by Christ's coming in his kingdom.

(2.) I would observe, that each of the three former of these is a lively image of the last, viz. Christ's coming to the final judgment; as the principal dispensations of providence before Christ's first coming were types of that event.---As Christ's last coming to judgment is accompanied with a resurrection of the dead, so is each of the three foregoing with a spiritual resurrection. The coming of Christ to the destruction of Jerusalem was preceded by a glorious *spiritual* resurrection of souls in the calling of the Gentiles, and bringing multitudes to him by the preaching of the gospel. Christ's coming in Constantine's time was accompanied with a spiritual resurrection of the greater part of the known world, in a restoration of it to a visible church state, from a state of heathenism. So Christ's coming at the destruction of antichrist will be attended with a spiritual resurrection of the church

church after it had been long as it were dead, in the times of antichrist. This is called the first resurrection in the Revelation, [chap. xx. 5.]

Again, as Christ in the last judgment will manifest himself in the glory of his Father, so in each of the three foregoing events Christ gloriously manifests himself in judgments upon his enemies, and in grace and favour to his church. As the last coming of Christ will be attended with a literal gathering together of the elect from the four winds of heaven, so were each of the preceding attended with a spiritual in-gathering. As this gathering together of the elect will be effected by the angels with a great sound of a trumpet, [Matt. xxiv. 31.] so are each of the preceding by the trumpet of the gospel, sounded by the ministers of Christ: as there shall precede the last appearance of Christ, a time of great degeneracy and wickedness, so this has been, or will be, the case with each of the other appearances. Before each of them is a time of great opposition to the church: before the first, by the Jews; before the second, by the heathen; before the third, by antichrist; and before the last, by Gog and Magog, as described in the Revelation.

By each of these comings of Christ, God works a glorious deliverance for his church; each of them is accompanied with a glorious advancement of the state of it.---The first, which ended in the destruction of Jerusalem, was attended with bringing the church into the glorious state of the gospel; the second, in Constantine's time, with an advancement of the church into a state of liberty from persecution, and the countenance of civil authority, and triumph over their heathen persecutors. The third, which shall be at the downfall of antichrist, will be accompanied with an advancement of the church into that state of the glorious prevalence of truth, liberty, peace, and joy, that we so often read of in the prophetic parts of scripture; the last will be attended with the advancement of the church to consummate glory in heaven.---Each of these is accompanied with a terrible destruction of the wicked, and the enemies of the church:

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the first, with the terrible destruction of the persecuting Jews; the second, with dreadful judgments on the heathen; the third, with the awful destruction of antichrist, the most cruel and bitter enemy that ever the church had; the fourth, with divine wrath and vengeance on all the ungodly.---Farther, there is in each of these appearances of Christ an ending of the old heavens and the old earth, and a beginning of new heavens and a new earth; or an end of a temporal state of things, and a beginning of an eternal one.

(3.) I would observe, that each of those four great dispensations which are represented as Christ's coming in his kingdom, are but so many steps and degrees of the accomplishment of one event. They are not the setting up of so many distinct kingdoms of Christ; they are all of them only several degrees of the accomplishment of one event. [Dan. vii, 13, 14.] 'And I saw in the night 'visions, and behold, one like the Son of man, came 'with the clouds of heaven, and came to the Ancient of 'days, and they brought him near before him. And 'there was given him dominion, and glory, and a king- 'dom, that all people, nations, and languages, should 'serve him: his dominion is an everlasting dominion, 'and his kingdom that which shall not be destroyed.' This is what the Jews expected, and called 'the coming 'of the kingdom of heaven;' and what John the Baptist and Christ had respect to, when they said, 'The king- 'dom of heaven is at hand.'

(4.) I would observe, that as there are several steps of the accomplishment of the kingdom of Christ, so in each one of them the event is accomplished in a farther degree than in the foregoing. That in the time of Constantine was a greater and farther accomplishment of the kingdom of Christ, than that which ended in the destruction of Jerusalem; that which shall be at the fall of antichrist, will be a still farther accomplishment of the same thing, and so on with regard to each; so that the kingdom of Christ is gradually prevailing and growing by

these several great steps of its fulfilment, from the time of Christ's resurrection to the end of the world.

And because these four great events are but images one of another, and the three former but types of the last, and since they are all only several steps of the accomplishment of the same thing; hence we find them all from time to time prophesied of under one, as they are in the prophecies of Daniel, and likewise in the xxivth. chapter of Matthew, where some things seem more applicable to one of them, and others to another.

(5.) And lastly, It may be observed, that the providences of God between these four great events are to make way for the kingdom and glory of Christ in the great event following. Those dispensations of providence which were towards the church of God and the world, before the destruction of the heathen empire in the time of Constantine, seem all to have been to make way for the glory of Christ, and the happiness of the church in that event. And so the gracious providences of God since that, till the destruction of antichrist, and the beginning of the glorious times of the church which follow, seem all to be to prepare the way for the greater glory of Christ and his church in that event; and the providences of God which shall be after that to the end of the world, seem to be for the greater manifestation of Christ's glory at the end of the world, and in the consummation of all things.

I thought it needful to observe those things in general concerning this last period of the series of God's providence, before I take notice of the particular providences by which the work of redemption is carried on through this period; and before I proceed, I will also briefly answer to an *inquiry*, viz. Why the setting up of Christ's kingdom after his humiliation should be so gradual, by so many steps, and so long in accomplishing, since God could easily have finished it at once? Though it would be presumption in us to pretend to declare all the ends of God in this, yet doubtless much of the wisdom

dom of God may be seen in it by us; and particularly in these two things:

[1.] In this respect God's wisdom is more visible: if it had been done at once, or in a very short time, there would not have been such opportunities to perceive and observe it, as when the work is gradually accomplished, and one effect of his wisdom is held forth to observation after another. It is wisely determined of God, to accomplish this great design by a wonderful and long series of events, that the glory of his wisdom may be displayed in the whole series; and that the glory of his perfections may be seen, appearing, as it were, by parts, and in particular successive manifestations; for if all that glory which appears in all these events had been manifested at once, it would have been too much for us, and more than we at once could take notice of; it would have dazzled our eyes and overpowered our sight.

[2.] Satan is more gloriously triumphed over. God could easily, by an act of almighty power, at once have crushed Satan. But by giving him time to use his utmost subtilty to hinder the success of what Christ had done and suffered, he is not defeated merely by surprize, but has large opportunity to use his utmost power and subtilty again and again, to strengthen his own interest all that he can by the work of many ages. Thus God destroys and confounds him, and sets up Christ's kingdom time after time, in spite of all his subtle machinations and great works, and by every step advances it still higher and higher, till at length it is fully set up, and Satan perfectly and eternally vanquished.

I now proceed to take notice of the particular events, whereby, from the end of Christ's humiliation to the end of the world, the success of Christ's purchase has been or shall be accomplished.

§ I. THOSE THINGS WHEREBY CHRIST WAS CAPACITATED FOR THIS WORK.

I WOULD take notice, first, of those things by which Christ was put into a capacity for accomplishing the end of his purchase. And they are two things, viz. his *resurrection* and his *ascension*. As we observed before, the incarnation of Christ was necessary in order to Christ's being in a capacity for the purchase of redemption, so the resurrection and ascension of Christ were requisite in order to his accomplishing the success of his purchase.

I. His *resurrection*. It was necessary in order to Christ's obtaining the end and effect of his purchase of redemption, that he should rise from the dead. For God the Father had committed the whole affair of redemption, not only the purchasing of it, but the bestowment of the blessings purchased, to his Son, that he should not only purchase it as priest, but actually accomplish it as king of Zion; and in his complex person as God-man. For the Father would have nothing to do with fallen man in a way of mercy but by a mediator. But in order that Christ might carry on the work of redemption, and accomplish thus the success of his own purchase; it was necessary that he should be alive, and so that he should rise from the dead. Therefore Christ, after he had finished this purchase by death, (B) and by continuing for a time under

(B) *Christ finished his purchase by his death.*] Our author properly omits the descent of Christ to hell, and his supposed work there. But it may be said, Do not both the Old and New Testament, [Psalm xvi. 10.—Acts ii. 31.] (as well as the apostle's creed) intimate that Christ descended into hell, in those well-known words, 'Thou wilt not leave my soul in hell?'—We answer, that this is explained (as is the manner of the Heb. poetry) in the following words, 'Neither wilt thou suffer thine Holy one to see corruption;' so the same words are used, [Psalm lxxxix. 48.] 'What man is he that liveth, and shall not see death? Shall he deliver his soul from the hand of the grave?'—In the Heb. [שְׁאוֹל] the word commonly rendered Hell, but which, indeed, properly signifies 'the invisible state,' (as our word *hell* originally did)

under the power of death, rises from the dead, to fulfill the end of his purchase, and himself to bring about that for which he died: for this matter God the Father had committed unto him, that he might, as Lord of all, manage all to his own purposes: [Rom. xiv. 9.] 'For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and of the living.'

Indeed, both Christ's resurrection and his ascension, were part of the success of what he did and suffered in his humiliation. For though Christ did not properly purchase redemption for *himself*, yet he purchased eternal life and glory for himself, (as man and Mediator) and these were given him as a reward of what he did and suffered. [Phil. ii. 8, 9.] 'He humbled himself, and became obedient unto death, even the death of the cross: wherefore hath God highly exalted him.' And it may be looked upon as part of the success of Christ's purchase, if it be considered, that he did not rise as a private person, but as the head of his elect church; so that they did, as it were, all rise with him. Christ was justified in his resurrection, *i. e.* God acquitted and discharged him hereby, as having done and suffered enough for the sins of all the elect. [Rom. iv. 25.] 'Who was delivered for our offences, and raised again for our justification.' And God put him in possession of eternal life, as the head of the church, as a sure earnest that they should follow. For when Christ rose from the dead, it was the beginning of eternal life in him. His life before his death was a mortal life, a temporal life; but his life after his resurrection was an eternal life. [Rom. vi. 9.] 'Knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him.' [Rev. i. 18.] 'I am he that liveth and was dead; and behold I am alive for ever-

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did) and the other word [נפש] signifies not always the immortal soul, but the animal frame in general, either living or dead. As to the creed, Bp. Pearson has shewn, that this article was first inserted to express the burial of Christ, although afterwards, when *that* clause was added, this was explained of his soul. [See Bp. Pearson on the Creed, and Faulke on the Rhemish Testament, chap. vii.]

[G. E.]

‘more, Amen.’---But he was put in possession of this eternal life, as the head of the body; and took possession of it, not only to enjoy it himself, but bestow the same on all who believe in him; so that the whole church, as it were, rises in him.

The resurrection of Christ is the most joyful event that ever came to pass; because hereby Christ rested from the great and difficult work of purchasing redemption, and received God’s testimony, that it was finished. (c) The death of Christ was full of pain and sorrow; by his resurrection that sorrow is turned into joy. The head of the church, in that great event, enters on the possession of eternal life; and the whole church is, as it were, ‘begotten again to a lively hope.’ [1 Pet. i. 3.] Weeping had continued for a night, but now joy cometh in the morning, the most joyful morning that ever was. This is the day of the reigning of the head of the church, and all the church reigns with him. This is spoken of as a day which was worthy to be commemorated with the greatest joy of all days. [Psal. cxviii. 24.] ‘This is the day which the Lord hath made, we will rejoice

(c) *Christ’s Resurrection JOYFUL.*] “Was ever joy more rational? Was ever triumph more glorious? The triumphant entries of conquerors, the songs that rend the air in praise of their victories, the pyramids on which their exploits are transmitted to posterity, when they have subdued an enemy, routed an army, humbled the pride, and repressed the rage of a foe; ought not all these to yield to the joys that are occasioned by the event which we celebrate to-day? Ought not all these to yield to the victories of our incomparable Lord, and to his people’s expression of praise? One part of the gratitude which is due to beneficial events, is to know their value, and to be affected with the benefits they procure. Let us celebrate the praise of the author of our redemption, my brethren; let us call heaven and earth to witness our gratitude. Let an increase of zeal accompany this part of our engagements. Let a double portion of fire from heaven kindle our sacrifices, and, with a heart penetrated with the liveliest gratitude and with the most ardent love, let each Christian exclaim, ‘Blessed be the God and Father of my Lord Jesus Christ, who, according to his abundant mercy, hath begotten me again to a lively hope by the resurrection of Jesus Christ from the dead.’ [SAURIN’S Sermons, vol. ii. Ser. 8.]

‘joyce and be glad in it.’ And, therefore, this is appointed for the day of the church’s spiritual rejoicing to the end of the world, to be weekly sanctified, as their day of holy rest and joy, that the church therein may rest and rejoice with her head. And as the iiiid. chap. of Genesis is the most sorrowful chapter in the Bible, so those chapters in the evangelists that give an account of the resurrection of Christ, may be looked upon as the most joyful; for they give an account of the finishing of the purchase of redemption, and the beginning of the glory of the head of the church, as a seal and earnest of the eternal glory of all the members.

It is farther to be observed, that the day of the gospel most properly begins with the resurrection of Christ.--- Till Christ arose from the dead, the Old Testament dispensation remained: but now it ceases, all being fulfilled that was shadowed forth in the typical ordinances of that dispensation: so that here most properly is the end of the Old Testament night, and Christ rising from the grave with joy and glory, as the joyful bridegroom of the church, as a glorious conqueror to subdue their enemies under their feet, was like the sun rising as it were from under the earth, after a long night of darkness, and coming forth as a bridegroom, prepared as a strong man to run his race, appearing in joyful light to enlighten the world. [Psal. xix.] Now that glorious dispensation begins, which the prophets so long foretold, now the gospel sun is risen in glory, ‘and with healing in his wings, that those who fear God’s name may go forth, and grow up as calves of the stall.’ [Mal. iv. 2.]

2. Christ’s *ascension* into heaven. In this I would include his sitting at the right hand of God. For Christ’s ascension, and sitting at the right hand of God, can scarcely be looked upon as two distinct things: for his ascension was nothing else but ascending to God’s right hand; it was his coming to sit down at his Father’s right hand in glory. This was another thing whereby Christ was put into a capacity for the accomplishing the effect of his purchase; as one that comes to deliver a people as their king,

in order to it, and that he might be under the best capacity for it, is first enthroned. We are told, that Christ was exalted for this end, that he might accomplish the success of his redemption. [Acts v. 31.] ‘ Him hath God exalted with his right hand, for to give repentance unto Israel, and the remission of sins.’

Christ’s ascension into heaven was, as it were, his solemn coronation, whereby the Father did set him upon the throne, and invest him with the glory of his kingdom which he had purchased for himself, that he might thereby obtain the success of his redemption in conquering all his enemies: [Psal. cx. 1.] ‘ Sit thou at my right hand, until I make thine enemies thy footstool.’ Christ entered into heaven, in order to obtain the success of his purchase, as the high priest of old, after he had offered sacrifice, entered into the holy of holies with the blood of the sacrifice, in order to obtain the success of the sacrifice which he had offered. [See Heb. ix 12.] He entered into heaven, there to make intercession for his people, to plead the sacrifice which he had made in order to the success of it. [Heb. vii. 25.]---And as he ascended into heaven, God the Father did in a visible manner set him on the throne as king of the universe. He then put the angels all under him, and subjected heaven and earth under him, that he might govern them for the good of the people for whom he had died. [Eph. i. 20---22.]---And as Christ rose from the dead, so he ascended into heaven as the head of the body and forerunner of all the church; and so they, as it were, ascend with him, as well as rise with him; so that we are both raised up together, and made to sit together in heavenly places in Christ. [Eph. ii. 6]

The day of Christ’s ascension into heaven was doubtless a joyful glorious day in heaven; and as heaven received Christ, God-man, as its king, so doubtless it received a great accession of glory and happiness, far beyond what it had before: so that the times in both parts of the church, both that part which is in heaven, and also that which is on earth, are become more glorious since Christ’s humili-

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liation than before.---So much for those things whereby Christ was put into the best capacity for obtaining the success of redemption.

§ II. DISPENSATIONS OF PROVIDENCE BY WHICH THIS SUCCESS WAS ESTABLISHED.

I WOULD consider those dispensations of Providence, by which the means of this success were established after Christ's resurrection. And these were,

1. The abolishing of the Jewish dispensation. This indeed was gradually done, but it began from the time of Christ's resurrection, in which the abolition of it is founded. This was the first thing done towards bringing the former state of the world to an end. This is to be looked upon as the great means of the success of Christ's redemption. For the *Jewish* dispensation was not fitted for more than that one nation; nor would it have been in any wise practicable by them in all parts of the world to go to Jerusalem three times a year, as was prescribed in that constitution. When therefore God had a design of enlarging his church, as he did after Christ's resurrection, it was necessary that this dispensation should be abolished. If it had been continued, it would have been a great hindrance to the enlargement of the church. And besides, their ceremonial law, by reason of its burdensomeness, and the great peculiarity of some of its rites, was as it were a wall of partition, and was the ground of enmity between the Jews and Gentiles, and would have kept the Gentiles from complying with the true religion. This wall therefore was broken down to make way for the more extensive success of the gospel. [Eph. ii. 14, 15.]

2. The next thing in order of time seems to be the appointment of the Christian *sabbath*. For though this was gradually established in the Christian church, yet those things by which the revelation of God's mind and will was made, began on the day of Christ's resurrection, by his appearing then to his disciples, [John xx. 19.] and was afterwards confirmed by his appearing from time to time

on that day rather than any other, [John xx. 26.] and by his sending down the Holy Spirit so remarkably on that day, [Acts ii. 1.] and afterwards in directing that public assemblies and the public worship of Christians should be on that day, which may be concluded from Acts xx. 7. 1 Cor. xvi. 1, 2. and Rev. i. 10. And so the day of the week on which Christ rose from the dead, that joyful day, is appointed to be the day of the church's holy rejoicing to the end of the world, and the day of their stated public worship. (D) And this is a very great and principal means of the success which the gospel has had in the world.

3: The next thing was Christ's appointment of the gospel ministry, and commissioning and sending forth his apostles to teach and baptize all nations. [Matt. xxviii. 19, 20.] 'Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.'---There were three things done by this one instruction and commission of Christ to his apostles, viz.

(1.) The appointment of the office of the gospel ministry. For this commission which Christ gives to his apostles, in the most essential parts of it, belongs to all ministers; and the apostles, by virtue of it, were ministers or elders of the universal church.

(2.) Here is something peculiar in this commission of the apostles, viz. to go forth from one nation to another, preaching

(D) *Christ changed the SABBATH.*] "If the day on which he rose from the dead, be the day which is called the *Lord's*; if on the first day of the week the primitive Christians, even in the apostolic times, did assemble for religious purposes; did hear the word; did celebrate the supper; did lay by them in store, as God had prospered them; shall we not conclude, that it is the will of God that now the seventh day shall give place unto the first? Hereby is intimated to you, Christians, that ye are not first to work, and then to rest, as under the ancient covenant of works, but that, in the order of the new covenant, your privilege precedes your duty, and your labour follows after your rest." [M'EWEN'S *Essays*, vol. i. p. 295.]

preaching the gospel in all the world. The apostles had something above what belonged to their ordinary character as ministers; they had an extraordinary power in teaching and ruling, which extended to all the churches in the end of the world. And so the apostles were, in subordination to Christ, made foundations of the Christian church. [See Eph. ii. 20. and Rev. xxi. 14.]

(3.) Here is an appointment of Christian baptism. This ordinance indeed had a beginning before: John the Baptist and Christ both baptized. But now especially by this institution it is established as an ordinance to be upheld in the Christian church to the end of the world.---The ordinance of the Lord's supper was established just before Christ's crucifixion.

4. The next thing to be observed, is the enduing the apostles, and others, with the extraordinary and miraculous *gifts* of the Holy Ghost; such as the gift of tongues, the gift of healing, of prophecy, &c. The Spirit of God was poured out in great abundance in this respect: so that not only ministers, but a great number of Christians through the world, were endued with them, both old and young; not only officers, and more honourable persons, but the meaner sort of people, servants and handmaids, agreeable to Joel's prophecy, [ch. ii. 28, 29.] of which the apostle Peter takes notice, that it is accomplished in this dispensation. [Acts ii. 11.]

How wonderful a dispensation was this! Under the Old Testament, but few had such honours put upon them by God. Moses wished that all the Lord's people were prophets, [Numb. xi. 27---29.] whereas Joshua thought it much that Eldad and Medad prophesied: but now we find the wish of Moses fulfilled. And this continued in a very considerable degree to the end of the apostolic age, or the first hundred years after the birth of Christ, which is therefore called the *age of miracles*.

This was a great means of the success of the gospel in that age, and of establishing the Christian church in all parts of the world; and not only in that age, but in all

ages to the end of the world: (E) for Christianity being by this means established through so great a part of the known world by miracles, it was after that more easily continued by tradition; and then, by means of these extraordinary gifts of the Holy Ghost, the apostles, and others, were enabled to write the New Testament, to be an infallible rule of faith and manners to the church to the end of the world. Furthermore, these miracles stand recorded in those writings as a standing proof and evidence of the truth of the Christian religion to all ages.

5. The next thing I would observe is the revealing those glorious *doctrines* of the gospel more fully and plainly, which had under the Old Testament been obscurely revealed. The doctrine of Christ's satisfaction and righteousness, his ascension and glory, and the way of salvation, under the Old Testament, were in a great measure hid under the vail of types and shadows, and more obscure revelations, as Moses put a vail on his face to hide the shining of it: but now the vail of the temple is rent from the top to the bottom; and Christ, the antitype of Moses, shines: the shining of his face is without a vail; [2 Cor. iii. 12, 13, and 18.] Now these glorious mysteries are plainly revealed, which were in a great measure kept secret from

(E) *Christianity established by MIRACLES.*] "Imagine these venerable men addressing their adversaries on the day of the Christian pentecost in this language, 'Ye refuse to believe us on our depofitions; five hundred of us ye think are enthusiasts; or perhaps ye think us impostors, or take us for madmen. But 'bring out your sick; present your demoniacs; fetch hither your 'dead. Let all nations send us some of their inhabitants; 'we will restore hearing to the deaf, and sight to the blind; we 'will make the lame walk; we will cast out devils, and raise the 'dead. We, we publicans, we illiterate men, we tent-makers, 'we fishermen, we will discourse with all the people of the world 'in their own languages. We will explain prophecies, 'develop the most sublime mysteries, teach you notions of God, 'precepts for the conduct of life, plans of morality and religion, 'more extensive, more sublime, and more advantageous, than 'those of your priests and philosophers, yea, than those of Moses 'himself. We will do more still; we will communicate those gifts 'to you.'" [SAURIN'S Sermons, vol. ii. Ser. 8.]

from the foundation of the world. [Eph. iii. 3---5. Rom. xvi. 25.] ‘According to the revelations of the mystery which was kept secret since the world began, but is now made manifest.’ [Col. i. 26.] ‘Even the mystery which hath been hid from ages, and generations, but now is made manifest to his saints.’

Thus the Sun of righteousness, after it is risen from under the earth, begins to shine forth clearly, and not only by a dim reflection as it did before. Christ before his death revealed many things more clearly than ever they had been discovered in the Old Testament; but the great mysteries of Christ’s redemption, reconciliation by his death, and justification by his righteousness, were not so plainly revealed before Christ’s resurrection. Christ gave this reason for it, that he would not put new wine into old bottles: and it was gradually done after his resurrection. In all likelihood, Christ much more clearly instructed them personally after his resurrection, and before his ascension; as we read that he continued with them forty days, speaking of the things pertaining to the kingdom, [Acts i. 3.] and that ‘he opened their understanding, that they might understand the scriptures.’ [Luke xxiv. 45.] But the clear revelation of these things was principally after the pouring out of the Spirit on the day of Pentecost, agreeable to Christ’s promise. [John xvi. 12, 13.] ‘I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when the Spirit of truth is come, he shall guide you into all truth.’ This clear revelation of the mysteries of the gospel, as they are delivered, we have chiefly through the hands of the apostle Paul, by whose writings a child may come to know more of the doctrines of the gospel, in many respects, than the greatest prophets knew under the darkness of the Old Testament.---Thus you see how the light of the gospel, which began to dawn immediately after the fall, and gradually grew and increased through all the ages of the Old Testament, is now come to the light of perfect day, and the brightness of the sun shining forth in his unvailed glory.

6. The next thing that I would observe, is the appointment of the office of *deacons* in the Christian church, which we have an account of in the sixth chap. of the Acts, to take care for the outward supply of the members of Christ's church; and the exercise of that great christian virtue, charity. (F)

7. The calling, qualifying, and sending the apostle *Paul*. This was begun in his conversion as he was going to Damascus, and was one of the greatest means of the success of Christ's redemption that followed; for this success was more by the labours, preaching, and writings of this apostle, than all the others put together. For, as he says, [1 Cor. xv. 10.] he 'laboured more abundantly than they all;' so also his success was more abundant. As he was the apostle of the Gentiles, so it was principally by his ministry that the Gentiles were called, and the gospel spread throughout the world; and the nations of Europe have the gospel among them chiefly through his means; and he was more employed by the Holy Ghost in revealing

(F) DEACONS *appointed.*] "It is generally allowed by inquirers into these subjects, that in the primitive church there were *deaconesses*, i. e. pious women, whose particular business it was to assist in the entertainment and care of the itinerant preachers; visit the sick and imprisoned, instruct female catechumens, and assist at their baptism; then more particularly necessary from the peculiar customs of those countries, the persecuted state of the church, and the speedier spreading of the gospel.---Such a one it is reasonable to think *Phebe* was, [mentioned Rom. xvi. 1.] who is expressly called a deaconess, or stated servant, as Dr. Doddridge renders it.---They were usually *widows*, and to prevent scandal, generally in years. [1 Tim. v. 9. See also Spanhem. Hist. Christ. Secul. i. p. 554.] The apostolic constitutions (as they are called) mention the ordination of a deaconess, and the form of prayer used on that occasion; [lib. viii. ch. 19, 20.] Pliny also, in his celebrated epistle [xcvii.] to Trajan, is thought to refer to them, when speaking of two female Christians, whom he put to the torture, he says, *quæ ministræ dicebantur*, i. e. who were called deaconesses.---But as the primitive Christians seem to be led to this practice from the peculiarity of their circumstances, and the scripture is entirely silent as to any appointment to this supposed office, or any rules about it, it is, I think, very justly laid aside, at least as an office." [D. TURNER'S Social Religion, p. 85, 86.]

its glorious doctrines in his writings, for the use of the church in all ages, than all the other apostles.

8. The next thing I would observe, is the institution of ecclesiastical *councils*, for deciding controversies, and ordering the affairs of the church of Christ, of which we have an account in the xvth chap. of the Acts. (C)

9. The last thing I shall mention under this head, is the committing the New Testament to writing. This was all written after the resurrection of Christ; and all written, either by the apostles, or by the evangelists Mark and Luke, who were companions of the apostles. The gospel of Mark is supposed to be written by *that* Mark whose mother was Mary, in whose house they were praying for Peter, when he, (brought out of prison by the angel,) came and knocked at the door; [Acts xii. 12.]
 ‘ And when he had considered the thing, he came to the
 ‘ house

(C) *The origin of COUNCILS.*] Who can help admiring the primitive institution of councils, and at the same time deploring the abuse of them in after ages? While they were assemblies of excellent and apostolical men, who met to consult and advise with one another on the common interests of Christianity, we venerate and esteem them; but when they degenerated to be tools of state, and were composed of men heated by a spirit of party, and warped by secular interests, who showed their piety only in aspiring to seats of temporal power, and their zeal in excommunicating and persecuting each other;—*then* they became objects only of pity and contempt. Yet (such is the course of human affairs) as they sunk in value, they rose in authority, and when they grew carnal and vicious, were judged infallible and divine! It would be tedious to enumerate the multitude of councils which assembled as soon as the hand of persecution permitted; and to point out their contradictions and absurdities would seem a satire on the Christian faith. “But the four first general councils are received by all Protestants, &c. Received, how? Not by any in their wits, as the rule of faith, or part of it. They have in them some things true, some things probable only, and no question, some things false; and whether they be true or false, (in points of faith, I mean) scripture must determine. Well, this is the Christian’s, the Protestant’s rule of faith! It was departing from this rule, and setting up an exorbitant power in the church, and the pastors of it, that led on the great apostasy, and helped up antichrist to his throne.” [BENNET’S Mem. of the Reform. p. 8.]

‘house of the mother of John, whose surname was Mark, where many were gathered together praying.’ He was the companion of the apostles Barnabas and Saul. [Acts xv. 37.] ‘And Barnabas determined to take with them John, whose surname was *Mark*.’ He was Barnabas’s sister’s son, and seems sometime to have been a companion of the apostle Paul. [Col. iv. 10.] ‘Aristarchus, my fellow prisoner, saluteth you, and *Marcus*, sister’s son to Barnabas; touching whom ye received commandment: if he come unto you receive him.’ The apostles seem to have made great account of him, as appears by those places, and also by Acts xii. 25. ‘And Barnabas and Saul returned from Jerusalem, and took with them John, whose surname was *Mark* ;’ and [Acts xii. 5.] ‘When they were at Salamis, they preached the word of God in the synagogues of the Jews; and they had also John to their minister;’ again [Tim. iv. 11.] ‘Only Luke is with me; take *Mark* and bring him with thee; for he is profitable to me for the ministry.’

Luke, who wrote the gospel of Luke and the book of Acts, was a companion of the apostle Paul. He is spoken of as being with him in the last-mentioned place, and speaks of himself as accompanying him in his travels in the history of the Acts; and therefore he speaks in the first person plural, *We* went to such and such a place. He was greatly beloved by the apostle Paul: he is that beloved physician spoken of, Col. iv. 14. The apostle ranks Mark and Luke among his fellow labourers. [Philemon, 24.] ‘Marcus, Aristarchus, Demas, Lucas, my fellow labourers.’

The rest of the books were all written by the apostles themselves. The books of the New Testament are either historical, doctrinal, or prophetic. The *historical* books are the writings of the four evangelists, giving us the history of Christ, and his purchase of redemption, with his resurrection and ascension: and the Acts of the Apostles, giving an account of the great things by which the Christian church was first established and propagated. The *doctrinal* books are the epistles. These, most of them,

we have from the great apostle Paul. And we have one *prophetical* book, which takes place after the end of the history of the whole Bible, and gives an account of the great events by which the work of redemption was to be carried on to the end of the world

All these books are supposed to have been written before the destruction of Jerusalem, excepting those of John, who lived the longest of all the apostles, and wrote, as is supposed after the destruction of Jerusalem. And to this beloved disciple it was that Christ revealed those wonderful things which were to come to pass in his church to the end of time; and he put the finishing hand to the canon of the scriptures, and sealed the whole of it. So that now that great and standing written rule, which was begun about Moses's time, was completed and settled, and a curse denounced against him that adds any thing to it, or diminishes any thing from it. All the stated means of grace were finished in the apostolical age, and are to remain unaltered to the day of judgment. (H)--- Thus far we have considered those things by which the means of grace were given and established in the Christian church.

§ III. THE

(H) *The New Testament written.*] It may not be unacceptable to our readers to present them with the following scheme, from the best authorities, of the order in which the New Testament was written, with the authors and dates of each book.

THE GOSPELS—according to Dr. OWEN.

St. Matthew's,	—	at Jerusalem,	about A. D.	38.
St. Luke's,	—	at Corinth,	—	53.
St. Mark's,	—	at Rome,	—	63.
St. John's,	—	at Ephesus,	—	69.

THE ACTS.

By St. Luke,	—	at Rome or Alexandria,	63.
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St. PAUL'S EPISTLES—according to Dr. LARDNER.

I. Thessalonians,	—	at Corinth,	—	52.
II. Thessalonians,	—	Ditto,	—	52.
Galatians,	—	at Corinth,	—	52.
I. Corinthians,	—	at Ephesus,	—	56.
I. Timothy,	—	at Macedonia,	—	56.
Titus,	—	Ditto,	—	56.
II. Corinthians,	—	Ditto,	—	57.
Romans,	—	at Corinth,	—	58.

§ III. THE SUCCESS OF CHRIST'S REDEMPTION DURING THE SUFFERING STATE OF THE CHURCH.

WE now come to consider the success of Christ's redemption during the church's suffering persecuted state, from the resurrection of Christ to the fall of antichrist. This space of time, for the most part, is a state of the church's sufferings, and is so represented in scripture. Indeed God is pleased, out of love and pity to his elect, to grant many intermissions during this time, whereby the days of tribulation are as it were shortened. But from Christ's resurrection till the fall of antichrist, is the appointed day of Zion's troubles. For the first three hundred years after Christ, the church was for the most part in a state of great affliction, the object of reproach and persecution; first by the Jews, and then by the heathen. After this, from the beginning of Constantine's time, the church had rest and prosperity for a little while; which is represented [Rev. vii. 1.] by the angel's holding the four winds for a little while. But presently after, the church again suffered persecution from the Arians; then antichrist rose, and the church was driven away into the wilderness, and was kept down in obscurity, and contempt, and suffering, for a long time, before the reformation by Luther and

Ephesians,	—	at Rome,	about A. D.	61.
II. Timothy,	—	Ditto,	—	61.
Philippians,	—	Ditto,	—	62.
Colossians,	—	Ditto,	—	62.
Philemon,	—	Ditto,	—	62.
Hebrews,	—	at Rome or in Italy,		63.

GENERAL EPISTLES—according to LARDNER.

St. James,	—	at Judea,	—	61 or 62.
I. Peter,	—	at Rome,	—	64.
II. Peter,	—	Ditto,	—	64.
Jude,	—	Unknown,	—	64 or 65.
I. II. and III. John,		at Ephesus,	between	80 & 90.

REVELATION.

By St. John, — at Patmos or Ephesus, 95 or 96.

[See Dr. Owen's Observ. on the Gospel's; and Lardner's Credibility, vol. i. & sup.]

and others. And since the reformation, the church's persecutions have been, in some respects, beyond all that ever were before. And though some parts of God's church have had rest, yet to this day, for the most part, the true church is very much kept under by its enemies, and so we may expect it will continue till the fall of antichrist; and then will come the appointed day of the church's prosperity on earth, the set time in which God will favour Zion, the time when the saints shall not be kept under by wicked men, as hitherto; but wherein they shall be uppermost, and shall reign on earth, as it is said, [Dan. vii. 27.] 'And the kingdom shall be given to the people of the saints of the most High.'

This suffering state is in scripture [Rev. xii. 1, 2.] represented as a time of the church's travail, to bring forth that glory and prosperity of the church which shall be after the fall of antichrist. This is a long time though it be spoken of as being but for a little season, in comparison of the eternal prosperity of the church. Hence the church, under the long continuance of this affliction, cries out, [Rev. vi. 10.] 'How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?' And we are told, that 'white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also, and their brethren, that should be killed as they were, should be fulfilled.' So, Daniel [xii. 6.] 'How long shall it be to the end of these wonders?'

It is to be observed, that during this time the main instrument of the church's sufferings has been the Roman government: Rome is therefore, in the New Testament, [Rev. xvii. 5.] called *Babylon*; because, as of old the troubles of Jerusalem were chiefly from that adverse city; so the troubles of the Christian church, the spiritual Jerusalem, are principally from Rome. Before the time of Constantine, the troubles of the Christian church were from heathen Rome; since that time, from antichristian Rome. And as of old, the captivity of the Jews ceased

on the destruction of Babylon, so the time of the trouble of the Christian church will cease with the destruction of the church of Rome, that spiritual Babylon.

In considering the success of Christ's redemption during this time of the church's tribulation, I would show, 1. How it was carried on till the destruction of Jerusalem,---2. From thence to the destruction of the heathen empire in the time of Constantine,---and, 3. From that time to the destruction of antichrist, with which the days of the church's tribulation and travail end.

1. I would show how the success of Christ's redemption was carried on from his resurrection to the destruction of Jerusalem. In speaking of this, I shall, (1.) take notice of the success itself; (2.) the opposition made against its enemies; and, (3.) the terrible judgments of God on those enemies.

(1.) I would observe the success itself. Soon after Christ had finished the purchase of redemption, and had entered into the holy of holies above with his own blood, there began a glorious success of what he had done and suffered. Having undermined the foundation of Satan's kingdom, it began to fall apace. Swiftly did it hasten to ruin; and Satan might now well be said to fall like lightning from heaven. Satan before had exalted his throne very high, even to the stars of heaven, reigning with great glory in his heathen Roman empire: but never before had he such a downfall as he had soon after Christ's ascension. We may suppose him to have been very lately triumphing in having brought about the death of Christ, as the greatest victory that ever he had; and possibly imagined he had gained God's design by him. But he was quickly made sensible, that he had only been ruining his own kingdom, when he saw it falling so fast soon after. For Christ, having ascended, and received the Holy Spirit, poured it forth abundantly for the conversion of thousands and millions of souls.

Never had Christ's kingdom been so advanced in the world. There probably were more souls converted in
the

the age of the apostles than had been before from the beginning of the world. Thus God so soon began gloriously to accomplish his promise to his Son, viz. that he should see his seed, and that the pleasure of the Lord should prosper in his hand, if he would make his soul an offering for sin.' [Isa. liii. 10.] And,

[1.] Here is to be observed the success which the gospel had among the *Jews*; for God first began with them. He being about to reject the main body of that people, first calls in his elect from among them. It was so in former great and dreadful judgments of God on that nation; the bulk of them were destroyed, and only a remnant saved, or reformed. In the rejection of the ten tribes, the bulk of them were cast off, when they left the true worship of God in Jeroboam's time, and afterwards more fully in Ahab's; but yet God had reserved a remnant. Many left their possessions in these tribes, and went and settled in those of Judah and Benjamin. And afterwards there were seven thousand in Ahab's time, who had not bowed the knee to Baal. In the captivity into Babylon, only a remnant of them ever returned to their own land. So now far the greater part of the people were rejected entirely, but some few were saved. And therefore the Holy Ghost compares this reservation of a number that were converted by the preaching of the apostles, to those former remnants: [Rom. xi. 27.] 'Esaïas also crieth concerning Israel, though the number of the children be as the sand of the sea, a remnant shall be saved.' [See Isa. x. 22.]

The glorious success of the gospel among the Jews after Christ's ascension, began by the pouring out of the Spirit on the day of Pentecost. So wonderful was this pouring out of the Spirit, and so remarkable and swift the effect of it, that we read of three thousand who were converted to the Christian faith in one day, [Acts ii. 41.] and probably the greater part of them were savingly converted. We read [ver. 47.] of God's adding to the church daily such as should be saved. And soon after, we are told, that the number of them was about five thousand.

thousand. Not only was there a multitude converted, but the church was then eminent in piety, as appears by Acts ii. 46, 47.; iv. 32.

Thus the Christian church was first formed of the nation of Israel, and therefore, when the Gentiles were called, they were but, as it were, *added* to Israel, to the seed of Abraham. They were added to the Christian church of Israel, as the profelytes of old were to the Mo-
saic church; and so were grafted on the stock of Abraham, and not a distinct tree; for they are all still the seed of Abraham and Israel; as Ruth the Moabites, and Uriah the Hittite, and other profelytes of old, were the same people, and ranked as the seed of Israel.

The Christian church at first begun at Jerusalem, and from thence was propagated to all nations; so that this church of Jerusalem was as it were the mother of all other churches in the world; agreeable to the prophecy, [Isa. ii. 3, 4.] ‘Out of Zion shall go forth the law, and the word of the Lord from Jerusalem: and he shall judge among the nations, and rebuke many people.’ So that the whole church is still spiritually God’s Jerusalem.

After this, we read of many thousand of Jews that believed in Jerusalem, [Acts xxi. 20.] in other cities of Judea, and different parts of the world. For wherever the apostles went, if they found any Jews, their manner was, first to go into the synagogues and preach the gospel to them, and many in one place and another believed; as in Damascus, Antioch, &c.

In this out-pouring of the Spirit begun the first great dispensation which is called Christ’s coming in his kingdom. Christ’s coming thus in a spiritual manner for the glorious erection of his kingdom in the world, is represented as his coming down from heaven, whither he had ascended. [John xiv. 18.] ‘I will not leave you comfortless; I will come unto you,’ speaking of his coming by the Comforter, the Spirit of truth. And, [ver. 28.] ‘Ye have heard how I say unto you, I go away, and come again unto you.’ And thus the apostles began to

see the kingdom of heaven come with power, as he had promised. [Mark ix. 1.]

[2.] After the success of the gospel had been so gloriously begun among the Jews, the spirit of God was next wonderfully poured out on the *Samaritans*, who were not Jews by nation, but the posterity of those whom the king of Assyria removed from different parts of his dominions, and settled in the land that was inhabited by the ten tribes, whom he carried captive. But yet they had received the five books of Moses and practised most of the rites of the law, and so were a sort of mongrel Jews. We do not find them reckoned as Gentiles in the New Testament: for the calling of the Gentiles is spoken of as a new thing after this, beginning with the conversion of Cornelius. But yet it was an instance of making that a people which were no people: for they had corrupted the religion which Moses commanded, and did not go up to Jerusalem to worship, but had another temple of their own in Mount Gerizzim; which is the mountain of which the woman of Samaria speaks, when she says, [John iv. 20.] ‘Our fathers worshipped in this mountain.’ Christ there does not approve of their separation from the Jews, but tells the woman of Samaria, that they worshipped they knew not what, and that salvation is of the Jews. But now salvation is brought from the Jews to them by the preaching of Philip, (excepting that before Christ had some success among them), with whose preaching there was a glorious effusion of the Spirit of God in the city of Samaria; where we are told, that ‘the people believed
‘ Philip preaching the things concerning the kingdom of
‘ Christ, and were baptized, both men and women; and
‘ that there was great joy in that city.’ [Acts viii. 8--12.]

Thus Christ had a glorious harvest in Samaria; which is what he seems to have respect to, in what he said to his disciples at Jacob’s well three or four years before, on occasion of the people of Samaria’s appearing at a distance in the fields coming to the place where he was, at the instigation of the woman of Samaria. On that occasion he bids his disciples lift up their eyes to the fields, for that
they

they were white to the harvest. [John iv. 35, 36.] The disposition which the people of Samaria showed towards Christ and his gospel, evidenced that they were ripe for the harvest. And now harvest is come by Philip's preaching. There used to be a most bitter enmity between the Jews and Samaritans; but, now, by their conversion, the Christian Jews and Samaritans are all happily united; for in Christ Jesus is neither Jew nor Samaritan, but Christ is all in all. This was a glorious instance of the wolf's dwelling with the lamb, and the leopard's lying down with the kid. [Isa. xi. 6.]

[3.] The next thing to be observed, is the calling of the *Gentiles*. This was a great and glorious dispensation much spoken of in the Old Testament, and by the apostles time after time, as a most glorious event of Christ's redemption. This was begun in the conversion of Cornelius and his family, greatly to the admiration of Peter, and of those who were with him or were informed of it; [Acts x. & xi.] And the next instance of it that we have any account of, was in the conversion of great numbers of Gentiles in Cyprus, and Syrene, and Antioch, by the disciples that were scattered abroad through the persecution which arose about Stephen. [Acts xi. 19---21.] And presently upon this the disciples began to be called Christians first at Antioch. [ver. 26.]

After this, vast multitudes of Gentiles were converted in many different parts of the world, chiefly by the ministry of the apostle Paul, the Spirit wonderfully accompanying his preaching in one place and another. Multitudes flocked into the church of Christ in a great number of cities, where the apostle came. So the number of the members of the Christian church that were Gentiles, soon far exceeded the number of its Jewish members; insomuch that in less than ten years time after Paul was sent forth from Antioch to preach to the Gentiles, it was said of him and his companions, that they had turned the world upside down. [Acts xvii. 16.] 'These that have turned the world upside down are come hither also.' But the most remarkable out-pouring of the Spirit in a particular

particular city that we have an account of in the New Testament, seems to be that in the great city of Ephesus. [Acts xix.] There was also a very extraordinary ingathering of souls at Corinth, one of the greatest cities of Greece. And after this many were converted in Rome, then the chief city of the known world; and the gospel was propagated into all parts of the Roman empire. Thus the gospel sun, which had lately risen on the Jews, now rose upon, and began to enlighten, the heathen world after they had continued in gross darkness for so many ages.

This was a great thing, and such as never had been before. All nations but the Jews, and a few who had at one time and another joined with them, had been rejected from about Moses's time. The Gentile world had been covered over with the thick darkness of idolatry: but now, at the joyful sound of the gospel, they began in all parts to forsake their old idols, to abhor and cast them to the moles and to the bats, and to learn to worship the true God, and trust in his Son Jesus Christ: and God owned them for his people; those who had so long been afar off, were made nigh by the blood of Christ. Men were changed from being heathenish and brutish, to be the children of God; were called out of Satan's kingdom of darkness, and brought into God's marvellous light; and in almost all countries throughout the known world were assemblies of the people of God; joyful praises were sung to the true God, and Jesus Christ the Redeemer. Now that great building which God began soon after the fall of man, rises gloriously, not as it had done in former ages, but in quite a new manner; now Daniel's prophecies concerning the last kingdom, which should succeed the four heathenish monarchies, begin to be fulfilled; now the stone cut out of the mountains without hands, began to smite the image on its feet, to break it in pieces, to grow great, and to make great advances towards filling the earth; and now God gathers together the elect from the four winds of heaven, by the preaching of the apostles and other ministers, the angels of the Christian church

sent forth with the great sound of the gospel trumpet, before the destruction of Jerusalem, agreeable to what Christ had foretold. [Matt. xxiv. 31.]---This was the success of Christ's purchase during the first period of the Christian church, which terminated in the destruction of Jerusalem.

(2.) I would proceed now to take notice of the opposition which was made to this success by the enemies of it. Satan, who lately was so ready to triumph and exult, as though he had gained the victory in putting Christ to death, now finding himself falling into the pit which he had digged, and seeing Christ's kingdom make such amazing progress, as never had been before, we may conclude he was filled with the greatest confusion and astonishment, and hell seemed to be effectually alarmed by it to make the most violent opposition. And, first, the devil stirred up the Jews, who had before crucified Christ, to persecute the church: for it is observeable, that the persecution which the church suffered during this period, was mostly from the Jews. Thus we read in the Acts, when, at Jerusalem, the Holy Ghost was poured out at Pentecost, how the Jews mocked, and said, 'These men are full of new wine;' and the Scribes and Pharisees, with the captain of the temple, were alarmed, and bestirred themselves to oppose and persecute the apostles; they first apprehended and threatened them, and afterwards imprisoned and beat them; breathing out threatenings and slaughter against the disciples of the Lord, they stoned Stephen in a tumultuous rage; and were not content to persecute those that they could find in Judea, but sent abroad to Damascus and other places, to persecute all that they could find every where. Herod, who was chief among them, stretched forth his hand to vex the church, killed James with the sword, and proceeded to take Peter also, and cast him into prison. [Acts xii. 1---3.]

So in other countries, almost wherever the apostles came, the Jews opposed the gospel in a most malignant manner, contradicting and blaspheming. How many things did the blessed apostle Paul suffer at their hands in

in one place or another ! How violent and blood-thirsty did they shew themselves towards him, when he came to bring mercy to his nation ! In this persecution and cruelty was fulfilled that of Christ, [Matt. xxiii. 34.] ‘ Behold ; ‘ I send you prophets, and wise men, and scribes ; and ‘ some of them ye shall kill and crucify, and some of them ‘ shall ye scourge in your synagogues, and persecute them ‘ from city to city.’

(3.) I proceed to take notice of the judgments which were executed on those enemies of Christ, the persecuting Jews.

[1.] The bulk of the people were given up to judicial blindness of mind and hardness of heart. Christ denounced such a woe upon them in the days of his flesh ; [Matt. xiii. 14, 15.] and the apostle Paul repeated it, [Acts xxviii. 25---27.] and under this curse, this judicial blindness and hardness, they remain to this very day, having been subject to it for about 1700 years, being the most awful instance of such a judgment, and monuments of God’s terrible vengeance, of any people that ever were. That they should continue from generation to generation so obstinately to reject Christ, so that it is a very rare thing that any one of them is converted to the Christian faith, though their own scriptures of the Old Testament, which they acknowledge, are so full of plain testimonies against them, is a remarkable evidence of their being dreadfully left of God.

[2.] They were rejected and cast off from being any longer God’s visible people. They were broken off from the stock of Abraham, and since that have no more been reputed his seed, than the Ishmaelites or Edomites, who are as much his natural seed as they are. The greater part of the two tribes were now cast off, as the ten tribes had been before, and another people were taken in their room, agreeable to the predictions of their own prophets : as of Moses, [Deut. xxxii. 21.] ‘ They have moved me to jealousy with that which is not God ; they have provoked me to anger with their vanities ; and I will move them to jealousy with those which are not a people, I will

‘ provoke them to anger with a foolish nation;’ and of *Isaiah*, [LXV. 1.] ‘ I am sought of them that asked not for me; I am found of them that sought me not.’--- They were visibly rejected and cast off, by God’s directing his apostles to turn away from them, and let them alone; [Acts xiii. 46, 47.] ‘ Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles; for so hath the Lord commanded us.’ [See also Acts xviii. 6. and xxviii. 28.]

Thus far we have had the scripture history to guide us; henceforward we shall have the guidance only of two things, scripture prophecy, and human history.

(3.) The third and last judgment of God on those enemies of the success of the gospel which I shall mention is the terrible destruction of their city and country by the Romans. They had great warning, and many means were used with them before this destruction. First, John the Baptist warned them, and told them, that the axe was laid at the root of the tree; and that every tree which should not bring forth good fruit, should be hewn down and cast into the fire. [Matt. iii. 10.] Then Christ warned them very particularly, and told them of their approaching destruction, and at the thoughts of it wept over them. After Christ’s ascension the apostles abundantly warned them. But they obstinately went on in their opposition to Christ and his church, and in their bitter persecuting practices. Their malignant persecution of the apostle Paul, of which we have an account towards the end of the Acts of the apostles, is supposed to have been not more than seven or eight years before their destruction.

After this God was pleased to give them another remarkable warning by the apostle Paul, in his epistle to the Hebrews, which was written, as is supposed, about four years before their destruction: wherein the plainest and clearest arguments are set before them from their own law,

law, and from their prophets, for whom they professed such a regard, to prove that Christ Jesus must be the Son of God, and that all their law pointed to him and typified him, and that their Jewish dispensation must needs have now ceased. For though the epistle was more immediately directed to the Christian Hebrews, yet the matter of the epistle plainly shows that the apostle intended it for the use and conviction of the unbelieving Jews. And in this epistle he mentions particularly the approaching destruction and fiery indignation which should devour the adversaries. [Chap. x. 25---27.]

But the generality of them refusing to receive conviction, God soon destroyed them with such terrible circumstances, as the destruction of no country or city since the foundation of the world can parallel; agreeable to what Christ foretold. [Matt. xxiv. 21.] ‘For then shall be tribulation, such as was not from the beginning of the world to this time, no, nor ever shall be.’ The destruction of Jerusalem by the Babylonians was very terrible, as it is in a most affecting manner described by the prophet Jeremiah, in his Lamentations; but this was nothing to the dreadful misery and wrath which they suffered in this destruction: God, according as Christ foretold, bringing on them all the righteous blood that had been shed from the foundation of the world. Thus the enemies of Christ are made his footstool after his ascension, agreeable to God’s promise, [Psal. cx. 1.] and Christ rules them with a rod of iron. They had been kicking against Christ, but they did but kick against the pricks. The briars and thorns set themselves against him in battle; but he went through them; he burnt them up together. [Isa. xxvii. 4.]

The destruction of Jerusalem was in all respects agreeable to what Christ had foretold, [Matt. xxiv.] by the account which Josephus gives of it, who was then present, and was one of the Jews who had a share in the calamity, and wrote the history of their destruction. (1) Many circumstances

(1) *Jerusalem destroyed, as Christ had FORETOLD.*] A comparison of our Lord’s predictions, with the narrative of the Jewish historian, *Josephus*, forms the most striking correspondence of prophecy

cumstances of this destruction resembled the destruction of the wicked at the day of judgment, by his account, being accompanied with many fearful sights in the heavens, and

prophecy and history that was perhaps ever exhibited, as is shewn at large by Bp. *Newton* [on the Prophecies, vol. ii. dis. 18.] from whom we shall select the few following circumstances :

1. Many false Christs were to precede this event.—Such were Simon Magus. [Acts viii. 9, 10.] Theudas, Judas of Galilee. [Acts v. 36, 37.] The Egyptian impostor. [Acts xxi. 38.] And many others mentioned by Josephus.

2. Wars, famines, pestilence, and earthquakes !—Josephus, [de Bello Jud. lib. ii.] is full of the *wars* and rumours of wars in the reigns of Caligula, Claudius, and Nero, during which numbers were destroyed.—*Famines*, particularly one in the days of Claudius, mentioned by St. Luke, [Acts xi. 28.] Josephus, and Suetonius. ‘*Earthquakes* in divers places,’ as in Crete, Smyrna, Miletus, Chios, Samos, Laodicea, Hierapolis, Colosse, Campania, and Rome, mentioned by Philostratus, Tacitus, Suetonius, and Josephus.

3. ‘Fearful sights and great signs,’—Josephus mentions a star in shape like a sword, hanging over Jerusalem for a long time together—armies fighting in the clouds, a miraculous light in the night for half an hour ; a cow which brought forth a lamb ; the massy brazen gate of the temple opening of itself ; a voice in the temple, ‘Arise, let us go hence ;’ and what he reckons worse than all, the extraordinary conduct of one Jesus, (an apparent lunatic) who for more than seven years went about the city proclaiming ‘woe to Jerusalem—woe to the city, and to the people, and to the temple,’ and could by no means be restrained.

4. ‘When ye see the abomination of desolation,’ (*i. e.* Jerusalem compassed with armies, Luke xxi. 20.)—flee into the mountains.’ So when Cestius Gallus came with his army, after his retreat, and especially when Vespasian brought his forces against Jerusalem,—numbers of Jews fled into the mountainous country, and the Christians in particular to Pella, on the other side Jordan ; so that it does not appear that one Christian perished in the destruction of Jerusalem.

5. ‘Not one stone to be left upon another.’—This was fulfilled by the soldiers of Titus burning the temple, and then *digging*, and afterwards Terentius Rufus *ploughing* up its foundation.

6. Then shall be great tribulation, such as had not been ‘from the beginning of the world ; they shall be slain, and led captive into all nations.’—So Josephus, “If the misfortunes of all from the beginning of the world were compared with those of the Jews, they would appear much inferior upon the comparison.” [Poem. § 4.] To evince the truth of this remark, we shall subjoin a list of

and with a separation of the righteous from the wicked. Their city and temple were burnt, and rased to the ground, and the ground on which the city stood, was ploughed; and so one stone was not left upon another. [Matt. xxiv. 2.]

The people had ceased for the most part to be an independent government after the Babylonish captivity: but the sceptre entirely departed from Judea, on the death of Archelaus; and then Judea was made a Roman province: after

of the unhappy Jews that perished in this destruction, in Judea and the neighbouring countries, as collected by *Lipsius* and others, from various parts of *Josephus's* history.

At Jerufalem, by Florus's orders,	_____	3,600
By the inhabitants of Cæsarea,	_____	20,000
At Scythopolis in Syria,	_____	13,000
At Afcalon,	_____	2,500
At Ptolemais,	_____	2,000
At Alexandria,	_____	50,000
At Damascus,	_____	10,000
At the taking of Joppa by Cestius Gallus,	_____	8,400
In the mountain of Afamon,	_____	2,000
In a fight at Afcalon,	_____	10,000
In an ambush,	_____	8,000
At Japha,	_____	15,000
Upon mount Gerizzim,	_____	11,600
At Joppa, when taken by Vespasian,	_____	4,200
Slain at Tarichæ,	_____	7,700
Slain, or killed themselves, at Gamala,	_____	9,000
Killed in their flight from Gischala,	_____	6,000
At the siege of Jotapa,	_____	40,000
Of the Gadarenes (besides numbers drowned)	_____	15,000
In the villages of Idumea,	_____	10,000
At Gerasa,	_____	1,000
At Machærus,	_____	1,700
Slew themselves at Masada,	_____	960
In the desert of Jardes,	_____	3,000
In Cyrene, by the Governor Catulus,	_____	3,000
At Jerufalem, during the siege,	_____	1,100,000
		<hr/>
	Total,	1,357,660
		<hr/>

Add to these 97,000 prisoners doomed to slavery, besides 11,000 starved to death through neglect or otherwise, and an innumerable multitude which perished in woods, caves, deserts, &c. of whom no computation could be made. [G. E.]

after this they were rejected from being the people of God; but now their very city and land are utterly destroyed, and themselves carried away; and so have continued in their dispersions through the world for now 1700 years.

Thus there was a final end to the Old Testament world: all was finished with a kind of day of judgment, in which the people of God were saved, and his enemies terribly destroyed.---Thus does he who was so lately mocked, despised, and spit upon by these Jews, and whose followers they so malignantly persecuted, appear gloriously exalted over his enemies.

HAVING thus shown how the success of Christ's purchase was carried on till the destruction of Jerusalem; I come now,

2. To show how it was carried on from that time till the destruction of the heathen empire in the time of Constantine the Great, which is the second great event compared to Christ's coming to judgment.

Jerusalem was destroyed about the year of our Lord 68, (κ) and so before that generation passed away which was contemporary with Christ; and it was about thirty-five years after Christ's death. The destruction of the heathen empire under Constantine, was about 260 years after this. In showing how the success of the gospel was carried on through this time, I would, (1.) Take notice of the opposition made against it by the Roman empire. (2.) How the work of the gospel went on notwithstanding that opposition. (3.) The peculiar circumstances of tribulation and distress the church was in just before their deliverance by Constantine. The great revolution of Constantine's time.

(1.) I

(κ) *Jerusalem destroyed ABOUT A. D. 68.*] We would take this opportunity to observe, that, probably, our author's dates, were often taken from *memory*, with an intent to revise them before publication, had his life been spared. They differ, however, but very little from the best authorities, and this difference we shall carefully observe. The destruction of Jerusalem is commonly placed in A. D. 70.

[G. E.]

(1.) I would briefly show what opposition was made against the gospel, and the kingdom of Christ, by the Roman empire. The opposition that was made to the gospel by the heathen Roman empire, was chiefly after the destruction of Jerusalem though the opposition began before; but the opposition that was before the destruction of Jerusalem, was principally by the Jews. But when Jerusalem was destroyed, the Jews were put out of a capacity of troubling the church. Now therefore the devil turns his head elsewhere; and uses other instruments. The opposition which was made in the Roman empire against the kingdom of Christ, was of two kinds:

[1.] They employed all their learning, philosophy, and wit, in opposing it. Christ, as we have observed, came into the world when learning and philosophy were at their height. This was employed to the utmost against the kingdom of Christ. The gospel, which held forth a crucified Saviour, was not at all agreeable to the notions of the philosophers. The Christian scheme of trusting in such a crucified Redeemer appeared foolish and ridiculous to them. Greece was a country the most famous for learning of any in the Roman empire: but the apostle observes; that the doctrine of Christ crucified appeared foolishness to the Greeks, [1 Cor. i. 23.] and therefore the wise men and philosophers opposed the gospel with all their wits. We have a specimen of their opposition in their treatment of the apostle Paul at Athens, which had been for many ages the chief seat of philosophy. We read, [Acts xviii. 18.] that the philosophers of the Epicureans and Stoicks encountered him, saying, 'What will this babbler say? He seemeth to be a setter forth of strange gods.' So they were wont to deride and ridicule Christianity. And after the destruction of Jerusalem, several philosophers published books against it; the chief of whom were *Celsus* and *Porphyry*, (1.) who wrote against the Christian religion

(1.) **CELSUS and PORPHYRY.**] *Celsus*, not the physician, but the Epicurean philosopher, flourished about A. D. 150; and

ligion with a great deal of virulence and contempt, much after the manner of the Deists of the present age. Some of their writings yet remain. As great enemies and despisers as they were of the Christian religion, yet they never denied the facts recorded of Christ and his apostles in the New Testament, particularly the miracles which they wrought, but allowed them. They lived too near the times wherein these miracles were wrought to deny them; for they were so publicly done, and so lately, that neither Jews nor heathens in those days could deny them; but they ascribed them to the power of magic.

[2.] The Roman emperors employed all their strength and policy, time after time, to persecute, and if possible to root out Christianity. This they did in ten general successive persecutions. We have before observed, that Christ came into the world when the heathen dominion and authority was at its greatest height, during the Roman empire, the most powerful human monarchy that ever was on earth. All the strength of this monarchy was employed for a long time to oppose and persecute the Christian church, and if possible to destroy it, in ten successive attempts, which are called *the ten heathen persecutions*, which are before Constantine.

The first of these, which was the persecution under Nero, was a little before the destruction of Jerusalem, in which the apostle Peter was crucified, and the apostle Paul beheaded, soon after he wrote the Second Epistle to Timothy. When he wrote that epistle he was a prisoner at Rome under Nero, and expected soon to die, [2 Tim. iv. 6. 7.] ‘I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have

Porphyry, a Platonic philosopher, in the third Century. They were both violent opposers of Christianity; but their works are perished, except the fragments of them preserved in the Christian Fathers. The latter was one of the most respectable adversaries Christianity ever had; and, from his intimate acquaintance with the scriptures, some have supposed he was once a Christian.

[G. E.]

‘ I have finished my course, I have kept the faith.’-----
 And there were many thousands of other Christians slain in that persecution. (M) The other nine persecutions were all after the destruction of Jerusalem. Some of these were very terrible indeed, and far exceeded the first persecution under Nero. One emperor after another set himself with the utmost rage to root out the Christian church from the earth, that there should not be so much as the name of Christian left in the world. And thousands and millions were put to cruel deaths in these persecutions: for they spared neither sex nor age, but killed them as fast as they could.

Under the second general persecution, that which was next after the destruction of Jerusalem, the apostle John was banished to the isle of Patmos, where he had those visions of which he has given an account in the Revelation. Under that persecution it has been supposed that above 40,000 suffered martyrdom; which yet was nothing to what were put to death under some succeeding persecu-

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tions

(M) *The first persecution under NERO.*] Of this TACITUS, an heathen historian, and therefore the more unexceptionable authority, gives the following account: “ *Nero*, to suppress the prevailing rumour, that he was the author of the conflagration [of Rome] transferred the guilt upon supposed criminals, subjecting to most exquisite tortures those people known to the vulgar by the name of Christians. . . . First, therefore, were apprehended those who openly owned themselves to be of that sect, then by them was discovered an immense multitude, and all were convicted. Their death and torture were aggravated with cruel derision and sport; for they were either covered with the skins of wild beasts, and torn in pieces by devouring dogs, or fastened to crosses, or wrapped up in combustible garments, that when the day-light failed, they might, like torches, serve to dispel the darkness of the night. For this tragical spectacle Nero lent his own gardens, and exhibited at the same time the public diversions of the circus, sometimes driving a chariot in person, and sometimes standing as a spectator. . . . Hence, towards the sufferers, however guilty and deserving the most exemplary punishment, [so speaks the heathen] compassion arose, seeing they were doomed to perish to gratify the cruelty of one man.”

[Ann. lib. xv. cap. 44.]

tions. (N) Many thousands suffered cruel deaths in the third persecution under the Emperor Adrian. (o) The fourth persecution began about the year of Christ, 162; as

(N) *The SECOND general PERSECUTION.*] This was raised by *Domitian*, and though short (not lasting above a year) was severe for the time, the tyrant not sparing his own relations, some of whom he slew, and banished others. This wretch was as blasphemous as he was cruel; and when he had transformed himself completely into the image of the devil, assumed the honours of Deity, and would be called nothing less than *Lord and God*. Most historians, ancient and modern, agree with our author as to St. John's banishment to Patmos in this reign; but the story of his being put into boiling oil is justly rejected. [See *Euseb. Hist. Eccles. lib. iii. cap. 18.*]

(o) *The THIRD persecution.*] Before the reign of *Trajan*, though he is not commonly reckoned among the persecutors, as making no new edicts against the Christians, yet was highly prejudiced against them, and even himself condemned some; a remarkable instance of which occurs in the martyrdom of *Ignatius*, (supposed to have been a disciple of St. John) of which we have the following interesting account, preserved in the epistle said to have been written by eye-witnesses, and published by *Abp. Usher*, *Dr. Grabe*, and other learned men.

The holy man being brought before the emperor was interrogated in the following manner:

Trajan. What a wicked wretch art thou, thus to transgress our commands, and to teach others to do the same, to their destruction?

Ignat. No one ought thus to call *Theophorus*, [i. e. the bearer of God, for so Ignatius was called] forasmuch as all wicked spirits are far from the servants of God. But if, because I am a trouble to those evil spirits, you call me wicked, with reference to them I confess the charge; for possessing Christ, the heavenly King, I dissolve all the snares of the devil.

Trajan. And who is *Theophorus*?

Ignat. He who has Christ in his bosom.

Trajan. And do we not then appear to have the gods within us, who fight for us against our enemies?

Ignat. You err, in that you call the evil spirits of the heathen, *gods*; for there is but one God, who made heaven and earth, and the sea, and all that are in them, and one Jesus Christ, his only-begotten Son, whose kingdom may I enjoy!

Trajan. His kingdom, you mean, who was crucified under Pontius Pilate.

Ignat. His, who crucified my sin, . . . and has put all the deceit and malice of the devil under their feet, who carry him in their heart.

Trajan. Dost thou carry him that was crucified within thee?

Ignat.

as some reckon, and was felt even in England, the land of our forefathers, where Christianity had been planted very early, and, as is supposed, in the days of the apostles. (P) And in the later persecutions, the Roman emperors being vexed at the frustration of their predecessors, who were not able to extirpate Christianity, or hinder its progress, were enraged to be the more violent in their attempts.

Thus a great part of the first 300 years after Christ was spent in violent and cruel persecutions of the church by the Roman powers. Satan was very unwilling to quit his

Ignat. I do; for it is written, ‘I will dwell in them, and walk in them.’

Then *Trajan* pronounced this sentence—Forasmuch as *Ignatius* hath confessed that he carries about within himself Him that was crucified, we command, that he be carried bound to the great *Rome* by soldiers, there to be thrown to the beasts for the diversion of the people.—This sentence was soon after executed; and we may judge of the temper in which he suffered, from the following passage in one of his epistles written on his journey: “Now I begin to be a disciple; nor shall any thing move me, whether visible or invisible, that I may attain to Christ Jesus. Let fire and the cross—let the rage of wild beasts—let breaking of bones and tearing of members—let the shattering in pieces of the whole body—yea, all the wicked torments of the devil come upon me—only may I enjoy Jesus Christ!” [Epist. ad Rom. § 5.]

(P) *The fourth persecution.*] Under this persecution or a little before, as some think, suffered another disciple of St. John, *Polycarp*, who was called doctor of Asia and father of the Christians. When urged by the proconsul to reproach and deny Christ to procure his liberty, he only replied, “Eighty and six years have I now served Christ, and he has never done me the least wrong; how then can I blaspheme my King and Saviour?” When the proconsul continued, “I have wild beasts ready, to those I will give thee;”—“Call for them,” replied *Polycarp*, “for we Christians are fixed in our minds, not to change from good to evil.” The magistrate added, “If thou despisest the beasts, thou shalt be devoured by fire.” The martyr rejoined, “Thou threatenest me with fire which burns but for a time, and is extinguished; but knowest not the fire of the future judgment, that eternal punishment which is reserved for the ungodly.—But why tarriest thou? bring forth what thou wilt.”

Accordingly this venerable man being, as is supposed, above an hundred years old, was burnt at a stake, praising and blessing God for the honour of martyrdom. [Martyrdom of *Polycarp*, published by *Usher*, *Cottelerus*, and others.]

his hold of so great a part of the world, as the Roman empire was, of which he had had the quiet possession for so many ages: and therefore when he saw it going so fast out of his hands, he bestirred himself to his utmost: all hell was, as it were, raised to oppose it with its utmost power.

Satan thus exerting himself by the power of the heathen Roman empire, is called the great red dragon in scripture, having seven heads and ten horns, fighting against the woman clothed with the sun. [Rev. xii. 3.] And the terrible conflict there was between the church of Christ, and the powers of the heathen empire before Constantine's time, is there represented [ver. 7.] by the war between Michael and his angels, and the dragon and his angels: 'And there was war in heaven; Michael and his angels fought, and the dragon fought and his angels.'

(2) I would take notice what success the gospel had in the world before the time of Constantine, notwithstanding all this opposition.---Though the learning and power of the Roman empire were so great, and both were employed to the utmost against Christianity to root it out, for so long a time, and in so many repeated attempts; yet all was in vain: still, in spite of all they could do, the kingdom of Christ wonderfully prevailed, and Satan's kingdom mouldered and consumed away before it, agreeable to the words of our text: 'The moth shall eat them up like a garment, and the worm shall eat them like wool.' And it was very observable, that for the most part, the more they persecuted the church, the more it encreased: insomuch that it became a common saying, 'The blood of the martyrs is the seed of the church.' Herein the church of Christ proved to be like a palm tree; of which it is remarked, that the greater weight is laid upon it, or hung to its branches, the more it grows and flourishes: on which account probably the church is compared to a palm tree. [Cant. vii. 7.] 'Thy stature is like to a palm tree.' *Justin Martyr*, an eminent father in the Christian church, who lived in the age next after the apostles, in some writings of his, which

are yet extant, says, that in his days there was no part of mankind, whether Greeks or barbarians, or by what name soever they were called, even the most rude and unpolished nations, where prayers and thanksgivings were not made to the great Creator of the world, through the name of the crucified Jesus.* *Tertullian*, another eminent father in the Christian church, who lived in the beginning of the following age, in some of his writings which are yet extant,† sets forth, that in his day the Christian religion had extended itself to the utmost bounds of the then known world, in which he reckons Britain, the country of our forefathers; and thence demonstrates, that the kingdom of Christ was then more extensive than any of the four great monarchies; and moreover says, that though the Christians were as strangers of no long standing, yet they had filled all places of the Roman dominions, their cities, islands, castles, corporations, councils, armies, tribes, the palace, senate, and courts of judicature; only they had left to the heathen their temples; and that if they should all agree to retire out of the Roman empire, the world would be amazed at the solitude and desolation that would ensue upon it, there would be so few left; and that the Christians were enough to be able easily to defend themselves, if they were disposed to rise up in arms against the heathen magistrates. Also *Pliny*,‡ a heathen who lived in those days, says, multitudes of each sex, every age and quality, were become Christians. This superstition, says he, having infected and over run not the city only, but towns and countries, the temples and sacrifices are generally desolate and forsaken. (Q)

And

* Dial. cum Tyrph.

† Adversus Judæos, cap. 7.

‡ Lib. x. Ep. 97.

(Q) *The extent of the gospel.*] Even “before the destruction of Jerusalem, the gospel was not only preached in the Lesser Asia, and Greece and Italy, the great theatres of action then in the world; but was likewise propagated as far northward as Scythia, as far southward as Ethiopia, as far eastward as Parthia and India, as far westward as Spain and Britain. Our ancestors of this island seem to have lain as remote from the scene of our Saviour’s

viour’s

And it was remarked by both heathen and Christian writers in those days, that the famous heathen oracles in their temples, where princes and others for many past ages had been wont to inquire and receive answers with an audible voice from their gods, which were indeed answers from the devil; I say, those oracles were now silenced and struck dumb, and gave no more answers: and particularly the oracle at Delphos, which was the most famous heathen oracle in the whole world, which both Greeks and Romans used to consult, began to cease to give any answers, even from the birth of Christ: and the false deity who was worshipped, and used to give answers from his oracle in that temple, being once inquired of, why he did not now give answers as he was wont to do? made this reply, as several heathen historians who lived about those times relate, "There is an Hebrew boy, who is king of the gods, who has commanded me to leave this house, and be gone to hell, and therefore you are to expect no more answers." And many of the heathen writers who lived about that time, spake much of the oracles being silenced, as a thing at which they wondered, not knowing what the cause should be. (R) *Plutarch*, a

heathen
 viour's actions as almost any nation, and were a rough, inhospitable people, as unlikely to receive so civilized an institution as any people whatever. But yet there is some probability, that the gospel was preached here by St. Simon the apostle; there is much greater probability that it was preached here by St. Paul; and there is absolute certainty that Christianity was planted in this country in the days of the apostles, before the destruction of Jerusalem!" [Bp. NEWTON on the Prophecies, vol. ii. p. 237.]

(R) *The heathen ORACLES.*] Learned men are much divided as to the source of these oracles. The famous *Van Dale* wrote a treatise to prove that they were only the invention of priests, but our Abp. *Potter*, [Greek Antiq. vol. i. book ii. ch. 7.] and many others, conceive that there was a diabolical agency employed in the business. There are indeed several circumstances leading to the former hypothesis; such as the gloomy solemnity with which many of them were delivered, in caves and subterraneous caverns; the numerous and disagreeable ceremonies enjoined, as sometimes sleeping in the skins of beasts, bathing, and expensive sacrifices; the ambiguous and unsatisfactory answers frequently returned;

heathen writer of those times, wrote a particular treatise about it, which is still extant.* And *Porphyry*, one of the heathen writers before mentioned, has these words: "It is no wonder if the city for these so many years has been over ran with sickness; Esculapius, and the rest of the gods, having withdrawn their converse with men: for since Jesus began to be worshipped, no man hath received any public help or benefit by the gods."

Thus did the kingdom of Christ prevail against the kingdom of Satan.

(3.) I now proceed to take notice of the peculiar circumstances of tribulation and distress just before Constantine the Great came to the throne. This distress they suffered under the tenth persecution, which as it was the last, so it was by far the heaviest and most severe. The church before this, after the ceasing of the ninth persecution, had enjoyed a time of quietness for about forty years together; but, abusing their liberty, began to grow cold and lifeless in religion, and contentions prevailed among them; by which they offended God to suffer this dreadful trial to come upon them. And Satan having lost ground so much, notwithstanding all his attempts, now seemed to bestir himself with more than ordinary rage. Those who were then in authority set themselves with the utmost violence to root out Christianity, by burning all Bibles, and destroying all Christians; and therefore they did not stand to try or convict them in a formal process, but fell upon them wherever they could;

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sometimes

returned: these look very much like the contrivances of artful priests to disguise their villany; the medium of priests, speaking images, vocal groves, &c. seem much to confirm it. On the other hand, if we may credit the relation of ancient writers, either among the heathens or Christians, this hypothesis will hardly account for many of the instances they mention. And since it cannot be proved either impossible or unscriptural, is it not probable that God might sometimes permit an intercourse with infernal spirits, with a design in the end to turn this and every other circumstance to his own glory, as our author has above observed? We are however satisfied, from the reasons above hinted, that the whole was *often* but a gainful cheat.

[G. E.]

* *Plut. de defect. Orac.*

sometimes setting fire to houses where multitudes of them were assembled, and burning them therein, and at other times slaughtering multitudes together: so that sometimes their persecutors were quite spent with the labour of killing and tormenting them; and in some populous places so many were slain together, that the blood ran like torrents. It is related, that seventeen thousand martyrs were slain in one month's time; and that during the continuance of this persecution, in the province of Egypt alone, no less than 144,000 Christians died by the violence of their persecutors, besides, 700,000 that died through the fatigues of banishment, or the public works to which they were condemned.*

This persecution lasted for ten years together; and as it exceeded all foregoing persecutions in the number of martyrs, so it exceeded them in the variety and multitude of inventions of torture and cruelty. Some authors who lived at that time, say, they were innumerable, and exceeded all account and expression.†

This persecution in particular was very severe in England; (s) and this is that persecution which was foretold [Rev. vi. 9, 10.] ‘ And when he had opened the fifth seal, ‘ I saw under the altar the souls of them that were slain ‘ for the word of God, and for the testimony which they ‘ held. And they cried with a loud voice, saying, How ‘ long,

* *Buffieres* in flosculis Histor.

† Vid. *Euseb. Eccl. Hist. lib. viii. cum supp. & Lactant. de Mort. Perf.*

(s) *The TENTH persecution severe in ENGLAND.*] “ In the persecution under Dioclesian, the *British* Christians suffered so much, that the very name of Christianity was lost in this island, except among the Cornish and Welsh. . . . Our proto-martyr *St. Alban*, *Amphibolus*, *Julian*, and *Aaron* were martyred at *St. Alban's*, then called *Verulam*. The priests who wrote of *St. Alban's* martyrdom, could not be content with the courage, patience and piety of the martyr, but have corrupted his history with lies: even venerable *Bede* cannot help telling us, that he dived up a river as he went to the place of execution, . . . that his head spoke after it was cut off, &c.” [Critical History of England, vol. i. p. 64.]

‘ long, O Lord, holy and true, dost thou not judge and
 ‘ avenge our blood on them that dwell on the earth?’*

At the end of the ten years during which this persecution continued, the heathen persecutors thought they had finished their work, and boasted that they had utterly destroyed the name and superstition of the Christians, and propagated the worship of the gods. (T)

Thus it was the darkest time with the Christian church just before the break of day. They were brought to the greatest extremity just before God appeared for their glorious deliverance; as the bondage of the Israelites in Egypt was the most severe and cruel just before their deliverance by the hand of Moses. Their enemies thought they had swallowed them up just before their destruction, as it was with Pharaoh and his host when they had hemmed in the children of Israel at the Red Sea.

(4.) I come now, in the fourth place, to the great revolution which was in the world in the days of Constantine, which was in many respects like Christ’s appearing in the clouds of heaven to save his people, and judge the world. The people of Rome being weary of the government of those tyrants to whom they had lately been subject, sent to Constantine, who was then in the city of York in England, to come and take the throne. And he being encouraged, as is said, by a vision of a pillar of light in the heavens, in the form of a cross, in the sight of his whole army, with this inscription, *By this conquer*; and the night following, by Christ’s appearing to him in a dream with the same cross in his hand, who directed him to make a cross like that to be his royal standard, that his army might fight under that banner,

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* See Bp. *Newton* on the Prophecies, vol. iii. p. 65.

(T) *The heathens boasted having DESTROYED Christianity.*] A column is said to be still remaining at *Cluny* in Spain with this inscription—“To *Diolesian, Jovius, and Maximinus, Cæsars*, for having enlarged the bounds of the empire, and for having exterminated the name of CHRISTIANS, those disturbers of the public repose.” [*Gruteri corpus Inscript. tom. i. p. 280.*]—And yet, (insolent blasphemers!) the name of *Christ* is still adored by millions; but for Jupiter, Mars, Apollo, &c. where are they?

[I. N.]

and assured him that he should overcome. (U) Accordingly he did, and overcame his enemies, took possession of the imperial throne, embraced the Christian religion, and was the first Christian emperor that ever reigned: he came to the throne about 320 years after Christ. There are several things which I would take notice of which attended or immediately followed Constantine's coming to the throne.

[1.] The Christian church was thereby wholly delivered from persecution. Now the day of her deliverance came after such a dark night of affliction; weeping had continued for a night, but now deliverance and joy came in the morning. Now God appeared to judge his people and repented himself for his servants, when he saw their power was gone, and that there was none shut up or left. Christians had no persecutions now to fear. Their persecutors now were all put down, and their rulers were some of them Christians like themselves.

[2.] God now appeared to execute terrible judgments on their enemies. Remarkable are the accounts which history gives us of the fearful ends to which the heathen emperors, princes, generals, captains, and other great men came, who had exerted themselves in persecuting the Christians; dying miserably, one after another, under exquisite torments of the body, and horrors of conscience; with a most visible hand of God upon them.* So that what now came to pass might very fitly be compared to their hiding themselves in the dens and rocks of the mountains. [Rev. vi. 15, 17.]

[3.] Heathenism now was in a great measure abolished throughout the Roman empire. Images were now destroyed, and heathen temples pulled down. Images of gold and silver were melted down, and coined into money.

Some

(U) *Constantine's VISION.*] Whatever fabulous circumstances may have been added to this story, or absurd inferences drawn from it, it should seem there was some truth in it, since *Eusebius* [de Vita Constant. lib. i. cap. 27—31.] assures us, that he had it from the emperor's own mouth. [See *Universal History*, vol. xv. p. 555.]

* *Lactant. de Mort. Perf.*

Some of the chief of their idols, which were curiously wrought, were brought to Constantinople, and there drawn with ropes up and down the streets for the people to behold and laugh at. The heathen priests were dispersed and banished.

[4.] The Christian church was brought into a state of great peace and prosperity. Now all heathen magistrates were put down, and only Christians were advanced to places of authority all over the empire. They had now Christian presidents, Christian governors, Christian judges and officers, instead of their old heathenish ones. Constantine set himself to honour the Christian bishops or ministers, and to build and adorn churches; and now large and beautiful Christian churches were erected in all parts of the world, instead of the old heathen temples.

This was the greatest revolution in the face of things that ever came to pass since the flood. Satan, the prince of darkness, that king and god of the heathen world, was cast out. The roaring lion was conquered by the lamb of God, in the strongest dominion that ever he had, even the Roman empire. This was a remarkable accomplishment of that prophecy, [Jer. x. 11.] ‘The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens.’ The chief part of the world was now brought utterly to cast off their old gods and their old religion, to which they had been accustomed much longer than any of their histories gives an account of; so long that they could not trace the beginning of it. It was formerly spoken of as a thing unknown for a nation to change their gods, [Jer. ii. 10, 11.] but now the greater parts of the nations of the known world were brought to cast off all their former gods. Thousands of them were cast away for the worship of the true God, and Christ the only Saviour: and there was a most remarkable fulfilment of that promise, [Isa. ii. 17, 18.] ‘And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish.’ And since that, it has

has come to pass, that those gods that were once so famous in the world, as Jupiter, and Saturn, and Minerva, and Juno, &c. are only heard of as things which were of old : they have no temples, no altars, no worshippers, and have not had for many hundred years.

Now is come the end of the old heathen world in the principal part of it, the Roman empire. And this great revolution and change of the state of the world, with that terrible destruction of the great men who had been persecutors, is compared, [Rev. vi.] to the end of the world, and Christ coming to judgment; and is what is most immediately signified under the sixth seal, which followed upon the souls under the altar crying, ‘ How long, O Lord, holy and true, dost thou not avenge our blood on them that dwell on the earth ? ’ This vision of the sixth seal, by the general consent of divines and expofitors, has respect to this downfall of the heathen Roman empire; though it may have a more remote respect to the day of judgment, but that cannot be what is immediately intended; because we have an account of many events which were to come to pass afterwards, yet before the end of the world.

This revolution is also represented by the devil’s being cast out of heaven to the earth. In his great strength and glory, in that mighty Roman empire, he had as it were exalted his throne up to heaven. But now he fell like lightning from heaven, and was confined to the earth. His kingdom was confined to the meaner and more barbarous nations, or to the lower parts of the world of mankind. [Rev. xii. 9, &c.] ‘ And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him,’ &c. Satan tempted Christ, and promised to give him the glory of the kingdoms of the world; but now he is obliged to give it to him even against his will. This was a glorious fulfilment of that promise which God made to his Son. [Isa. liii. 12.] ‘ Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong;

‘ strong; because he hath poured out his soul unto death; and he was numbered with the transgressors, and he bare the sin of many, and made intercession for the transgressors.’ This was a great fulfilment of the prophecies of the Old Testament concerning the glorious time of the gospel, and particularly of the prophecies of Daniel. Now the kingdom of heaven is come in a glorious degree. It pleased the Lord God of heaven to set up a kingdom on the ruins of that of Satan. And such success is there of the purchase of Christ’s redemption, and such honour does the Father put upon Christ for the disgrace he suffered when on earth. And now see to what a height that glorious building is raised, which had been erecting ever since the fall.

I N F E R E N C E.

FROM what has been said of the success of the gospel from Christ’s ascension to the time of Constantine, we may deduce a strong argument of the truth of the Christian religion, and that the gospel of Jesus Christ is really from God. This wonderful success which has been spoken of, and the circumstances of it which have been mentioned, are a strong argument of it several ways.

(1.) We may observe that it is the gospel, and that only, which has actually been the means of bringing the world to the knowledge of the true God. That those are no gods whom the heathen worshipped, and that there is but one only God, is what, now since the gospel has so taught us, we can see to be truth by our own reason. it is plainly agreeable to the light of nature; it can be easily shown by reason to be demonstrably true. The very Deists themselves acknowledge that it can be demonstrated, that there is one God, and but one, who has made and governs the world. But now it is evident that it is the gospel, and that only, which has actually been the means of bringing men to the knowledge of this truth;

it was not the instructions of philosophers. They tried in vain: 'The world by wisdom knew not God.' [1 Cor. i. 21.] Till the gospel and the holy scriptures came abroad in the world, all the world lay in ignorance of the true God, and in the greatest darkness with respect to the things of religion, embracing the absurdest opinions and practices, by all civilized nations now acknowledged to be childish fooleries. And so they lay one age after another, and nothing proved effectual to enlighten them. The light of nature, and their own reason, and all the wisdom of learned men, availed nothing; but the scriptures brought the world to an acknowledgement of the one only true God, and to worship and serve him.

And hence it was, that all who now own the one true God, Christians, Jews, Mahometans, and even Deists, originally came by the knowledge of him. It is owing to this that they are not in general at this day left in heathenish darkness. They have it either immediately from the scriptures, or by tradition from their fathers, who had it at first therefrom. Doubtless those who now despise the scriptures, and boast of the strength of their own reason, as being sufficient to lead them to the knowledge of the one true God, if the gospel had never come abroad in the world to enlighten their forefathers, would have been as brutish idolaters as the world in general was before the gospel came abroad. The Mahometans, who own but one true God, at first borrowed the notion from the Bible; for the first Mahometans had been educated in the Christian religion, and apostatized from it. ---And this shews, that the scriptures were designed of God to be the means to bring the world to the knowledge of himself, rather than human reason, or any thing else. For it is unreasonable to suppose, that the gospel, and that only, which God never designed to this end, should actually effect it, and that after human reason, which he designed as the proper mean, had been tried for a great many ages in vain.---If the scriptures be not the word of God, then they are the greatest delusion that ever was. Now, is it reasonable to suppose, that

God

God in his providence would make use of falsehood and delusion, and that only, to bring the world to the knowledge of himself?

(2.) The success of the gospel against such powerful opposition plainly shows the hand of God. The Roman government, which so violently set itself to hinder the success of the gospel, and to subdue the church of Christ, was the most powerful human government that ever existed; and they seemed to have the church in their hands. The Christians were mostly their subjects, and never took up arms to stand in their own defence; they armed themselves with nothing but patience, and such like spiritual weapons: and yet this mighty power could not conquer them; but on the contrary, Christianity conquered that. The Romans had subdued many mighty and potent kingdoms; they subdued the Grecian monarchy, when they were not their subjects, and made the utmost resistance; and yet they could not conquer the church which was in their hands; but on the contrary, were finally triumphed over by it.

(3.) No other sufficient cause can possibly be assigned of this propagation of the gospel, but God's own power. Here was a great and wonderful effect, the most remarkable change that ever was in the face of the world of mankind since the flood; and this effect was not without some cause. Now, what other cause can be devised but only the divine power? It was not the outward strength of the instruments which were employed in it. At first the gospel was preached only by a few fishermen, who were without power and worldly interest to support them. It was not their craft and policy that produced this wonderful effect: for they were but poor illiterate men. It was not the agreeableness of the story they had to tell to the notions and principles of mankind. This was no pleasant fable: A crucified God and Saviour was to the Jews a stumbling block, and to the Greeks foolishness. It was not the agreeableness of their doctrines to men's dispositions; for nothing is more contrary to the corruptions of men than the pure doctrines of the gospel. This

effect therefore can have proceeded from no other cause than the power and agency of God: and if the power of God was what was exercised to cause the gospel to prevail, then the gospel is his word: for surely God does not use his almighty power to promote an imposture and delusion.

(4.) This success is agreeable to what Christ and his apostles foretold.---[Matt. xvi. 18.] ‘Upon this rock
‘ will I build my church; and the gates of hell shall not
‘ prevail against it.’ [John xii. 24.] ‘Verily, verily I
‘ say unto you, Except a corn of wheat fall into the
‘ ground, and die, it abideth alone: but if it die, it bring-
‘ eth forth much fruit.’ [ver. 31, 32.] ‘Now is the judg-
‘ ment of this world: now shall the prince of this world
‘ be cast out. And I, if I be lifted up from the earth,
‘ will draw all men unto me.’ [John xvi. 8.] ‘When
‘ he (the comforter) is come, he will reprove the world
‘ of sin; of righteousness, and of judgment,---because the
‘ prince of this world is judged.’

---So the apostle Paul [1 Cor. i. 21---28.] declares, that after the world by wisdom knew not God, ‘It pleased
‘ God by the foolishness of preaching, to save them that
‘ believe;’ and that God chose the foolish things of the world to confound the wise; and weak things of the world to confound the things which are mighty; and base things, yea and things that are not, to bring to nought things that are.---If any man foretells a thing, very likely in itself to come to pass, from causes which can be foreseen, it is no argument of a revelation from God: but when a thing is foretold which is very unlikely ever to come to pass, which is entirely contrary to the common course of things, yet it comes to pass just as foretold, this is a strong argument that the prediction was from God.

Thus the consideration of the manner of the propagation and success of the gospel during the time which has been spoken of, affords great evidence that the scriptures are the word of God.

3. I am now to show how the success of Christ’s redemption is carried on from the time of the overthrow of
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the heathen Roman empire by Constantine the Great, till the *fall* of antichrist, and the destruction of Satan's visible kingdom on earth, which is the third great dispensation that is in scripture compared to Christ's coming to judgment. This is a period wherein is contained many wonderful providences towards the Christian church. The greater part of the book of the Revelation is taken up in predicting the events of this period.

The success of Christ's purchase of redemption in this period appears chiefly at the close of it, when Antichrist comes to fall, when there will be a far more glorious success of the gospel than ever yet has been: and the series of events preceding, seems to be only to prepare the way for it. And in order to a more clear view of this period, I shall subdivide it into these four parts: from the destruction of the heathen empire to the rise of antichrist; from the rise of antichrist to the reformation in Luther's time; from thence to the present time; from the present time, till the fall of antichrist. But under this head I shall consider only the former, reaching from the destruction of the heathen empire to the rise of antichrist. And here, (1.) I would take notice of the opposition Satan made in this space of time to the church: and, (2.) The success that the gospel had in it.

(1.) The *opposition*. Satan being cast out of his old heathen empire, the great red dragon after so sore a conflict with Michael and his angels for the greater part of three hundred years, being at last entirely routed and vanquished, so that no place was found any more in heaven for him, but he was cast down, as it were, from heaven to earth; yet does not give over his opposition to the woman, the church of Christ, concerning which all this conflict had been. But he is still in a great rage, renews his attempts, and has recourse to fresh devices against the church. The serpent, after he is cast out of heaven to the earth, casts out of his mouth water as a flood, to cause the woman to be carried away of the flood. [Rev. xii. 15.] The opposition that he made to the church of Christ before the rise of antichrist, was principally

cipally of two sorts. It was either by corrupting the church of Christ with heresies, or by new endeavours to restore Paganism.

[1.] I would observe, that after the destruction of the heathen Roman empire, Satan infested the church with heresies. Though there had been so glorious a work of God in delivering the church from her heathen persecutors, and overthrowing the heathen empire; yet the days of the church's travail were not ended; and the set time of her prosperity which the church enjoyed in Constantine's time, was but very short: it was a respite, which gave the church a time of peace and silence, as it were, for half an hour, wherein the four angels held the four winds from blowing, till the servants of God should be sealed in their foreheads. [Rev. viii. 1.] But the church soon began to be greatly infested with heresies; the two principal, and those that did most infest the church, were the Arian and Pelagian heresies.

The Arians began soon after Constantine came to the throne. They denied the doctrine of the Trinity, and the divinity of Christ and the Holy Ghost, and maintained, that they were but mere creatures. (x) This heresy increased more and more in the church, and prevailed like a flood, which threatened to overthrow all, and entirely to carry away the church, insomuch that before that

(x) *The ARIANS.*] These were so called from *Arius*, a priest of the church of Alexandria, and a native of Lybia: afterwards they were split into a great number of sects, partly from the degree of refinement in which the notions of Arius were received; some approaching very near the language of the orthodox, as they were called, and others degrading the Son of God far more than Arius had done: and partly from other strange and erroneous opinions added to his; commonly however, they bore the name of some favourite leader, as the *Photinians*, *Nestorians*, *Eutyebians*, *Timotheans*, &c. The grand champion of the orthodox was *Athanasius*, who would have better defended their cause, had he adhered to the simplicity of scripture and not fettered Christianity with his own additions and refinements. To him we are indebted for the *Athanasian Creed*, though few liberal minds think highly of the obligation, and fewer can endure the curses he has introduced into the religious worship of the greater part of Christendom.

that age was out, that is, before the end of the fourth century, the greater part of the Christian church were become Arians. There were some emperors, the successors of Constantine, who were Arians;* so that the Arians being the prevailing party, and having the civil authority on their side, raised a great persecution against the true church of Christ; so that this heresy might well be compared to a flood out of the mouth of the serpent, which threatened to carry away the woman.

The Pelagian heresy arose in the beginning of the next century. It began by one Pelagius, who was born in Britain: his British name was Morgan. He denied original sin, and the influence of the Spirit of God in conversion, and held the power of free will, and many other things of like tendency: and this heresy for a while greatly infested the church. Pelagius's principal antagonist, who wrote in defence of the orthodox faith, was St. Augustin. (Y)

[2.] The other kind of opposition which Satan made against the church, was in his endeavours to restore Paganism. And his first attempt to restore it in the Roman empire, was by Julian the apostate. Julian was nephew to Constantine the Great. When Constantine died he left his empire to his three sons: and when they were dead, Julian reigned in their stead. He had been a professed Christian; but he fell from Christianity, and turned Pagan; and therefore is called the apostate. When he came to the throne, he used his utmost endeavours to over-

* Constantius Valeus, &c. See Dupin's Eccles. Hist. Cent. iv.

(Y) PELAGIANISM.] *Pelagius* was very much assisted by *Celestius*, a much more subtil and ingenius man. In Britain this system was supported not by the authors of it, but by *Agricola*, a disciple of Pelagius; this produced, as usual, an excommunication; for the ecclesiastical surgeons of those days seem to have understood no part of their business so well as amputation. Our author has observed, that the principal antagonist of Pelagius was St. *Augustin*. This eminent father was brought up a Manichean, but converted by the preaching of St. *Ambrose*, and the reading of St. Paul's Epistles. His works which are in Latin, make ten folio volumes, the last of which contains his numerous writings against the Pelagians.

overthrow the Christian church, and set up Paganism again in the empire. He put down the Christian Magistrates, and placed heathens in their room; he rebuilt the heathen temples, and became a most notorious persecutor of the Christians, and, as is thought, against his own light: he used to call Christ, by way of reproach, the Galilean. He was killed with a lance in his wars with the Persians. When he saw that he was mortally wounded, he took a handful of his blood, and threw it up towards heaven, crying out, "O Galilean, thou hast conquered." (z) And he is commonly thought by divines to have committed the unpardonable sin. (A)

Another way that Satan attempted to restore Paganism in the Roman empire, was by the invasions and conquest of heathen nations. For in this period the Goths and Vandals, and other heathen barbarous nations that dwelt in the north of the Roman empire, invaded it, and obtained great conquests, and even over-ran the empire; in the fifth century they took the city of Rome, and finally subdued and took possession of the Western empire, as it was called, and divided it into ten kingdoms, which were the ten horns of the beast; for we are told, that the ten horns are ten kings, who should rise in the latter part of the

(z) JULIAN *the Apostate*.] Among the instances of Julian's opposition to Christianity, historians mention his attempt to rebuild Jerusalem and restore Judaism, which was miraculously defeated, subterraneous fire repeatedly consuming both the work and workmen. This is acknowledged by his biographer *Ammianus Marcellinus*, [Lib. xxiii. cap. 4.] who however says nothing, though present at the time, of his blasphemous exclamation when mortally wounded, as above related; but greatly applauds the composure, fortitude, and resignation with which he died. This therefore rests on Christian authority; as that of *Theodoret*, [Lib. iii. cap. 20.] and *Sozomen*, [Lib. vi. cap. 2.] whether therefore it was designedly omitted by the heathen, or invented by Christian historians, has been doubted. [See Univ. Hist. vol. xvi. p. 267.] [G. E.]

(A) *The UNPARDONABLE Sin*.] That is, the *sin* against the *Holy Ghost*; [Matt. xii. 21, 22.] This is supposed to be a complication of knowledge and inveterate malice; had Peter denied his master with the malicious heart of Saul the persecutor—or Saul persecuted Jesus with the light that Peter possessed—either would have committed this sin. [N. U.]

the Roman empire: (B) these are also represented by the ten toes of Nebuchadnezzar's image. The invasion and conquest of the heathen nations are supposed to be foretold in the viiith chapter of Revelation, in what came to pass under the sounding of the four first trumpets. (c) Now these nations were chiefly heathens; and by their means heathenism was again for a while in part restored after it had been overthrown.

(2.) I proceed to show what success there was of the gospel in this space, notwithstanding this opposition.

[1.] I observe, that the opposition of Satan was baffled. Though the dragon cast out of his mouth such a flood after the woman to carry her away, yet he could not obtain his design; but the earth helped the woman, and opened her mouth and swallowed up the flood which

(B) *TEN horns of the beast.*] Sir *Is. Newton* reckons them thus: 1. The Vandals and Alans in Spain and Africa; 2. The Suevians in Spain; 3. The Visigoths; 4. The Allans in Gallia; 5. The Burgundians; 6. The Franks; 7. The Britons; 8. The Hunns; 9. The Lombards; 10. The kingdom of Ravenna. Mr. *Mede* and other writers differ a little in the names of these kingdoms, according to the date at which they reckon them; but all, even *Machiavel*, [See *Bp. Chandler's Vindication*, book i. ch. ii. § 3.] who little thought of fulfilling prophecy, adheres to the same number; "for though they might be afterwards sometimes more and at others fewer, yet (says Sir *Is. Newton*) they are still called the *ten kings*." [Observ. on *Dan.* ch. vi. p. 47, 73.] [G. E.]

(c) *The FOUR first TRUMPETS.*] The *first* trumpet produces a storm of fire, of hail mingled with fire, and very fitly represents the Goths under *Alaric*, who are compared to a storm of hail by *Claudian*. And *Philostorgius* represents this period as remarkable for lightning and hail.—At the *second* trumpet a burning mountain is cast into the sea, which was *Attila* and his Hunns, a few years after the former. He called himself the 'scourge of God and the terror of men.'—At the sounding of the *third* trumpet the star *wormwood* falls from heaven, supposed to predict *Genferic*, a persecuting Arian, king of the Vandals.—By the *fourth* trumpet, the political luminaries of the empire were terribly eclipsed, which was effected by *Odoacer* king of the *Heruli*, who put an end to the very name of the western empire, and was proclaimed king of Italy; but was soon removed by *Theodoric* king of the Ostrogoths, who resumed his place. The bloodshed and other calamities, which attended these revolutions, are beyond conception. [See *Bp. Newton* on the Prophecies, vol. iii. dis. 24.] [G. E.]

the dragon cast out of his mouth. [Rev. xii. 16.] These *heresies* which so much prevailed, yet after a while dwindle away and truth was again restored. (D) As for *Julian's* attempt, it was disappointed by his death.

[2.] The

(D) *HERESIES prevailed.*] We cannot dismiss the subject of the ancient heresies without two or three remarks, which naturally arise from the perusal of their history.

1. We observe, that every new opinion that was started, which could not be found in the established creeds, was deemed a heresy, though sometimes perfectly harmless, and even true. Such were the opinions that unbaptised children might be saved—that the Virgin Mary had children after our Lord—and the doctrine of the Millenium. This method soon increased the number of heresies almost beyond belief.

2. That most of the heresies of those days which deserved that opprobrious name, arose from mixing the principles of the philosophers with the pure truths of revelation. This idea would fill a volume; we shall therefore only illustrate it by two or three instances.

The *Gnostics*, or *knowing ones*, as the term implies, whether they sprang from Simon Magus or not, formed their system of a mixture of Christianity and the oriental philosophy, personifying I know not what attributes, and forming a generation of *Æons*, one of whom they supposed to be Jesus and another Christ.—Valentinus, a great admirer of the Platonic philosophy, is said to have much refined this system, and founded the Valentinians. Origen, and many of the orthodox, in several particulars also Platonized; and herein was laid the foundation of scholastic theology, so much cultivated in the succeeding ages.—*Manes* was a Persian, and upon the same principle endeavoured to unite the Magian system (which he had formerly professed) with that of Christianity, and in this scheme allotted to Jesus Christ the place of *Mithras*, the Persian Deity. Somewhat like that Roman emperor, who proposed to place Jesus Christ among the heathen idols in the pantheon. Manes adopted the Persian notion of two first principles, and founded the sect of Manicheans, who, among other impieties, took the God of the Jews for the evil principle, the devil.—But the plan of *Ammonius Saccas* is said to have been more liberal and extensive, he proposed to harmonize all the discordant systems of religion and philosophy in the world, which he attempted by allegorizing the Pagan system, and refined upon others, thus melting them down, as it were, into one mass of heterogeneous absurdity.—It should be added, that others, who had been originally *Jews*, were no less zealous in uniting the laws of Moses with the doctrines of Christ, of which we have instances even in the New Testament.

[2.] The gospel, during this space of time, was farther propagated amongst many barbarous heathen nations in the confines of the heathen Roman empire. In the time of Constantine there was a considerable propagation of the gospel in the East Indies, chiefly by the ministry of one Frumentius. Great numbers of the Iberians, an heathen people, were converted to Christianity by a Christian woman of eminent piety, whom they had taken captive. And among several other barbarous nations who were not within the Roman empire, great numbers were brought to receive the gospel by the teaching and example of captives whom they had taken in war. After this, about the year of Christ 372, the gospel was propagated in Arabia; as it was also among some of the northern nations; particularly a prince of the country of the Goths about this time became Christian, and a great number of his people with him. Towards the latter end of this century, the gospel was preached among the Persians; also among the Scythians, a barbarous people, whom the apostle mentions [Col. iii. 11.] ‘Barbarian, Scythian, bond or free.’ About the year 430, there was a remarkable conversion of the Burgundians to the Christian faith. In this age Ireland, which till now had been heathen, received Christianity. About the same time it was farther propagated in Scotland and other places. In the next century, one Zathus, king of the Colchians, renounced

3 I

heathenism,

3. We may observe, that whatever party prevailed constantly supposed themselves to possess a right of vilifying and persecuting all others. Calumny, excommunication, imprisonment, and banishment, were the potent arguments with which they attacked their adversaries. And when some ecclesiastical revolution turned the scales and raised the sufferers to power, they were sure to retaliate upon their oppressors. It is said the great Constantine saw and bewailed this antichristian spirit, conjuring the opposite parties to peace and unity, but all in vain. These domestic persecutions very much increased the number of heresies and schism; for opposition is the parent of division, and the more men are fettered in matters of religious opinion, the more perverse and obstinate will they be. It has been well observed, that the great secret of subduing sectaries is to tolerate them; a secret which unhappily was not discovered in those times. [I. N.]

heathenism, and embraced the Christian religion, as did several other barbarous nations which I cannot particularize. (E)

Thus I have briefly considered the principal events of Providence which concerns the success of the gospel from Constantine to the rise of antichrist.

4. 1

(E) *The gospel farther PROPAGATED.*] On this narrative we observe, that the principal facts are unquestionable, being related by *Sozomen*, *Socrates*, and other historians of that period, and inserted into most later ecclesiastical histories; it is not necessary, therefore, to cite distinct authorities for each, we shall only remark,

1. The means by which the gospel was thus propagated, which were various; (1.) *Preaching.* *Fruementius*, a native of Egypt, mentioned above, preached the gospel also in Abyssinia, and having converted some of the princes, and many of the inhabitants, was made bishop of Axuma by Athanasius.—Origen, at the invitation of an Arabian prince, is said to have converted a numerous tribe of Arabs.—Patrick, a Scotsman, whose original name is thought to have been Sucoeth, is said to have converted the Irish; and though Anatolus and Palladius preached there before him, yet is he honoured as their tutelar saint, as having had most success. [*Rapin's Hist. of England*, vol. i. book 2.] (2.) Several nations were converted by means of Christian *captives*. Thus many of the Goths first listened to Christianity in the third century by means of Eutyches, and were excited to send for Christian preachers, though some give a later date and the following means. (3.) The *prosperity* of the Christian empire, and the manner in which Providence appeared for Constantine, induced others to embrace Christianity; this is related particularly of the Burgundians and some of the Goths, as just observed. And others changed their religion to flatter the Roman emperor, as one Phritergenes, a king of the Goths, to please Valens. [*Univer. Hist.* vol. xvi. 131.; xviii. 325.; xix. 279, 434—8.; xx. 106, 390, &c.]

2. This however does not appear to be the *first* conversion of many of them. Most of the then known world received the gospel in the days of the apostles. [See above, Note Q, page 407.] And when Pantænas preached among the Indians, he found a copy of St. Matthew's gospel, which, they said, had been left among them by one of the apostles. Some also deserted the truth soon after they had received it: the Burgundians, for instance, who within fifty years turned persecuting Arians.

3. As to the gospel thus preached, it is to be feared it was seldom very *pure*. Phritergenes and his people received their Christianity by means of Arian preachers. And the orthodox, as they called themselves, were, by the third and fourth centuries,

4. I come now to the second part of the time from Constantine to the destruction of antichrist, viz. that which reaches from the *rise* of antichrist to the *reformation* by Luther and others. And this is the darkest and most dismal day that ever the Christian church saw, and probably the darkest that ever it will see. The time of the church's affliction, as was observed before, is from Christ's resurrection till the destruction of antichrist, excepting what the day is, as it were, shortened by some intermissions and times of respite, which God gives for the elect's sake. [See Matt. xxiv. 22.] But during this time, from the rise of antichrist till the reformation, was a space wherein the Christian church was in its depression, and darkness. The church in this space was for many hundred years in a state of great obscurity, like the woman in the wilderness; [Rev. xii. 6.] indeed she was almost hid from sight and observation.---In speaking of the events of this space of time, I would, (1.) Take notice of the machinations of the devil against the kingdom of Christ in this time; (2.) How the church of Christ was upheld during it.

(1.) I would take notice of the machinations of the devil against the kingdom of Christ during this time. Satan had

had

considerably corrupted both in doctrine and manners. Many also received the gospel but in part, mixing some particulars of it with their native superstitions, whence sprang those numerous sects of Semi-Christians, as we may call them, still found in many parts of the east.

4. We may add, that early in the following century (the fifth) France became nominally Christian, on the following occasion: Colvis I. a pagan prince, fell in love with Clotilda, a Christian princess, and in order to obtain her, promised to receive her religion; this, however, he had like to have forgotten, had he not a few years after been in danger of losing an important battle; then he renewed his vow of turning Christian, if he might gain the victory, which accordingly happening, he was baptized, with his sister, and 3000 of his subjects. [*Robinson's Mem. of Reform. in France, prefixed to Saurin's Sermons, vol. i.*] A few years after Pope Gregory, in wonderful charity, sent Austin, and a tribe of other monks, to convert our Saxon ancestors, (the natives having fled to Wales) and had such success as to found the

had done great things against the Christian church before, but had been baffled again and again. Michael and his angels had obtained a glorious victory. How terrible was his opposition during the continuance of the heathen empire; and how glorious was Christ's victory and triumph over him in the time of Constantine! It pleased God now to prepare the way for a yet greater victory over him, to suffer him to renew his strength, and to do the utmost that his power and subtilty could do; and therefore he suffers him to have a long time to form his schemes, and to establish his interest; and permits him to carry his designs a great length, almost to the swallowing up of his church; and to exercise a proud, and almost uncontrouled dominion, a long time before Christ finally conquers, and utterly ruins his visible kingdom on earth, as he will do in the time of the destruction of antichrist; and show himself superior to all his power and subtilty. The two grand works of the devil which he wrought in this space against the kingdom of Christ, are his Antichristian and Mahometan kingdoms, which have been, and still are, of great extent and strength, both together swallowing up the ancient Roman empire; that of Antichrist the Western, and Mahomet's the Eastern empire. It is in the destruction of these that the victory of Christ, at the introduction of the glorious times of the church, will chiefly consist. And here let us briefly observe how Satan has erected and maintains these two great kingdoms in opposition to that of Christ.

[1.] With respect to the kingdom of *antichrist*. This seems to be the master piece of all the devil's contrivances, and therefore antichrist is called emphatically the or *that* 'man of sin,' [2 Theff. ii. 3.] as though he were so eminently.

see of Canterbury, of which he was the first archbishop. But it is to be feared, that the grand aim of the Roman pontiff was to enlarge his power, and the zeal of Austin and his fellow labourers to propagate the trumpery of popery, rather than the doctrines of the gospel. [*Rapin*, vol. i. book 3.] There is no doubt but Providence over-ruled all these events for good, and among the superstition of the times, there were always some who would not bow the knee to Baal.

eminently. He is also called *antichrist*, which signifies the adversary of Christ. Not that he is the *only* opponent of Christ; for the apostle John observes, that in his days there were many antichrists. [1 John ii. 18, 22.] But yet this is called *the* antichrist, as though there were none other, because he was so eminently, and above all others. So this contrivance of the devil is called the mystery of iniquity. [2 Theff. ii. 7.] And we find no enemy of Christ half so much spoken of in the prophecies of Revelation as this; or his destruction spoken of as so happy for the church. (F)

This is a contrivance of the devil to turn the ministry of the Christian church into his service, and change these angels of the churches into fallen angels. And in the tyranny, superstition, idolatry, and persecution, which he sets up, he contrives to make an *image* of ancient paganism, and more than to restore what was lost in the empire by the overthrow of heathenism in the time of Constantine: so that by these means the head of the beast, which was wounded unto death in Constantine, has his deadly wound healed in antichrist; [Rev. xiii. 3.] and the dragon, that formerly, reigned in the heathen Roman empire, being cast out thence, after the beast with seven heads and ten horns rises up out of the sea, gives him his power, and seat, and great authority: and all the world wonders after the beast. (G)

I am

(F) ANTICHRIST.] That antichrist intends the *Pope* or rather the *papal power*, is now generally agreed by protestant writers, and is largely shewn by Bp. *Newton* from the text above referred to and some others [as Dan. vii. 20, 21.—1 Tim. iv. 1, &c.—1 John iv. 3.—2 John vii. 8.] His Lordship has likewise effectually demolished every other hypothesis on this subject. [On the Proph. vol. ii. Dif. 22.]

(G) *The IMAGE of the BEAST.*

The PAGAN DRAGON.

HIS POPISH IMAGE.

Its HEAD.

The Roman *Emperor*, called also *Pontifex maximus*, (or high priest) attended with his princes in royal purple.

The *Pope*, also *Pontifex maximus*, with his college of cardinals clothed in purple.

Its

I am far from pretending to determine the time *when* the reign of antichrist began, which is a point that has been so much controverted among divines and expositors. It is certain that the 1260 days, or years, which is so often in scripture mentioned as the time of the continuance of antichrist's reign, did not commence before the year of Christ 479; because if they did, they would have ended,

and

ITS MEMBERS.

The Roman *provinces.*

| The catholic *states.*

ITS GODS.

Besides *Jupiter* the supreme, *Diva Vesta*, (*Juno* or *Luna*) and a multitude of deities of different ranks, mediators and intercessors; presiding over different countries, professions, diseases, days, &c.

| Beside the blessed *Trinity*, *Sancta Maria*, (the *Virgin Mary*) mother of God and queen of heaven, with innumerable saints worshipped as mediators and intercessors; presiding over various countries, professions, diseases, days, &c.

PLACES of Worship.

Temples built east and west dedicated to their several gods; and one in particular to them all, and therefore called the *Pantheon*.

| The same temples, consecrated anew, with others built upon the same plan, and dedicated to their different saints; and the same *Pantheon* dedicated to all saints.

MANNER of Worship.

Through the medium of rich images, with great splendour and innumerable ceremonies, magnificent garments, many musical instruments, torches at noon day, &c.

| By the same, or similar images with equal splendour, many of the same ceremonies, the like garments, many musical instruments, torches at noon day, &c.

See *De Laune's* plea [book 3.] where the parallel is pursued through several other heads and properly illustrated with particular instances: also the late Dr. *Middleton's* Letter from Rome, who has carried the subject still farther, and observes, when we see "the present people of Rome worshipping at this day in the *same temples*—at the *same altars*—sometimes the *same images*—and always with the *same ceremonies*, as the old Romans; they must have more charity as well as skill in distinguishing, than I pretend to, who can absolve them from the same crime of superstition and idolatry with their pagan ancestors." [U. S.]

and antichrist would have fallen before now. (H) But the rise of antichrist was gradual. The Christian church corrupted itself in many things presently after Constantine's time, growing more and more superstitious in its worship, by degrees bringing in many ceremonies into the worship of God, till at length they brought in the worship of saints, and set up images in their churches, and the clergy in general, and especially the bishop of Rome, assumed more and more authority to himself. (I) In the primitive times he was only a minister of a congregation; then a standing moderator of a presbytery-----a diocesan

(H) *The BEGINNING of the reign of Antichrist.*] The best interpreters (as Mr. Fleming, Sir I. Newton, Mr. Lowman, Dr. Doddridge, Bp. Newton, and Mr. Reader) are pretty well agreed that this reign is to be dated from about A. D. 756, when the Pope began to be a temporal power, (that is, in prophetic language, a *beast*) by assuming temporal dominion; 1260 years from this period will bring us to about A. D. 2000, and about the 6000th year of the world, which agrees with a tradition at least as ancient as the epistle ascribed to the apostle *Barnabas* [§ 15.] which says, that "in six thousand years shall all things be accomplished." [See *Doddr.* in loc. and Bp. *Newton* on the Prop. vol. i. Diff. 14.]

(I) *Popish superstition GRADUALLY introduced.*] The following chronological list of Popish peculiarities is taken from the late Mr. *Toplady*.

CENTURY.

II. Marriage and eating flesh forbid; Lent enjoined; the keeping of Easter, and excommunication began to be abused.

III. Keeping of Christmas and Whitsunday enjoined; commemoration of martyrs; sacred vestments; oblations for the dead; sacraments corrupted; new orders of clergymen instituted; and a monastic life applauded.

IV. Relics venerated; pilgrimages recommended; Friday made a fast day; and the clergy forbid to marry.

V. Pictures, images, and altars erected in churches; tapers burnt at noon day; penances and prayers for the dead practised; monasteries erected for nuns.

VI. Sacrifice of the mass; the clergy exempted from the civil jurisdiction; indulgencies established; heresy made death.

VII. Pope made universal bishop; pantheon dedicated to all the saints; prayers to saints, and the Latin language enjoined.

VIII. Pope made a temporal prince, and began to depose kings; image worship enjoined.

IX. Saints

diocesan bishop---a metropolitan, which is equivalent to an archbishop---a patriarch; then he claimed the power of universal bishop over the whole Christian church, wherein he was opposed for a while, but confirmed in it by the civil power of the emperor in the year 606. After that he claimed the power of a temporal prince; and so was wont to carry two swords, to signify both his temporal and spiritual power, and assumed more and more authority, till at length he, as Christ's vicegerant on earth, claimed the very same power that Christ would have, if he was present on earth, and reigned on his throne, or the same power that belongs to God; he even used to be called *God* on earth, and submitted to by all the princes of Christendom. (κ) He claimed power to crown princes, and to degrade them at his pleasure; and brought kings and emperors to kiss his feet. Emperors were wont to receive their crowns at his hands, and princes dreaded the displeasure of the Pope, as they would have done a thunderbolt from heaven; for if the Pope was pleased to excommunicate a prince, all his subjects were at once freed from their allegiance, yea, and obliged to renounce it on pain of excommunication; and not only so, but any man might kill him wherever he found him. Further, the Pope was believed to have power to damn men at pleasure; for whosoever died under his excommunication, was looked upon as certainly lost. Several emperors were actually deposed, and died miserably by his means; and if the people of any

state

IX. Saints canonized; and transubstantiation maintained; college of cardinals instituted.

X. Agnus Dei's invented and bells baptized.

XI. Purgatory and beads invented.

XII. The scholastic writers arose.

XIII. Cup refused to the laity; auricular confession enjoined; jubilee appointed; friars instituted.

XIV. Indulgences sold.

XV. Seven sacraments established.

[Gos. Mag. Dec. 1775, and Sup.]

(κ) *The Pope a GOD.*] So he was stiled, "Our Lord God the Pope—a God on earth—the power of the Pope (say they) exceeds all created power, and extends to things celestial, terrestrial and infernal." [Newton on the Proph. vol. ii. p. 366.]

state or kingdom did not please him, he could lay that state or kingdom under an interdict, whereby all sacred administrations among them could have no validity. There could be no valid sacraments, prayers, preaching, or pardons, till that interdict was taken off; so that people remained, in *their* apprehension, in a damnable state, and therefore dreaded it as they would a storm of fire and brimstone from heaven. And in order to execute his wrath on a prince or people with whom the Pope was displeas'd, other princes must also be put to a great deal of trouble and expence. (L)

As the Pope with his clergy robbed the people of their ecclesiastical and civil liberties and privileges, so he also robbed them of their estates, and drained all Christendom of their money, ingrossing their riches into his own coffers, by revenues of the clergy, pardons, indulgencies, baptisms and extreme unctions, deliverance out of purgatory, and an hundred other things. (M)---See how well this agrees

(L) *Princes DEPOSED or deprived by POPES.*]

1. Pope Zachary I. deposed Childerick, King of France.
2. ——— Gregory VII. ——— Henry IV. Emperor.
3. ——— Urban II. ——— Philip, King of France.
4. ——— Adrian IV. ——— William, King of Sicily.
5. ——— Innocent III. ——— Philip, Emperor.
6. ——— Gregory, ——— Frederick II.
7. ——— Innocent IV. ——— John, King of England.
8. ——— Urban IV. ——— Mamphred, King of Sicily.
9. ——— Nicholas III. ——— Charles, King of Sicily.
10. ——— Martin IV. ——— Peter, King of Arragon.
11. ——— Boniface VIII. deprived Philip the Fair.
12. ——— Clement V. deposed Henry V. Emperor.
13. ——— John XXII. deprived Lodovick, Emperor.
14. ——— Gregory IX. deposed Wenceslaus, Emperor.
15. ——— Paul III. deprived Henry VIII. King of England.

[*Bennet's Memorial*, p. 30.]

For the sentiments of the popish decrees and doctors on this subject, see '*Spirit of Popery*,' ch. viii. and Sir *R. Steele*, Rom. Eccles. Hist. No. III. and IV. where may be seen a famous oration of Pope Sixtus V. 1589, applauding the murder of Henry III. of France, by a Jacobine friar, as both admirable and meritorious.

(M) *The POPE DRAINED Christendom.*] This he did by the following ingenious methods:

agrees with the prophecies above referred to, viz. [Thes. ii. 3, 4. Dan. vii. 20, 21. Rev. xiii. 6, 7. and xvii. 3, 4.]
 During

Some Account of the Fees of the Pope's Chancery for Absolutions, Licences, Indulgencies, &c.

ABSOLUTIONS.	Grossos.†
For lying with a woman in the church	6
For wilful perjury	6
A priest for simony	7
A layman for murdering a layman	5
For killing father, mother, wife, sister, or other relative	7
For a priest that keeps a concubine	7
For defiling a virgin	6
For lying with mother, or sister, &c.	5
For robbery, or burning a neighbour's house	8
For forging letters apostolical	17 or 18
For a king going to the holy sepulchre without licence	100

LICENCES.	
To change a vow of going to Rome	12
That a king, on Christmas-day morning, may have a naked sword borne before him, as the Pope has	150
To have a portable altar	10
To eat flesh in Lent, &c.	12 or 16
That one who preaches before a king, may give indulgence to all his hearers	12
For a town that hath used green wax in its seal, to use red	50
For a layman to chuse his confessor	10

INDULGENCIES.	
For an hospital or chapel for seven years	50
That a layman may remove the relics of saints to his own chapel	16
For a remission of the third part of one's sins	100

† A Grosso is somewhat more than our groat.

The above account is correctly taken from *Taxa S. Cancellarie Apostolicæ edid. L. Blanch. Fran. 1651.* where p. 79, (speaking of matrimonial dispensations) are these remarkable words—

“N. B. These benefits cannot be given to the poor; because they have not, therefore they cannot be comforted.

Of this famous book there were no less than fifteen editions at different places abroad between A. D. 1514 and 1700.

* * Indulgencies were often granted to whole fraternities, and sometimes for a 1000 years or more.

“’Tis almost incredible what sums of money are drawn into the Pope's coffer, by these and other little devices that depend upon them; as masses, requiems, trentals, obits; as also by Peter-pence, tenths,

During this time also superstition and ignorance more and more prevailed. The holy scriptures by degrees were taken out of the hands of the laity, the better to promote the unscriptural and wicked designs of the Pope and his

3 K 2 clergy;

tenths, first fruits, appeals, investitures; by the sale of Agnus Dei's, consecrated beads, and such like ware sent from Rome every year; by dispensations, mortuaries, pilgrimages to the apostolic see, especially at the jubilee. Some have computed that the tenths and first fruits in this nation amounted to above £. 20,000 per annum, which was no small sum in those times, nay, one archbishop's pall (Walter Grey's of York) cost £. 10,000 sterling, says Matthew Paris. In our Henry the Third's time it was reckoned that the Pope's revenue out of this nation exceeded the king's; and some that have endeavoured to make the estimate tell us, that there went 60,000 marks yearly out of this land to Rome; in collecting which sums, the frauds and cruelties of their agents were such, that a great bigot of the Pope's, and a hot stickler in Becket's cause, *Johan. Sarisb.* assures us, "That the legates of the apostolical seat did tyrannize over the provinces, as if the devil was gone out from the presence of the Lord to scourge the church."

"Nor had our neighbours much better treatment; the same trade was carried on in other countries, witness the complaint of the Germans in their hundred grievances; and that of the council of Spain, mentioned by Sandys in his *Europæ Speculum*, viz. that Pope Pius V. had got 14 millions out of that kingdom in a short space. And *Ciracella* affirms, that Pope Sixtus V. in five years time collected five millions of crowns; four millions of which Gregory XIV. his successor, wasted in pomp and riot in less than ten months.

"Now need we wonder at this, considering how many hands were employed? The grand fisherman at Rome had a multitude in every country to angle partly for him, and partly for themselves. Alstead reckons above a hundred years ago, that there were then at least 225,044 monasteries in Christendom; and if you allow forty persons to a house, the number will be more than nine million. Now all these, and the rest of the ecclesiastics, which, like locusts had overspread the face of the earth, lived upon the plunder of the people; and besides, they had a thousand little tricks and devices in getting money; they could sell a dead man's bones at a vast sum; Austin's particularly (that were translated from Hippo to Sardina) were purchased at an hundred talents of silver, and a talent of gold: and having almost an infinite variety of ware, which they put off at no small rate, taking advantage of the superstition and credulity of their silly chapmen." [BENNET'S Mem. of the Reform. p. 27—29. See also *Fuller's Church Hist.* book v.]

clergy; and instead of promoting knowledge among the people, they industriously promoted ignorance. (N) It was a received maxim among them, that ignorance is the mother of devotion: and so great was the darkness of those times, that learning was almost extinct in the world. Most of the priests themselves were barbarously ignorant as to any other knowledge than their infernal craft in oppressing and tyrannizing over the souls of the people. The superstition and wickedness of the church of Rome kept growing worse and worse till the very time of the Reformation; and the whole Christian world were led away into this grand defection; except the Greek church and some others which were sunk into equal darkness and superstition; with a few that were the people of God, who are represented by the woman in the wilderness, and God's two witnesses, of which more hereafter.

This is the chief of those two great kingdoms which the devil in this period erected in opposition to the kingdom of Christ. I come now,

[2.] To speak of the other, which is in many respects like unto it, viz. his *Mahometan* kingdom, which is also of mighty power and vast extant, set up by Satan against the kingdom of Christ: this was set up in the eastern empire, as that of antichrist in the western.

Mahomet was born in the year of Christ 571, in Arabia. When he was about forty years of age, he began to give out that he was the great prophet of God, and to teach his

(N) PAPISTS inimical to SCRIPTURE.] The proofs of this are endless; we can only refer to a tract called "*Popery an Enemy to scripture*," by the Rev. J. Serces, (1736) who has shewn that papists prohibit the laity to read the scriptures—that the principles of popery annul its authority—that their divines speak of them with great contempt—that they made decrees in opposition to them—that they falsify them in their translations.—Memorable is the story of *Fulgentius*, the friend of Father Paul, who preaching on Pilate's question, 'What is truth?' told the audience, that after many researches he had found it out, and holding out a New Testament said, it was there in his hand, but added, putting it again into his pocket—"The book is prohibited." [Letter to Bp. of Carlisle—quoted Mon. Rev. Jan. 1778.]

his new religion, of which he was to be considered as the head next under God. He published his Koran, which he pretended to have received from the angel Gabriel; (o) and being a crafty man, possessed of considerable wealth, and living among a people who were very ignorant, and greatly divided in their opinions of religious matters,

(o) *The KORAN.*] This celebrated book (called in Arabic, Al-koran) is the bible of the Turks, and very different characters are given of it by Mahometans and Christians: the following hints are designed to give an impartial, though concise, view of it, and balance the opposite accounts.

1. It must be confessed to contain many sublime ideas; and for the elegance and correctness of its style, is considered as the standard of the Arabian language. It also contains a number of fine moral observations and excellent precepts, particularly on the articles of justice and alms-deeds.

2. On the other hand it is equally true, the Koran contains a great number of absurdities and falsehoods; tales too absurd for superannuation to relate, or infancy to believe: nay, a variety of injunctions the most tyrannical and sanguinary that ever were delivered; witness his laws concerning women, infidels, revenge, &c.

3. In reply to our first remark, Christian writers have observed that the sublimest of his ideas and the best of his precepts were probably borrowed from his conversation with Jews and Christians; not to mention the current story of his being assisted by a Jew and a Monk, which Mr. Gibbon will not admit.

4. In answer to our second observation, many of the Mahometan doctors pretend that the reveries we despise are mere allegories, and capable of a mystical explication, neither carnal nor ridiculous. The precepts which we condemn, they also justify as perfectly consistent with the ideas of eastern nations, though they appear strange and arbitrary to the western world.

5. Practising the grand Christian precept of doing as we would be done by, and making all reasonable allowances; still nothing can reason away the imposture of feigned revelations; nothing justifies the tyranny of many of his laws; nothing palliate the cruelty and bloodshed that frequently marked his conquests.

6. Lastly, in one view, however, we may contemplate Mahometanism with pleasure and instruction, as it affords a powerful argument in defence of Christianity, and contains, even in the Koran, its own refutation, Mahomet allows the mission both of Moses and of Christ, and thus confirms both the Old Testament and the New; and yet (wonderful inconsistency!) with neither of these can his doctrines in any manner be reconciled. He admits that both the Jewish legislator and the Messiah of the gospels were commissioned from above, and yet if either be admitted, Mahomet must certainly be rejected as an enthusiast or an impostor.

by subtilty, and fair promises of a sensual paradise, he gained a number to be his followers, set up for their prince, propagated his religion by the sword, and made it meritorious of paradise to fight for him. By which means his party grew, and went on fighting till they conquered and brought over the neighbouring countries; and so his party gradually increased till they over-ran a great part of the world. (P) First, the Saracens, who were
some

(P) *The Character of MAHOMET.*] Many will, we hope, be gratified by the following extract from *Mahomet's* character, drawn by the masterly hand of Mr. GIBBON; in which, however, it is but justice to hint to the juvenile part of our readers, that this elegant historian appears too much inclined to admire any system inimical to Christianity.

“According to the tradition of his companions, Mahomet was distinguished by the beauty of his person. . . . They applauded his commanding presence, his majestic aspect, his piercing eye, his gracious smile, his flowing beard, his countenance that painted every sensation of the soul, and his gestures that enforced each expression of the tongue. In the familiar offices of life he scrupulously adhered to the grave and ceremonious politeness of his country; his respectful attention to the rich and powerful was dignified by his condescension and affability to the poorest citizens of Mecca; the frankness of his manner concealed the artifice of his views; and the habits of courtesy were imputed to personal friendship or universal benevolence. His memory was capacious and retentive, his wit easy and social, his imagination sublime, his judgment clear, rapid, and decisive. He possessed the courage both of thought and action; and, although his designs might gradually expand with his success, the first idea which he entertained of his divine mission bears the stamp of an original and superior genius. The son of Abdallah was educated in the bosom of the noblest race, in the use of the purest dialect of Arabia; and the fluency of his speech was corrected and enhanced by the practice of discreet and seasonable silence. With these powers of eloquence, Mahomet was an illiterate barbarian: his youth had never been instructed in the arts of reading and writing; the common ignorance exempted him from shame and reproach; but he was reduced to a narrow circle of existence, and deprived of those faithful mirrors, which reflect to our mind, the minds of sages and heroes. Yet the book of nature and of man was open to his view. . . . From his earliest youth, Mahomet was addicted to religious contemplation: each year, during the month of Ramadan, he withdrew from the world, and from the arms of Cadijah; in the cave of Hera, three miles from Mecca, he consulted the spirit of
fraud

some of his followers, and were a people of the country of Arabia, where Mahomet lived, about the year 700, began dreadfully to waste the Roman empire. They conquered a great many countries belonging to the empire, and continued their victories for a long time. These are supposed to be meant by the locusts that we read of in the ixth chap. of Revelation. (Q) After

fraud or enthusiasm, whose abode is not in the heavens, but in the mind of the prophet. The faith which, under the name of *Islam*, he preached to his family and nation, is compounded of an eternal truth and a necessary fiction, *That there is only one God, and that Mahomet is the apostle of God.*

Charity may believe that the original motives of Mahomet were those of pure and genuine benevolence; but a human missionary is incapable of cherishing the obstinate unbelievers who reject his claims, despise his arguments, and persecute his life; he might forgive his personal adversaries, he may lawfully hate the enemies of God; the stern passions of pride and revenge were kindled in the bosom of Mahomet, and he sighed, like the prophet of Nineveh, for the destruction of the rebels whom he had condemned. The injustice of Mecca and the choice of Medina transformed the citizen into a prince; the humble preacher into the leader of armies; but his sword was consecrated by the example of the saints; and the same God who afflicts a sinful world with pestilence and earthquakes, might inspire, for their conversion or chastisement, the valour of his servants. In the exercise of political government, he was compelled to abate the stern rigour of fanaticism, to comply in some measure with the prejudices and passions of his followers, and to employ even the vices of mankind as the instruments of their salvation. The use of fraud and perfidy, of cruelty and injustice, were often subservient to the propagation of the faith; and Mahomet commanded or approved the assassination of the Jews and idolaters who had escaped from the field of battle. By the repetition of such acts, the character of Mahomet must have been gradually stained; and the influence of such pernicious habits would be poorly compensated by the practice of the personal and social virtues which are necessary to maintain the reputation of a prophet among his sectaries and friends. Of his last years, ambition was the ruling passion; and a politician will suspect, that he secretly smiled (the victorious impostor!) at the enthusiasm of his youth and the credulity of his proselytes." [GIBBON'S *Decline of the Roman Emp.* vol. v. ch. 50. N. B. Compare *Prideaux's Life of Mahomet*, ch. i. with *Sale's preliminary Discourse*, or *Mosheim's Eccl. Hist.* vol. i. p. 313.

(Q) SARACENS compared to LOCUSTS.] This they may be,
 1. From their swarms, as the Saracens were almost innumerable;
 2. Arabia,

After this the Turks, who were originally another people, different from the Saracens, but were followers of Mahomet, conquered all the eastern empire. Their empire commenced about the year of Christ 1296, and about 1300 they began to invade Europe, took Constantinople, and so became master of all the eastern empire in the year 1453, which is near three hundred years ago. And thus all those cities, where the famous churches of Jerusalem, Antioch, Ephesus, Corinth, &c. were, now became subject to the Turks. And they took possession of Constantinople, which was named after Constantine the Great, and made by him the city of the Roman empire. These Turks are supposed to be prophesied of by the horsemen in the ixth chap. of Revelation, [ver. 15, &c.] (R) And the remains of the Christians in those parts of the world, who are mostly of the Greek church, are in miserable slavery under these Turks, and treated with a great deal of barbarity and cruelty, and are become generally very ignorant and superstitious.

Thus I have shown what great works of Satan were wrought during this space of time in opposition to the kingdom of Christ.

(2.) I come now to show how the church of Christ was upheld through this dark time.---And here,

[1.] It is to be observed, that towards the former part of this space, some of the nations of Christendom held out a long time before they complied with the corruptions and usurpations of the church of Rome. Though
all

2. Arabia, their country, frequently abounds with locusts; 3. Locusts are bred in pits, they in the infernal one; 4. In the year A. D. 620, when Mahomet was training his disciples, an Arabian historian mentions half the sun being eclipsed from October to June; 5. They spared the trees, corn fields, and cattle; 6. They hurt only those Christians which were corrupted by idolatry and superstition. [See Bp. *Newton* on the Prophecies, who has adduced several other striking particulars, and shown *Mahomet* to be the star, ver. 1.—vol. iii. Diff. 24.]

(R) *TURKS described as horsemen.*] For this they were remarkable—consisted of four sultanies or kingdoms—their standards red, yellow, and blue, and about this time invented great guns and gunpowder, [*Newton* on the Proph. vol. iii. Diff. 24.]

all the world wondered after the beast, yet all nations did not fall in at once. Many of the principal corruptions of the church of Rome were brought in with a great deal of struggle and opposition; and particularly, when the Pope gave out, that he was universal bishop, many churches greatly opposed him in it; and it was a long time before they would yield to his exorbitant claims.* And so, when the worship of images was first brought into the churches, there were many who greatly opposed it.† And the same with respect to other corruptions of the church of Rome. Those people that dwelt near to the city of Rome complied sooner; but some that were more remote, were a long time before they could be induced to put their necks under the yoke: and particularly ecclesiastical history gives an account, that it was so with great part of the churches in England, and Scotland, and France, who retained the ancient purity of doctrine and worship much longer than many others, who were nearer the chief seat of antichrist.‡

[2.] In every age of this dark time, there appeared particular persons in all parts of Christendom, who bore a testimony against the corruptions and tyranny of the church of Rome. There is no one age of antichrist, even in the darkest times, but ecclesiastical historians mention many who manifested an abhorrence of the Pope, and his idolatrous worship, and pleaded for the ancient purity of doctrine and worship. God was pleased to maintain an uninterrupted succession of witnesses, through the whole time, in Germany, France, Britain, and other countries. Many of them were private persons, many ministers, and some magistrates, and persons of distinction. (s) And there

* *Bingham's Antiq.* book ix. chap. 1. § 11. and *Barrow* on the Supremacy.

† *Dupin's Eccl. Hist.* Cent. viii. chap. 1.

‡ See the following Note.

(s) *God had WITNESSES in every age.*] This is largely proved by a learned prelate, to whom these notes have often been indebted, the late Bp. of *Bristol* [on the Prophecies, Dif. xxiv. Part 1.] and the late ingenious Mr. *Toplady*, [Historic Proof of the Calv. of

there were numbers in every age who were persecuted and put to death for this testimony.

[3.] Besides particular persons dispersed here and there, there was a certain people, called the Waldenses, who lived

the Ch. of Eng. vol. i. p. 149—212.] from whom the following names are selected under the different centuries :

Cent. VII. In this age the doctrine of the Roman church began to be essentially and generally corrupt ; yet, however, the Pope had not commenced a temporal prince, and the illustrious names that history preserves, are too many to be particularized.

Cent. VIII. Several councils in this century were held in opposition to the growing errors of popery, particularly transubstantiation, and the worship of saints and images. The beginning of this century the famous *Alcuin*, an Englishman, wrote in the name of the British bishops, and others, to Charles the Great, protesting against these errors. At this time also flourished the venerable *Bede*, who with his dying breath finished his Translation of St. John's Gospel.

Cent. IX. Not to mention the exertions of several princes, both in the east and west, against the increasing tyranny of the Popes, and the vices and heresies of his clergy : among the divines who boldly opposed popery, were *Agobard*, Abp. of Lyons, who wrote against pictures and images, and maintained the doctrine of one mediator. *Maurus*, Abp. of Mentz, and the celebrated *Bertram*, (or *Ratramnus*, as some call him) and even *Scotus*, wrote against transubstantiation. *Angilbertus*, Abp. of Milan, resisted the Pope's supremacy ; *Claude*, bishop of Turin, asserted the principal articles of the protestant faith ; and *Gotteschalus*, a pious monk, not only preached, but suffered in their defence.

Cent. X. Which even *Baronius* calls an *iron* and even a *laden* age, produced some councils and writers in opposition to various branches of popery ; among the latter, *Alfric*, Abp. of Canterbury, was one of the most eminent ; and *Gerbert*, Abp. of Rheims, went so far as to call the Pope *antichrist*, although afterwards (so frail is human nature !) himself ascended the papal chair.

Cent. XI. Some pretended heretics at Orleans in France denied many of the popish errors ; and, as *Dupin* says, found fault with most of the ceremonies of the church. *Berengarius* wrote professedly against transubstantiation and the church of Rome.

Cent. XII. Many now began to esteem the Pope, antichrist. *Peter* and *Henry de Bruis*, and *Arnold*, of Brescia, suffered martyrdom for the like opinions. The Waldenses now arose to general notice, and from thence may be dated the dawn of the reformation.

Cent. XIII. To leave the Waldenses for a following note, and those lesser stars which now began to be pretty numerous in most parts

lived separate from all the rest of the world, who kept themselves pure, and constantly bore a testimony against the church of Rome through all this dark time. The place where they dwelt was the Vaudois, or the five valleys of Piedmont, a very mountainous country; between Italy and France. The place where they lived was compassed about with those exceeding high mountains called the Alps, which were almost impassable. The passage over these mountainous desert countries was so difficult, that the valleys where this people dwelt were almost inaccessible. There this people lived for many ages, as it were, alone, in a state of separation from all the world, having very little to do with any other people; and there they served God in the ancient purity of his worship, and never submitted to the church of Rome. This place, in this desert mountainous country, probably was the place especially alluded to in the xiith chapter of Revelation, [verse 6.] as the place prepared of God for the woman, that they should feed her there during the reign of antichrist.

Some of the popish writers themselves own, that this people never submitted to the church of Rome. One of the popish writers, speaking of the Waldenses, says, The heresy of the Waldenses is the oldest heresy in the world.* It is supposed that this people first betook themselves to this desert secret place among the mountains, to hide themselves from the severity of the heathen persecutions which were before Constantine the Great: and thus the woman fled into the wilderness from the face of the serpent. [Rev. xii. 6.] And so, [verse 14.] ‘And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place; where she is nourished
 3 L 2 ‘for

parts of Europe, our own country in this age produced two very illustrious characters, *Grosbead*, bishop of Lincoln, and *Bradwardine*, Abp. of Canterbury.

Cent. XIV. Produced *Wickliff* and the Lollards; and from that time God has raised up a numerous and illustrious company of witnesses in every succeeding age, which, though they have been persecuted and oppressed in every possible shape, have never been silenced or subdued. [I. N.]

* *Reimerius* cont. Hæret. cap. 4.

‘ for a time, and times, and half a time, from the face of ‘ the serpent.’ And the people being there settled, their posterity continued there from age to age afterwards: and being, as it were, by natural walls, as well as by God’s grace, separated from the rest of the world, never partook of the overflowing corruption.

These, especially, were those virgins who were not defiled with women; nor when other women prostituted themselves and were defiled; but they kept themselves pure for Christ alone; they followed the Lamb, their spiritual husband, whethersoever he went; they followed him into this hideous wilderness. [Rev. xiv. 4, 5.] Their doctrine and their worship, by the accounts which remain of them, appear to be the same with the protestant doctrine and worship; and by the confession of popish writers, they were a people remarkable for the strictness of their lives, for charity, and other christian virtues. (T) They lived in external poverty in this hideous country; but they chose this rather than to comply with the great corruptions of the rest of the world.

They living in so secret a place, it was a long time before they seem to have been much taken notice of by the Romanists; but at last falling under observation, they went out

(T) *The DOCTRINE of the ANCIENT WALDENSES.*] “According to *Pilichdorffius* the *Waldenses* themselves carried up the date of their commencement, as a body, to about the year 637. For my own part, (says Mr. *TOPLADY*) I agree with some of our oldest and best protestant divines . . . that the uninterrupted succession of the apostolic doctrine continued with them from the primitive times, quite down to the reformation; soon after which period, they seem to have been melted down in the common mass of protestants.” [Historic Proof, vol. i. p. 149, &c.]

From an ancient confession of their faith, and other authentic testimonies, it appears that they acknowledged the apostles creed, believed the doctrines of the trinity, original sin, salvation by Christ alone, the sufficiency of the scriptures, of which they received the same books that we do; and that they rejected the Pope’s supremacy, purgatory, five sacraments, prayers for the dead, masses, vows of celibacy, monkery, pilgrimages, the worshipping of saints, and other popish tenets.

[See Hist. Eccles. Magdeburg, vol. iii. Cent. XII. cap. 8. and Perrin’s History, vol. i. cap. 8.]

out in mighty armies against them, and fell upon them with insatiable cruelty, barbarously massacring and putting to death, men, women, and children, with all imaginable tortures; and so continued persecuting them with but little intermission for several hundred years; by which means many of them were driven out of their old habitations in the vallies of Piedmont, and fled into all parts of Europe, carrying with them their doctrine, to which many were converted. (U) But their persecutors could not by all their cruelties extirpate the church of God; so fulfilling his word, ‘that the gates of hell should not prevail against it.’

[4.] Towards the latter part of this dark time, several eminent divines openly appeared to defend the truth, and bear testimony against the corruptions of the church of Rome, and had many followers. The first and principal of these was a certain English divine, whose name was *John Wickliff*, who appeared about 140 years before the Reformation, and strenuously opposing the popish religion, taught the same doctrine that the Reformers afterwards did, and had many followers in England. He was hotly persecuted in his lifetime, yet died in peace; and

(U) *Waldenses greatly PERSECUTED.*] “Against the *Waldenses*, (saith a candid popish historian) when exquisite punishments availed little, and the evil was exasperated by the remedy which had been unseasonably applied, and their number increased daily, at length complete armies were raised, and a war of no less weight than what our people had before waged against the Saracens, was decreed against them: the event of which was, that they were rather slain, put to flight, spoiled every where of their goods and dignities, than that convinced of their error they repented. So that . . . they fled into Provence and the neighbouring Alps of the French territory . . . Part withdrew into Calabria, and continued there a long while . . . part passed into Germany, and fixed their abode among the Bohemians, and in Poland and Livonia; others turning to the west, obtained refuge in Britain.”

[THUANUS in Præf. ad Hen. IV.]

It is related, that in these wars when the papists took the city of Beziers, they put to the sword above 60,000 persons, among whom were many of their own profession; the Pope’s legate crying, “Kill them all, for the Lord knoweth them that are his.”

[*Pct. Hist. Alb. c. 17, 18, & seq.*]

and after he was buried, his bones were dug up by his persecutors and burnt. His followers remained in considerable numbers in England till the Reformation; and were cruelly persecuted, and multitudes put to death for their religion.

Wickliff had many disciples and followers, not only in England, but in other parts of Europe, whither his books were carried; and particularly in Bohemia, among whom were two eminent divines, *John Huss*, and *Jerom* a divine of Prague, the chief city of Bohemia. These strenuously opposed the church of Rome, and had many who adhered to them. They were both burnt by the papists, for their doctrine; (w) and their followers in Bohemia were cruelly persecuted, but never extirpated till the Reformation. --- Thus having gone through this dark time of the church, which is the second part of the space from Constantine the Great to the destruction of antichrist, I come now,

5. To the third part, viz. that which begins with the Reformation, and reaches to the present time. And here I would, (1.) Speak of the Reformation itself; (2.) The opposition that the devil has made to the Reformed church; (3.) What success the gospel has lately had in one place and another; (4) The present state of things in the church of Christ.

(1.) Here the first thing to be taken notice of is the *Reformation*. This was begun about 220 years ago: first in Saxony in Germany, by the preaching of *Martin Luther*, who, being stirred in his spirit to see the horrid practices of

(w) *Huss burned.*] A very remarkable expression is attributed to this martyr in the article of death. Addressing himself to the popish clergy then present, he said, Ye shall answer for this an *hundred years* hence both to God and me. And some tell us that he added, "You roast the *Goose* now, but a *Swan* shall arise whom you shall not be able to burn as you do the poor weak *Goose*." Now *Huss* in the Bohemia language signifies a *Goose*, as *Luther* does a *Swan*; and just an *hundred years* after *Luther* rises up, and gives them a deeper wound than ever they had yet received, as it were, requiring the blood of *Huss* and *Jerom* of them; and we know that the *Swan* could never be taken, but dies in her nest."

[BENNET'S MEM. p. 38.]

of the popish clergy, and having set himself diligently to inquire after truth, by the study of the holy scriptures, and the writings of the ancient fathers of the church, openly and boldly decried the corruptions and usurpations of the Romish church in his preaching and writings, and had soon a great number that fell in with his doctrines; among whom was the Elector of Saxony, his sovereign prince. This greatly alarmed the church of Rome; which did as it were rally all its forces to oppose him and his doctrine, and fierce wars and persecutions were raised against it: but yet it went on by the labours of Luther, and Melancthon in Germany, Zuinglius in Switzerland, and other eminent divines, who were contemporary with Luther, and fell in with him; and particularly Calvin, who appeared somewhat after the beginning of the Reformation, but was one of the most eminent Reformers.

Many of the princes of Germany soon fell in with the reformed religion, as did several other states and kingdoms in Europe; as England, Scotland, Sweden, Denmark, Norway, great part of France, Poland, Lithuania, Switzerland, and the Low Countries. So that it is thought, that heretofore about half Christendom were of the Protestant religion; though, since that time the Papists perhaps have gained ground; so that the Protestants now have not so great a proportion.

Thus God began gloriously to revive his church and advance the kingdom of his Son, after such a dismal night as had been from the rise of antichrist to that time. There had been many endeavours used before by the witnesses of the truth for a reformation before. But now, when God's appointed time was come, his work was begun, and went on with a swift and wonderful progress; and antichrist, who had been rising higher and higher from his very first beginning till that time, was swiftly and suddenly brought down, and fell half way towards utter ruin, and never has been able to rise again to his former height. A late expositor, Mr. *Lowman* (who explains the five first vials in the xvth chapter of the Revelation, with greater probability perhaps than any who went before him,)

him,) understands the fifth vial, which was poured out on the seat of the beast, of what came to pass in the reformation; as he had done the four preceding vials of certain great judgments God brought on the popish dominions before the reformation. It is said, [ver. 10.] that ‘the fifth angel poured out his vial on the seat of the beast;’ in the original, it is the *throne* of the beast;* ‘and his kingdom was full of darkness, and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.’ He poured out his vial upon the *throne* of the beast, *i. e.* on the authority and dominion of the Pope: thus the word *throne* is often used in scripture; so (1 Kings; i: 37.) ‘As the Lord hath been with my lord the king, even so be he with Solomon, and make his *throne* greater than the *throne* of my Lord King David?’ *i. e.* make his dominion and authority greater, and his kingdom more glorious.

But now, in the reformation, the vials of God’s wrath were poured out on the throne of the beast. His throne was terribly shaken and diminished. The Pope’s authority and dominion were greatly diminished, both as to the extent and degree. He lost, as was said before, about half his dominions. And since the Reformation, the Pope has lost great part of that authority, even in the popish dominions, which he had before. He is not regarded, and his power is dreaded in no measure as it was wont to be. The powers of Europe have learned not to put their necks under the Pope’s feet, as formerly they were wont to do. So that he is as a lion that has lost his teeth, in comparison of what he was once. And when the Pope and his clergy, enraged to see their authority so diminished at the Reformation, laid their heads together, and joined their forces to destroy the Reformation; their policy, which was wont to serve them so well, failed, and they found their kingdom full of darkness, so that they could do nothing, any more than the Egyptians,

who

* *ἔθρονος τοῦ θύρανος θρόνον.*

who rose not from their seats for three days. The Reformed church was defended as Lot and the angels were in Sodom, by smiting their enemies with blindness, that they could not find the door. God then fulfilled that word [Job. v. 11, &c.] ‘To set up on high those that be low; that those which mourn may be exalted to safety. He disappointeth the devices of the crafty, so that their hands cannot perform their enterprize. He taketh the wise in their own craftiness: and the council of the forward is carried headlong. They meet with darkness in the day time, and grope in the noon day as in the night. But he saveth the poor from the sword, from their mouth, and from the hand of the mighty.’---These proud enemies of God’s people being so disappointed, and finding themselves so unable to uphold their own dominion and authority, this made them as it were to gnaw their tongues for pain and rage.

(2.) I proceed, therefore, to show what *opposition* has been made to the success of Christ’s purchase in the Reformation by Satan and his adherents; observing, as we go along, how far they have been baffled, and how far they have been successful.

[1.] The first opposition that I shall take notice of, is that which was made by the clergy of the church of Rome uniting together in a general council. This was the famous council of Trent, which the Pope called a little while after the Reformation. In that council, there met together six cardinals, thirty-two archbishops, two hundred and twenty-eight bishops, besides innumerable others of the Romish clergy. This council, in all their sittings, including the times of intermission between, was held for eighteen years together. Their main business all this while was to concert measures for establishing the church of Rome against the Reformers, and for destroying the Reformation.* But it proved that they were not able to perform their enterprize. The Reformed church, notwithstanding that council, still remains. So that the council

* See Father Paul’s Hist. of this Council.

of the froward is carried headlong, their kingdom is full of darkness, and they weary themselves in vain.

Thus the church of Rome, instead of repenting of their deeds when such clear light was held forth to them by Luther and other Reformers, does, by general agreement in council, persist in their vile corruptions and wickedness, and obstinate opposition to the kingdom of Christ. The doctrines and practices of the church of Rome, which were chiefly condemned by the Reformed, were confirmed by the decrees of this council: and the corruptions, in many respects, were carried higher than ever before; and they uttered blasphemous reproaches and curses against the reformed religion, and all the Reformed church was excommunicated and anathematized by them; and so according to the prophecy, ‘they blasphemed God.’ Thus God hardened their hearts, intending to destroy them.

[2.] The Papists have often endeavoured to overthrow the Reformation by secret *plots* and *conspiracies*. So there were many plots against the life of Luther. The Papists were engaged in contriving to dispatch him, and to put him out of the way; and he, as he was a very bold man, often very much exposed himself in the cause of Christ; but yet they were wonderfully prevented from hurting him, and he at last died in his bed in peace. And so there have been from time to time innumerable schemes secretly laid for the overthrow of the Protestant religion; among which, that which seems to be most considerable, and which seemed to be the most likely to have taken effect, was that in the time of King James II. of England, which is within the memory of many of us. There was at that time a strong conspiracy between the King of England and Louis XIV. of France, who were both Papists, to extirpate the Northern heresy, as they called the Protestant religion, not only out of England, but out of all Europe; and had laid their schemes so, that they seemed to be almost sure of their purpose.* They looked

* See *Rapin's Hist. of Eng.* v. xv, p. 162, &c.

looked upon it, that if the Reformed religion were suppressed in the British realms, and in the Netherlands, which were the strongest part, and the chief defence of the Protestant interest, they should have easy work with the rest. And just as their matters seemed to be come to a head, and their enterprize ripe for execution, God, in his providence, suddenly dashed all these schemes in pieces by the Revolution, at the coming in of King William and Queen Mary: by which all these designs were at an end; and the Protestant interest was more strongly established, by the crown of England's being established in the Protestant House of Hanover, and a Papist, by the constitution of the nation, for ever rendered incapable of wearing the crown of England. Thus they groped in darkness at noon day as in the night, and their hands could not perform their enterprize; their kingdom was full of darkness, and they gnawed their tongues for pain.

After this, there was a deep design laid to bring the same thing to pass in the latter end of Queen Anne's reign, by the bringing in of the Popish pretender; which was no less suddenly and totally baffled by divine Providence; as the plots against the Reformation, by bringing in the pretender, have been from time to time.*

[3.] The Reformation has often been opposed by open wars and invasions. So in the beginning of the Reformation, the emperor of Germany, to suppress the Reformation declared war with the duke of Saxony, and the principal men who favoured and received Luther's doctrine. But they could not obtain their end; they could not suppress the Reformation. For the same end, the King of Spain maintained a long war with Holland and the Low Countries in the century before last. But those cruel wars issued greatly to the disadvantage of the Romish church, as they occasioned the setting up of one of the most powerful Protestant states in Europe, which, next to Great Britain, are the chief barrier of the Protestant religion.† And the design of the Spanish invasion

* BENNET'S Memorial 370, &c. † Viz. Holland.

vasion of England in Queen Elizabeth's time, was to suppress and root out the Reformed religion; and therefore they brought in their fleet all manner of instruments of cruelty wherewith to torture the Protestants who would not renounce their religion. But their design was totally baffled, and their mighty fleet in a great measure ruined. (x)

[4.] Satan has opposed the Reformation with cruel *persecution*. The persecutions with which the Protestants in one kingdom and another have been tormented by the church of Rome, have been in many respects beyond any that were before. So that antichrist has proved the greatest and most cruel enemy the church of Christ ever had, agreeable to the description given of the church of Rome, [Rev. xvii. 6.] 'And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus.' And [chap. xviii. 24.] 'And in her was found the blood of prophets, and of saints, and of all them that were slain upon the earth.'

The

(x) *The Spanish ARMADA.*] "There was so much of Providence (our enemies themselves being judges) in it [the defeat of this fleet] that the Spanish admiral, the Duke of Medina Sidonia, blasphemously swore that he feared Jesus Christ was turned *Lutheran*; nay, the king of Spain himself hearing of this strange defeat of his fleet, saw so evidently the finger of God in this disappointment, that he is reported to have said, He did not send his fleet to fight against God, but against men." [Bennet's Mem. 122.]

Don Pedro, one of the Spanish captains taken by Sir F. Drake, being examined before the Lords of the privy council what was their design of invading us, replied, "To subdue the nation and root it out." And what meant you, said the Lords, to do with the Catholics? "To send them, good men, said he, directly to heaven, as all you heretics to hell." For what end were your whips of cord and wire? "To whip you heretics to death." What would you have done with the young children? "They above seven years old should have gone the way their fathers went; the rest should have lived in perpetual bondage, branded in the forehead with the letter L for Lutherans." [Account of the Span. Invasion, published 1739.]

N. B. The instruments of torture above alluded to, as thumb-screws, whips, &c. are still shewn among other curiosities in the Tower of London.

The heathen persecutions had been very dreadful; but now persecution by the church of Rome was improved, and studied, and cultivated as an art or science. Such methods of tormenting were found out that were beyond the invention of former ages. And, that persecution might be managed more effectually, there were certain societies established in various parts of the Popish dominions, whose business it should be to study, improve, and practise persecution in its highest perfection, (v) which are

(v) *Courts of INQUISITION.*] These infernal tribunals were first erected in the twelfth century by the infamous Father Dominic, under the patronage of Pope Innocent III. in order more completely to extirpate the Waldenses, and other pretended heretics. It is difficult to conceive, that if God had delivered the world entirely into the devil's hands (as Satan once pretended) that his ingenuity and malice could have invented any thing more detestable and shocking. In fact, there is scarcely a method that could delay or pervert justice, but they have adopted it in their forms; nor does there seem a possible method of torture but they have invented and repeatedly exercised. The reader whose nerves can bear such reiterated scenes of cruelty, may read *Baker's Hist. of the Inquisition—the History of the Inquis. at Goa*, written by a Papist—and similar works: but to shew how far it is possible for human nature to go, let him read the following extract from a sermon preached at *Evora*, on occasion of one of the most horrid scenes the sun ever beheld, an *auto de fe*, when they burn or rather roast heretics (as they call them) alive, from a principle of religion. “Beloved Portuguese,” said the inhuman wretch, “let us return thanks to heaven, for his great goodness in giving us this holy tribunal, [the Inquisition.] Had it not been for this tribunal, our kingdom would have become a tree without flowers or fruits, fit only to be committed to the flames. What progress has heresy made for want of an inquisition in *England*, *France*, *Germany*, and the *Netherlands*! It is evident, had it not been for *so great* a blessing our country would have been like to those above mentioned.” [Sermans de Padre *Frey*, *Antonio Continho*, impresso em *Lesboa*, anno 1638.] If it be possible to add any thing more shocking to this impious harangue, it is, that one of our own judges, Sir *J. Howell*, recorder of *London*, wished for the like institution here in *England*: “Till now,” said he, on the trial of *Penn* and *Mead*, two *Quakers*, “I never understood the prudence and policy of the *Spaniards* in suffering the *inquisition* among them. And certainly it will never be well with us till something like the *Spanish inquisition* be in *England*.” [*Gen. Dict.* vol. viii. Art. *Penn*, *W.*]

are called the courts of *inquisition*. A perusal of the histories of the Romish persecution, and their courts of inquisition, will give that idea which a few words cannot express.

When the Reformation began, the beast with seven heads and ten horns began to rage in a dreadful manner. After the Reformation, the church of Rome renewed its persecution of the poor Waldenses, and great multitudes of them were cruelly tortured and put to death. Soon after the Reformation, there were also terrible persecutions in various parts of Germany: and especially in Bohemia, which lasted for thirty years together; in which so much blood was shed for the sake of religion, that a certain writer compares it to the plenty of waters of the great rivers of Germany. The countries of Poland, Lithuania, and Hungary, were in like manner deluged with Protestant blood. (z)

By means of these and other cruel persecutions, the Protestant religion was in a great measure suppressed in Bohemia, and the Palatinate and Hungary, which before were Protestant countries. Thus was fulfilled what was foretold of the little horn, [Dan. vii. 20, 21.] ‘---and of
 ‘ the ten horns that were in his head, and of the other
 ‘ which came up, and before whom three fell, even of
 ‘ that horn that had eyes, and a mouth that spake very
 ‘ great things, whose look was more stout than his fellows,
 ‘ I beheld, and the same horn made war with the faints,
 ‘ and prevailed against them.’ And what was foretold of the beast having seven heads and ten horns, [Rev. xiii. 7.]
 ‘ And it was given unto him to make war with the faints,
 ‘ and

(z) *POPERY MORE CRUEL than Paganism.*] “If Rome *pagan* hath slain her thousands of innocent Christians, Rome *Christian* hath slain her ten thousands. For, not to mention other outrageous slaughters and barbarities, the croisades against the Waldenses and Albigenes, the murders committed by the Duke of Alva in the Netherlands, the massacres in France and Ireland, will probably amount to above ten times the number of all the Christians slain in all the ten persecutions of the Roman emperors put together.” [Bp. NEWTON on the Proph. vol. iii. p. 282.]

‘ and to overcome them: and power was given him over all kindreds, and tongues, and nations.’

Also *Holland* and the other Low Countries were for many years a scene of nothing but the most affecting and amazing cruelties, being deluged with the blood of Protestants, under the merciless hands of the Spaniards, to whom they were then in subjection. But in this persecution, the devil in a great measure failed of his purpose; as it issued in a great part of the Netherlands casting off the Spanish yoke, and setting up a wealthy and powerful Protestant state, to the great defence of the Protestant cause ever since.

France also is another country, which, since the Reformation, in some respects, perhaps more than any other, has been a scene of dreadful cruelties suffered by the Protestants there. After many cruelties had been exercised towards the Protestants in that kingdom, there was begun a persecution of them in the year 1571, in the reign of Charles IX. king of France. It began with a cruel massacre, wherein 70 000 Protestants were slain in a few days time, as the king boasted: and in all this persecution, he flew, as is supposed, 300,000 martyrs. And it is reckoned, that about this time, within thirty years there were martyred in this kingdom for the Protestant religion, 39 princes, 148 counts, 234 barons, 147,518 gentlemen, and 760,000 of the common people. (A)

But all these persecutions were, for exquisite cruelty, far exceeded by those which followed in the reign of Louis XIV. which indeed are supposed to exceed all others

(A) *The PARISIAN massacre.*] This massacre was aggravated with several circumstances of wantonness and treachery; but we hope that the above numbers are exaggerated. *Thuanus*, their own historian, reckons 30,000 lives destroyed in this slaughter; but protestant authors seem to have reason for supposing them not less than 100,000 in the whole. But the most horrid circumstance in the history is, that when the news of this event reached Rome, Pope Gregory XIII. instituted the most solemn rejoicings, giving thanks to almighty God for this glorious victory!!! An instance that has no parallel, even in hell. [I. N.]

others that ever have been; and being long continued, by reason of the long reign of that king, almost wholly extirpated the Protestant religion out of that kingdom, where had been before a multitude of famous Protestant churches all over the country. (B) Thus it was given to the beast to make war with the saints, and to overcome them.

There

(B) *The PERSECUTION under Louis XIV.*] This followed the revocation of the edict of Nantes, A. D. 1685. The following extract is taken from a French work of reputation:

“The toopers, soldiers, and dragoons went into the Protestants houses, where they marred and defaced their household-stuff, broke their looking-glasses, and other utensils and ornaments; let their wine run about their cellars, and threw about their corn, and spoiled it. And as to those things which they could not destroy in this manner, such as furniture of beds, linen, wearing-apparel, plate, &c. they carried them to the market-place, and sold them to the Jesuits, and other Roman catholics. By these means the Protestants in Montaubon alone were, in four or five days, stripped of above a million of money. But this was not the worst.

“They turned the dining-rooms of gentlemen into stables for their horses. And treated the owners of the houses where they quartered with the highest indignity and cruelty, lashing them about from one to another, day and night, without intermission, not suffering them to eat or drink; and when they began to sink under the fatigue and pains they had undergone, they laid them on a bed, and when they thought them somewhat recovered, made them rise, and repeated the same tortures. When they saw the blood and sweat run down their faces and other parts of their bodies, they sluiced them with water, and putting over their heads kettle-drums, turned upside down, they made a continual din upon them till these unhappy creatures lost their senses. When one party of these tormenters were weary, they were relieved by another, who practised the same cruelties with fresh vigour.

“At Negreplisse, a town near Montaubon, they hung up Isaac Favin, a Protestant citizen of that place, by his arm-pits, and tormented him a whole night by pinching and tearing off his flesh with pincers. They made a great fire round a boy of about twelve years old, who, with hands and eyes lifted up to heaven, cried out, “My God, help me!” And when they found the youth resolved to die rather than to renounce his religion, they snatched him from the fire just as he was on the point of being burnt.

“In several places the soldiers applied red hot irons to the hands and feet of men, and the breasts of women. At Nantes they hung up several women and maids by their feet, and others by their arm-pits, and thus exposed them to public view stark naked.

They

There was also a terrible persecution in *England*, in Queen Mary's time, wherein great numbers in all parts of the kingdom were burnt alive.* And after this, though the Protestant religion has been for the most part established by law in England, yet there have been very severe persecutions by the high-churchmen, who symbolize in many things with the papists. Such a persecution was that which occasioned our forefathers to flee from their native country, and to come and settle in this land, which

3 N

was

They bound mothers that gave suck to posts, and let their sucking infants lie languishing in their sight for several days and nights, crying, mourning, and gasping for life. Some they bound before a great fire, and being half roasted, let them go; a punishment worse than death. Amidst a thousand hideous cries, and a thousand blasphemies, they hung up men and women by the hair; and some by their feet, on hooks in chimnies, and smoaked them with whips of wet hay till they were suffocated. They tied some under the arms with ropes and plunged them again and again into wells; they bound others like criminals, put them to the torture, and with a funnel filled them with wine, till the fumes of it took away their reason, when they made them say they consented to be catholics. They stripped them naked, and after a thousand indignities, stuck them with pins and needles from head to foot. They cut and slashed them with knives; and sometimes with red hot pincers took hold of them by the nose, and other parts of the body, and dragged them about the rooms till they made them promise to be catholics, or till the cries of these miserable wretches, calling upon God for help, forced them to let them go. They beat them with staves, and thus bruised, and with broken bones, dragged them to church, where their forced presence was taken for an abjuration. In some places they tied fathers and husbands to their bed-posts, and before their eyes ravished their wives and daughters with impunity. They blew up men and women with bellows till they burst them. If any to escape these barbarities endeavoured to save themselves by flight, they pursued them into the fields and woods, where they shot at them like wild beasts, and prohibited them from departing the kingdom (a cruelty never practised by Nero or Dioclesian) upon pain of confiscation of effects, the gallies, the lash, and perpetual imprisonment; insomuch that the prisons of the sea-port towns were crammed with men, women, and children, who endeavoured to save themselves by flight from this dreadful persecution. With these scenes of desolation and horror, the popish clergy feasted their eyes, and made only a matter of laughter and sport of them. [SECKEND Hist. Luth. II. p. 116.]

* See *Fox's Martyrs*, vol. iii.

was then an hideous howling wilderness. And these persecutions were continued with little intermission till King William came to the throne. (c)

Scotland

(c) *Persecutions of the HIGH-CHURCHMEN.*] *Luther* used a vulgar saying, 'that every man is born with a *Pope* in his belly;' meaning that a spirit of tyranny is natural to the present depraved state of man. Nor will the mere profession of any religion, however excellent and benign, remedy this propensity, unless men enter into the spirit of it. We need not wonder therefore at animosities and even persecutions among nominal professors, who often assume Christianity only as a cloak for their vicious tempers and conduct. The persecutions and oppressions in the times of the *Stuarts* seem to have arisen solely from a lust of power and impatience of contradiction. Even that mistaken zeal for God and religion which sometimes kindled the flames of persecution, seems to have had but little share in causing these, since the bitterest enemies of the Puritans did not charge them with essential errors of either faith or manners. Absolute monarchy and arbitrary power were the grand objects of *Laud* and his furious associates. And it is to be feared, that they would not have thought the destruction of half their master's subjects too dear a purchase for the power of completely tyrannizing over the rest. It would be foreign to the design of these notes to enter into the particulars of these enormities; those who can bear such relations, may find abundance of them in *Baxter's* History of his Life and Times; *Neal's* History of the Puritans, and *Palmer's* edition of the Nonconformists Memorial, or Memoirs of the Nonconformist Ministers; 2000 of whom were expelled, on the same fatal day (St. Bartholomew's) on which the Parisian massacre began. But, unhappily, persecution has not been confined to such men: every sect, and some of the best men in each have engaged in the diabolical business. We have already observed instances of this in the primitive church, [page 424, Note D] and the same may be observed early in the reformation; with what bitterness did the Lutherans, Zuinglians, and Calvinists, and other parties of the reformers, abuse, imprison, and banish each other, is too well attested by ecclesiastical historians of the 16th century. Not to mention the blood of sectaries unjustly shed both at home and abroad. Not only did the episcopalians in England persecute the dissenters; but in Scotland, and during the commonwealth in England, these persecuted the episcopalians. And what is perhaps more extraordinary, even in New England, where the first colonists fled from the iron hand of oppression at home, they persecuted the quakers and others who dissented from their establishment. How then shall we account for these enormities, but upon the principle we first mentioned, that it proceeds from the general depravity of human

Scotland has also been the scene, for many years together, of cruelties and blood by the hand of high-churchmen, such as came very little short of the popish persecution in Queen Mary's days, and in many things much exceeded it, which continued till they were delivered by King William.

Ireland also has been as it were overwhelmed with protestant blood. In the days of King Charles I. of England, above 100,000 Protestants were cruelly murdered in that kingdom in a few days; the papists, by a secret agreement, rising all over the kingdom at an appointed time, intending to kill every Protestant in the kingdom at once. (D)

Besides these, there have been very cruel persecutions in Italy, and Spain, and other places, which I shall not stand to relate. (E)

Thus

human nature, which, though in a degree rectified and subdued in good men, is not eradicated, but often discovers itself in the tempers and actions of the best. [G. E.]

(D) *The Massacre in IRELAND.*] It appears that the Irish protestants had been marked out for destruction in Queen Mary's reign, but Providence delivered them in the following remarkable manner: Dr. Cole being sent with a commission for that purpose, boasted of it by the way, and a Protestant at Chester, where he stopt, found means to steal it. When the Doctor came to Ireland, and was about to produce his commission to the proper persons, on opening the box which had contained it, to his great mortification he only found a pack of cards, with the knave of clubs uppermost! He returned to obtain a new commission, but the queen died before it could be procured. [N. U.]

(E) *OTHER cruelties.*] Beside the protestant blood shed in these persecutions, popery has to answer for the lives of millions of Jews, Mahometans, and Barbarians. When the Moors conquered Spain in the eighth century, they allowed the Christians the free exercise of their religion. But in the 15th century, when the tables were turned, and Ferdinand subdued the Moriscoes (the descendants of the above Moors) many hundred thousands of them were forced to be baptized, or burnt, massacred, or banished, and their children sold for slaves; besides an innumerable multitude of Jews who shared the same cruelties; chiefly by means of the infernal inquisition. [*Geddes's Misc. Tracts*, vol. i. p. 1, and sequel.] A worse slaughter, if possible, was made among the natives of Spanish America, where 15 millions are said to have been sacrificed to the genius of popery in the course of about 40 years.

Thus did the devil, and his great minister antichrist, rage with violence and cruelty against the church of Christ! And thus did the whore of Babylon make herself drunk with the blood of the saints and martyrs of Jesus! and thus, by these persecutions, the Protestant church has been much diminished! Yet with all have they not been able to prevail; but still the church is upheld, and Christ fulfills his promise that ‘the gates of hell shall not prevail against it.’

[5.] The last kind of opposition that Satan has made to the Reformation is by *corrupt opinions*. Satan has opposed the light of the gospel which shone forth in the Reformation with many corrupt opinions, which he has propagated in the world.

And here, in the first place, the first opposition of this kind was by the sect of the *Anabaptists*, which began about four or five years after the Reformation itself began. This sect, as it first appeared in Germany, were vastly more extravagant than the present anabaptists are in England. (F) They held a great many corrupt opinions: one was, that there ought to be no civil authority, and so that it was lawful to rebel against civil authority. And on this principle, they refused to submit to magistrates, or any human laws; and gathered together in vast armies to defend themselves, and having put all Germany into an uproar, so kept it for some time.

The next opposition of this kind to the Reformation was that which was made by *enthusiasts*. (G) Those are rightly called

[*Bar. de las Casas's Narrative.*] Well therefore might the inspired apostle say, that at Mystic Babylon's destruction, ‘In her was found the blood of prophets and of saints, and of all that were slain upon the earth.’ [Rev. xviii. 24.] [I. N.]

(F) *The ANABAPTISTS in England.*] It is but justice to observe that the present anabaptists, anti-pædobaptists or baptists (as they are now called) differ in nothing from other dissenters, but in the article of baptism, which they administer by immersion and to adults only. But the anabaptists of the sixteenth century were what our author represents them. [U. S.]

(G) *ENTHUSIASTS opposed the Reformation.*] Of these some rejected all outward religion, and acknowledged none but internal; 2. some

called enthusiasts who falsely pretend to be inspired by the Holy Ghost as the prophets were. These appeared in Germany about ten years after Luther began the Reformation; and many of them were exceeding wild and extravagant. The followers of these are the *Quakers* in England, and other parts of the British dominions.

The next were the *Socinians*, who had their beginning chiefly in Poland, by the teaching of Lælius and Faustus Socinus. They held, that Christ was a mere man, and denied his satisfaction, and many of the fundamental doctrines of the Christian religion. Their heresy has since been greatly propagated among Protestants in Poland, Germany, Holland, England, and other places.

After these arose the *Arminians*. They first appeared in Holland about 130 years ago. They are so called from a Dutchman, whose name was *Jacob Van Harmin*, in Latin, *Jacobus Arminius*. This Arminius was first a minister at Amsterdam, and then a professor of divinity in the university of Leyden. He had many followers in Holland. There was upon this a synod of all the Reformed churches called together, who met at Dort in Holland. The synod of Dort condemned them; but yet they spread and prevailed. (H) They began to prevail in

2. some pretended to extraordinary visions and revelations; and,
3. others expected the corporeal presence of Christ to subdue all other governments. The sects were too numerous to be too particularized; and too contemptible to deserve it: but most of them have dwindled into oblivion. [G. E.]

(H) *The Synod of DORT.*] This famous assembly met 1618. Besides a number of Dutch divines, and several from other protestant countries, England sent 4, viz. Bps. Carlton, Hall, and Davenant, and Dr. Ward; and Scotland 1, Dr. Balconquell. And for the Arminians, the three principal were Episcopus, Corvinus, and Dwinglon. After much altercation, (as is general the case) without any approach to agreement, the assembly confirmed the famous 5 points, viz. Election, limited Redemption, Original Sin, invincibility of Grace, and final Perseverance. And the Arminian remonstrants being the weaker party were deposed from their ministry.

We take the liberty of adding, that our author's excellent treatises on Free-will, Original Sin, &c. have perhaps done more than twenty Synods could have done to refute these errors. [G. E.]

in England in the reign of Charles I. especially in the church of England. The church of England divines before that time were almost universally Calvinists; but since then Arminianism has gradually more and more prevailed, both in the establishment and among the Dissenters, and has spread greatly in New England, as well as Old.

Since this, *Arianism* has been revived. I have already observed Arianism, a little after Constantine's time almost swallowed up the Christian world, like a flood out of the mouth of the dragon, which threatened to swallow up the woman. And of late years, this heresy also has been revived in England, and greatly prevails there, both in the church and among Dissenters.

Another thing which has of late exceedingly prevailed among Protestants, and especially in England, is *Deism*. The Deists wholly cast off the Christian religion, and are professed infidels. They are not like the heretics, Arians, Socinians, and others, who own the scriptures to be the word of God, and the Christian religion to be true, but only deny certain doctrines of it, for they deny the whole Christian religion. Indeed they own the being of God; but deny that Christ was the Son of God; and say he was an impostor, as they do of all the prophets and apostles. They deny the Bible, all revealed religion, and believe that God has given mankind no other light to walk by but their own reason.---Thus much concerning the opposition that Satan has made against the Reformation.

(3.) I proceed now to show what *success* the gospel has had in these later times of the Reformed church. This success may be reduced to three heads; [1.] Reformation in doctrine and worship in countries called Christian; [2.] Propagation of the gospel among the heathens; [3.] Revival of religion in the power and practice of it.

[1.] As to the first, viz. Reformation in doctrine, the most considerable success of the gospel of this kind lately, has been in the empire of *Muscovy*, which is a country of vast extent. The Muscovites, as many of them as call themselves Christians, professed to be of the Greek church;

church; but were barbarously ignorant, and very superstitious, till of late years. Their late Emperor Peter the Great, who reigned till within these twenty years, set himself to reform the people of his dominions, and took great pains to bring them out of their darkness, and to have them instructed in religion. To that end, he set up schools of learning, ordered the Bible to be printed in their own language, and made a law that every family should keep the holy scriptures in their houses, and that no person should be allowed to marry till they were able to read them. He also reformed his churches of many of their superstitions, whereby the religion professed and practised in Muscovy became much nearer to that of the Protestants than formerly it used to be. This emperor gave great encouragement to the exercise of the Protestant religion in his dominions. And since that Muscovy is become a land of light, in comparison of what it was before (1).

[2.] As to the second kind of success which the gospel has lately had, viz. its propagation among the *heathen*, I would take notice of three instances.

The propagation of the gospel among the heathen here in *America*. This continent on which we live, which is a very great part of the world, and together with its neighbouring seas adjoining, takes up one side of the globe, was wholly unknown to all Christian nations till these latter times, though it was very full of people. and therefore here the devil had the inhabitants, as it were, secure to himself, out of the reach of the light of the gospel, and so out of the way of molestation in his dominion over them. And here the many nations of Indians worshipped

(1) PROTESTANTS *in RUSSIA*.] We are sorry to be informed by a gentleman who very lately visited Russia, that the Protestant interest there is exceedingly low. Even at Petersburg, the capital of the empire, the congregation of British Protestants is very small and poor, the merchants, to their shame be it spoken, thinking it beneath them to profess religion; the communicants at this place, (strange to tell!) were only three beside the minister.—The Greeks are also very superstitious, though perhaps less so than formerly.

[N. U.]

shipped him as God from age to age, while the gospel was confined to the opposite side of the globe. It is a supposition which, if I remember right, I have some where met with, that the occasion of the first peopling of America was this, that the devil being alarmed and surprised by the wonderful success of the gospel during the first three hundred years after Christ, and by the downfall of the heathen empire in the time of Constantine; and fearing that his kingdom would be utterly overthrown through the world, led away a people from the other continent into America, that they might be quite out of the reach of the gospel, that here he might quietly possess them, and reign over them as their god. And it is said, that some of the Indians, when the Europeans first came into America, had a tradition among them, that their god first led them into this continent, and went before them in an ark. (κ)

Whether this was so or not, it is certain that the devil did quietly enjoy his dominion over the poor Indians for many ages. But in later times God has sent the gospel into these parts of the world, and now the Christian church is set up among us in New England, and in other parts of America, where before had been nothing but the grossest

(κ) *The PEOPLING of AMERICA.*] The above notion, to which our author seems pretty much inclined, we cannot persuade ourselves to admit for the following reasons:

1. Because it appears to us extremely probable, from a similarity of manners and even language, not to mention other circumstances, that a part of America was peopled long before this by some Phenicians; and not totally unknown to the ancient Greeks. [See Univ. Hist. vol. xx. p. 158, 159.] This will agree perfectly with the tradition mentioned by our author, since it appears that other nations had an imitation of the sacred ark of the Hebrews. [Tacitus De Mor. Germ. cap. 40.] And such have been actually discovered in South America and some of the South Sea islands. *Picart's religious Ceremonies, &c.* vol. iii. p. 146. and *Hawkesworth's Voy.* vol. ii. p. 252, 257.]

2. We think it more consistent and to the divine glory to refer this event to the providence of God than to the agency of the devil. It was unquestionably the work of heaven to scatter the inhabitants of the earth after the confusion of Babel, in order to the peopling

grossest heathenish darkness. Great part of America is now full of Bibles, and has at least the form of the worship of the true God and Jesus Christ, where the name of Christ before had not been heard of for many ages, if at all. And though there has been but a small propagation of the gospel among the heathen here, in comparison of what is to be wished for; yet there has been something worthy to be taken notice of. There was something remarkable in the first times of New England; and even of late in this and several other parts of America, many Indians have shown an inclination to be instructed in the Christian religion. (L)

And

peopling of our hemisphere, and it is inconceivable why the peopling of the other should be referred to so opposite a cause. It is granted however that America might owe a great part of its inhabitants to these countries of Asia, as Tartary, Siberia, and Kam-schatka, which approach it nearest, and as some suppose, may possibly have once joined the opposite continent. And perhaps some might emigrate from China, and even Wales. [See Univ. Hist. vol. xx. p. 163, 174, 190.] Whether, however, the first inhabitants of America fled thither from the hand of tyranny—emigrated from a principle of commerce—or were driven there by unruly elements, there seems no reason for ascribing an event of such importance to diabolical agency or contrivance. [G. E.]

(L) *Gospel propagated among the INDIANS in AMERICA.*] One of the most eminent and successful missionaries among these was Mr. *David Brainerd*, whose life *Prof. Edwards* published. In reading the account of Mr. B. and other missionaries, two ideas strike us with peculiar force.

1. The difficulty of their work: the variety of the Indian languages, and the length of time it takes to acquire a tolerable acquaintance with any of them, is very discouraging. It is also frequently difficult to procure an audience, and then every thing in Christianity appears so perfectly strange to them, and the evidences of it lay so much out of their way, that few give any credit to it. Their grand question, what has become of their forefathers? is not easily answered to their satisfaction. ‘They were good men, say they, and we will follow them; we doubt not but they were happy without this new religion, why then should we embrace it?’ But their most important objection is drawn from the vicious lives of nominal Christians. ‘Christian religion! Devil religion! (say they) Christian much drunk; Christian much do wrong, much beat, much abuse others.’—‘Truly it is a sad sight, says one, to behold a

And however small the propagation of the gospel among the heathen in America has hitherto been, yet I think we may well look upon the discovery of so great a part of the world, and bringing the gospel into it, as

one

drunken Christian, and a sober Indian—an Indian just in his dealings, and a Christian not so; a laborious Indian, and an idle Christian, &c. O what a sad thing it is for Christians to come short of heathens even in moralities!" [Voyage to East India, added to the Travels of Pietro della Valle, printed in Eng. 1665.]

2. We are led to admire the beauty and simplicity with which these barbarians when converted express themselves, and to adore the power of divine grace in their conversion.

"After public worship was done, numbers came to my house, says Mr. Brainerd, and while we were singing, the woman mentioned Feb. 9. I may venture to say, if I may be allowed to say so of any person I ever saw, was filled with joy unspeakable and full of glory, and could not but burst forth in prayer and praise to God, crying, sometimes in English and sometimes in Indian—'O blessed Lord! do come, do come! O do take me away! do let me die and go to Jesus Christ. O dear Jesus do come! I can't stay, I can't stay! O how can I live in this world! do take my soul away from this sinful place!' with much more to the same purpose. In this ecstasy she continued some time, and when she had a little recovered herself, I asked her, if Christ was not now sweet to her soul? Whereupon, turning to me with tears in her eyes, and with all the tokens of deep humility, she said, 'I have many times heard you speak of the goodness and sweetness of Christ, but I knew nothing what you meant; I never believed you; but now I know he is better than all the world.' I asked, and do you see enough in Christ for the greatest of sinners? She replied, 'O enough, enough for all the sinners in the world if they would but come.' And turning, at my desire, to some poor Christless souls who stood by much affected, she said, 'O there's enough in Christ for you all, if you would but come. O strive, strive to give up your hearts to him.' Then hearing somewhat of the glory of heaven mentioned, she again fell into an ecstasy of joy, and cried out as before, 'O dear Lord, do let me go! O what shall I do? I want to go to Christ,' &c. In this sweet frame she continued more than two hours.

"When I have sometimes asked her why she appeared so sorrowful? Was she afraid of hell? She would answer, 'No, I ben't so much distressed about that, but my heart is so wicked I can't love Christ,' and thereupon burst out into tears. She seemed to view divine truths as living realities, and could say, 'I know these things are so; I feel them to be true.' Now her soul was resigned to the divine will. Being asked, what if God should take your husband

band

one thing by which divine Providence is preparing the way for the future glorious times of the church ; when Satan's kingdom shall be overthrown, not only throughout the Roman empire, but throughout the whole habitable globe, on every side, and on all its continents. When those times come, then doubtless the gospel, which is already brought over into America, shall have glorious success, and all the inhabitants of this new discovered world shall become subjects of the kingdom of Christ, as well as the

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band from you (who was then very sick) how could you bear that ? She replied, ' He belongs to God, and not me, he may do with him just what he pleases.' Now she could freely trust her *all* with God for time and eternity. Being asked, how she could be willing to die, and leave her little infant, what did she think would become of it ? She answered, ' God will take care of it ; it belongs to him ; he will take care of it.'

[*Brainerd's Journal, Mar. 1746.*]

Mr. Brainerd's labours in America were crowned with much success, and to show that God still carries on his work, and at the same time give a specimen of the beautiful simplicity of the Indian stile, we subjoin the following letter from certain Indians to the Rev. Mr. J. Caldwell, secretary to the board of commissioners at New-Jersey.

Oneida, Dec. 10, 1770.

Father,

We have not much to say, but are very thankful that our belt has arrived after so long a time, and its language sounds agreeably in our ears, which at the same time reaches the heart with peculiar joy as we are poor. We return thanks to our fathers beyond the Great Waters, for the consideration they made us of £. 10 sterling. We thank them from our very hearts, and also bless God who put it into their hearts to shew us this kindness. The holy word of Jesus has got place among us, and advances ; many have lately forsaken their former sins to appearance, and turned to God ; there are some among us who are very stubborn and strong ; but Jesus is *Almighty*, and his word is very strong too ; therefore we hope he will conquer and succeed more and more.

We say no more, only ask our fathers to pray for us. Although they are at a great distance, perhaps by and by, through the strength and mercy of Jesus, we shall meet in his kingdom above. Farewell.

Tagewaren, chief of the bear tribe.

Suchnageat, ————— west tribe.

Ojecketa, ————— turkle tribe.

[G. E.]

other parts of the earth: and in all probability Providence has so ordered it, that the mariner's compass, which is an invention of latter times,* (whereby men are enabled to sail over the widest ocean, when before they durst not venture far from land) should prove a preparation for what God intends to bring to pass in the glorious times of the church, viz. the sending forth the gospel wherever any of the children of men dwell, how far off soever, and however separated by wide oceans from those parts of the world which are already Christianized.

There has of late years been also a very considerable propagation of the gospel in the dominions of *Muscovy*. I have already observed the reformation which there has lately been among those who are called Christians there; but I now speak of the heathen. Great part of the vast dominions of the Emperor of Muscovy are grossly heathen. The greater part of Great Tartary, a heathen country, has in later times been brought into the Muscovite government; and of late great numbers of those heathen have embraced the Christian religion.

There has lately been likewise a very considerable propagation of the Christian religion among the heathen in the East Indies, particularly at *Malabar*, many have been brought over to the Christian and Protestant religion; chiefly by the labours of missionaries sent thither by the king of Denmark; who have set up schools among them, and a printing press to print Bibles and other books for their instruction, in their own language, with great success. (M)

[3.] The

* About A. D. 1302. Gen. Dict.

(M) *Success of the gospel in the EAST INDIES.*] The principal instruments in this work appear to have been Messrs. *Ziegenbalg* and *Plutschow*, both German protestants and Danish missionaries, to whom others were afterwards added. The success of their ministry appears to be not merely civilization, nor a profession of the external ceremonies of religion, as is to be feared is generally the case with the boasted conversions of the Jesuits and other Popish missionaries; but many poor Indians were savingly brought to Jesus Christ, in spite of difficulties which an European can hardly conceive.

[3.] The last kind of success which there has lately been of the gospel, which I shall take notice of, is the revivals of the power and practice of religion which have lately been. And here I shall take notice of but two instances.

First, there has been not long since a remarkable revival of the power and practice of religion in Saxony in German, through the endeavours of Augustus Hermannus Frank, professor of divinity at Hall in Saxony, who being a person of eminent charity, the great work that God wrought by him, began by his setting on foot a charitable design. It began only with his placing an alms box at his study door, into which some poor mites were thrown, whereby books were bought for the instruction of the poor. And God was pleased so wonderfully to smile on his design, and so to pour out a spirit of charity on people there on that occasion, that with their charity he was enabled in a little time to erect public schools for the instruction of poor children, and an orphan house for the supply and instruction of the poor; so that at last near five hundred children were maintained and instructed in learning and piety by the charity of others; and the number increased more and more for many years, and till the last account I have seen. This was accompanied with a wonderful reformation and revival of religion, and a spirit of piety in the city and university of Hall; and thus it continued.

One of the missionaries letters, dated December 11, 1713, mentions, that they had then baptised and joined in Christian communion 246 persons (of both sexes). And another letter mentions the whole number of children in their charity school to be 78, of which 56 were lodged in the house.—In translating the first principles of Christianity into the language of the natives, the Malabrian school-master who assisted was particularly startled at the boldness of an expression, intimating our becoming the *children and friends of God*, and proposed saying instead of it, that God might allow us to *kiss his feet*.

[See Propagation of the Gospel in the East by the Danish Missionaries, &c. printed at London 1718.]

[I. N.]

continued. Which also had great influence in many other places in Germany. (N)

Another thing which it would be ungrateful in us not to take notice of, is that remarkable out-pouring of the Spirit of God which has been of late in this part of New England, of which we, in this town, have had such a share. But it is needless for me particularly to describe what you have so lately been eye witnesses to, and I hope multitudes

(N) *Orphan House, &c. at Glauca.*] In the year 1706, the state of this wonderful undertaking was as follows :

1. An hospital (the building of which cost 20,000 rix dollars) for the maintenance of poor orphans of both sexes; with an apothecary's shop, printing office, bookseller's shop, and other offices, with proper persons to superintend them.

2. Ten schools for boys and girls in different classes.

3. A provision for widows, poor students, strangers, and other necessitous persons.

4. A college of divinity.

5. A collegiate school for the education of young gentlemen at the expence of their parents.

This work was begun and carried on by a succession of providences, the most singular that modern times have seen; all the supplies for a long time being communicated in a manner little short of miraculous. One may give an idea of the rest:

“Another time, says Professor Frank, I stood in need of a great sum of money, insomuch that an hundred crowns would not have served my turn, and yet I saw not the least appearance how I might be supplied with an hundred groats. The steward came and set forth the want we were in. I bid him to come again after dinner, and I resolved to put up my prayers to the Lord for his assistance. When he came again after dinner, I was still in the same want, and so appointed him again to come in the evening. In the mean time a friend of mine came to see me, and with him I joined in prayers, and found myself much moved to praise and magnify the Lord for all his admirable dealings towards mankind, even from the beginning of the world, and the most remarkable instances came readily to my remembrance whilst I was praying. I was so elevated in praising and magnifying God, that I insisted only on that exercise of my present devotion, and found no inclination to put up many anxious petitions to be delivered out of the present necessity. At length my friend taking his leave, I accompanied him to the door, where I found the steward waiting on one side for the money he wanted, and on the other a person who brought an hundred and fifty crowns for the support of the hospital.”

[*Pietas Hallensis, or an Abstract of Divine Prov. &c. p. 15—17.*]

titudes of you sensible of the benefit of. (o)---Thus I have mentioned the more remarkable instances of the success which the gospel has lately had in the world.

(4.) I

(o) *Remarkable CONVERSIONS in NEW ENGLAND.*] We have already mentioned in the list of our author's works, (p. 33.) a narrative of this extraordinary event, from which we shall give a short extract, for the gratification of such of our readers as have never seen that tract.

“ In the latter end of the year 1733, the young people of Northampton in New England shewed a peculiar readiness of receiving instruction; soon after this, a number of persons appeared to be converted at a small village about three miles from the town: in the following year some remarkable deaths awakened the attention of many to religious concerns. About the close of this year several persons were suddenly, and it appears, truly converted, particularly a young woman who had been remarkably gay; the news of which flew like lightning, and produced a general and almost instantaneous alarm. There was scarcely, says Mr. *Edwards*, a single person in the town, either old or young, that was left unconcerned about the great things of the eternal world. . . . From day to day, for many months together, might be seen evident instances of sinners brought out of darkness into marvellous light. This soon made a glorious alteration in the town; so that in the spring and summer following, 1735, the town seemed to be full of the presence of God. It was a time of joy in families on account of salvation's being brought unto them; parents rejoicing over their children as new-born, and husbands over their wives, and wives over their husbands. The goings of God were then seen in his sanctuary, God's day was a delight, and his tabernacles were amiable. Our public assemblies were then beautiful; the congregation was alive in God's service, every one earnestly intent on the public worship, every hearer eager to drink in the words of the minister as they came from his mouth; the assembly in general were, from time to time, in tears while the word was preached; some weeping with sorrow and distress, others with joy and love, others with pity and concern for the souls of their neighbours. In all companies, on whatever occasion persons met together, Christ was to be heard of, and seen in the midst of them; even at weddings, which formerly were merely occasions of mirth and jollity, there was now no discourse of any thing but the things of religion, and no appearance of any, but spiritual mirth.

“ Those amongst us that had been formerly converted, were greatly enlivened and renewed with fresh and extraordinary incomes of the Spirit of God. . . . Many that before had laboured under difficulties about their own state, had now their doubts removed by more satisfying experience, and more clear discoveries of God's love. And there were many instances of persons that came from abroad.

(4.) I proceed now to the last thing proposed relating to the success of Christ's redemption during this space, viz. what the state of things is now in the world with regard

abroad, on visits, or on business, that had not been long here before, to all appearance they were savingly wrought upon, and partook of that shower of divine blessing that God rained down here, and went home rejoicing; till at length the same work began evidently to appear and prevail in several other towns in the county."

Mr. Edwards particularly instances South Hadley, Suffield, Deerfield, Hatfield, West Springfield, Long Meadow, Enfield, Westfield, Hadley Old Town, Northfield, Windsor, Coventry, Lebanon, Durham, Stratford, Ripton, Guildford, Mansfield, Hebron, Bolton, Preston, and even in some parts of the Jerseys: some of the ministers who were peculiarly blessed in the above places were, besides our author, Messrs. Bull, Marsh, Meachum, Wheelock, Chancey, Gould, Noyes, Williams, Lord, Owen, W. and G. Tennant, Cross, Freelinghausa, &c.

"I am far from pretending (continues our author) to be able to determine how many have lately been the subjects of such mercy; but if I may be allowed to declare any thing that appears to me probable in a thing of this nature, I hope that more than 300 souls were savingly brought home to Christ in *this* town, in the space of half a year, (how many more I don't guess) and about the same number of males as females. . . . And I hope that by far the greater part of persons in this town, above 16 years of age, are such as have the saving knowledge of Jesus Christ; and so by what I have heard, I suppose it is in some other places, particularly at Sunderland and South Hadley. . . . I suppose there were upwards of fifty persons in this town above 40 years of age; and more than twenty of them above 50, and about 10 of them above 60, and two of them above 70 years of age. . . . I suppose, near thirty were to appearance so wrought upon between 10 and 14 years of age, and two between 9 and 10, and one of about 4 years of age.

"The work of God's spirit seemed to be at its greatest height in this town, in the former part of the spring; at which time God's work in the conversion of souls was carried on amongst us in so wonderful a manner, that so far as I, by looking back, can judge from the particular acquaintance I have had with souls in this work, it appears to me probable, to have been at the rate, at least, of four persons in a day, or near thirty in a week, take one with another, for five or six weeks together: when God in so remarkable a manner took the work into his own hands, there was as much done in a day or two, as at ordinary times, with all endeavours that men can use, and with such a blessing as we commonly have, is done in a year.

[Narrative, p. 14—29.]

While

gard to the church of Christ, and the success of Christ's purchase. And this I would do, by showing how things now are, compared with the first times of the Reformation. And, 1. Wherein the state of things is changed for the worse; and, 2. How it is altered for the better.

[1.] I would show wherein the state of things is altered from what it was in the beginning of the Reformation, for the worse, and it is so especially in these three respects.

First, The Reformed church is much diminished. The Reformation formerly, as was observed before, was supposed to take place through one half of Christendom, excepting the Greek church; but now the Protestant church is much diminished. Heretofore there have been many famous Protestant churches in different parts of France who used to meet together in synods, and maintain a regular discipline; and great part of that kingdom were Protestants; the Protestant church of France was a great part of the glory of the Reformation. But now it is far otherwise: this church is all broken to pieces and scattered. The Protestant Religion is almost wholly rooted out of that kingdom by the cruel persecutions which have been there, and there are now but very few Protestant assemblies in all that kingdom.---The Protestant interest is also greatly diminished in Germany. There were several sove-

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reign

While we are considering the wonderful works of God in America, we cannot persuade ourselves to omit the remarkable success which attended the ministry of the excellent Mr. Whitefield in different parts of America, in the years 1738, 1740, and 1770, where incredible numbers attended his ministry, and much good was done; it may be needless to mention, that in Georgia he founded an orphan house on a plan similar to that of Professor Franck, above mentioned.

Prolix as this note may appear, we cannot deny ourselves the pleasure of adding, that in the year 1764, the gospel was remarkably succeeded in Long Island. At East Hampton only, where a Mr. Bull was minister, nearly 200 appeared to be truly converted, with circumstances nearly similar to the great work mentioned by Mr. Edwards. At Huntingdon, Smith Town, Bridge Hampton, and Southold also, the like work was carried on, to the glory of divine grace, and salvation of multitudes.

[I. N.]

reign princes formerly who were Protestants, whose successors are now Papists; as, particularly the Elector Palatine, and the Elector of Saxony. The kingdom of Bohemia was formerly a Protestant kingdom, but is now in the hands of the Papists: Hungary was also formerly a Protestant country; but the Protestants there have been greatly reduced, in a great measure subdued, by the persecutions there. And the Protestant interest has no way remarkably gained ground of late of the church of Rome.

Another thing wherein the state of things is altered for the worse from what was in the former times of the Reformation, is the prevailing of *licentiousness* in principles and opinions. There is not now that spirit of orthodoxy which there was then: there is very little appearance of zeal for the mysterious and spiritual doctrines of Christianity; and they never were so ridiculed, and had in contempt, as they are in the present age; and especially in England, the principal kingdom of the Reformation. In this kingdom, those principles, on which the power of godliness depends, are in a great measure exploded, and Arianism, Socinianism, Arminianism and *Deism*, prevail, and carry almost all before them. (P) And particularly history gives no account of any age wherein there was so great

(P) *DEISM prevails.*] This note will present the reader with the dying words of two of the most celebrated infidels the age has produced. *Roussseau*, in the article of death, said to his wife, ‘Ah! my dear, how happy a thing is it to die, when one has no reason for remorse or self-reproach.—Eternal Being! the soul that I am now going to give thee back, is as pure, at this moment, as it was when it proceeded from thee:—render it partaker of thy felicity!’ After a few more sentences he dropt gently on the floor, sighd and expired.

[See *Pallisot’s* Eulogium. Mon. Rev. Feb. 1779.]

The other instance is the celebrated *VOLTAIRE*, who when he drew near his end, in order to die in peace, and have Christian burial, pretended to turn catholic; the curate of St. Sulpice having, with some difficulty, gained admittance to his chamber, asks him in a stammering voice,—‘Sir, do you acknowledge the divinity of Jesus Christ?’—*Voltaire* exclaimed, extending his arms—‘In the name of God, Sir, do not mention that man’s name to me!’—These were his last words.

[See *Voltaire’s* Life, Mon. Rev. Feb. 1788.]

great an apostasy of those who had been brought up under the light of the gospel, to infidelity; never was there such a rejection of all revealed religion: never was any age wherein was so much scoffing at and ridiculing the gospel of Christ, by those who have been brought up under gospel light, as at this day.

Another thing wherein things are altered for the worse, is, that there is much less of the prevalency of the power of godliness, than there was at the beginning of the Reformation. A glorious out-pouring of the Spirit of God accompanied the first reformation, not only to convert multitudes in so short a time from popery to the true religion, but to turn many to God and true godliness. Religion gloriously flourished in one country and another, as most remarkably appeared in those times of terrible persecution, which have already been spoken of. But now there is an exceeding great decay of vital piety; yea, it seems to be despised, called enthusiasm, whimsy, and fanaticism. Those who are truly religious, are commonly looked upon to be crack-brained, and beside their right mind; and vice and profaneness dreadfully prevail, like a flood which threatens to bear down all before it.

But I proceed to show, [2.] in what respect things are altered for the better; first, the power and influence of the *Pope* is much diminished. Although, since the former times of the Reformation, he has gained ground in extent of dominion; yet he has lost in degree of influence. The vial which in the beginning of the Reformation was poured out on the throne of the beast, to the great diminishing of his power and authority in the world has continued running ever since. The Pope, soon after the Reformation, became less regarded by the princes of Europe than he had been before. Many of the popish princes themselves seem to regard him very little more than they think will serve their own designs; of which there have been several remarkable proofs and instances of late. (Q) There

(Q) *The present state of popery.*] On this subject we take the liberty to add—1. That the *temporal* power of the Pope seems nearly

There is far less *persecution* now than there was in the first times of the Reformation. You have heard already how dreadfully persecution raged in the former times of the Reformation; and there is something of it still. Some parts of the protestant church are at this day under persecution,

nearly at an end: the Emperor of Germany, King of France, and other catholic princes, while they pay a ceremonial respect to the person of his Holiness, take every opportunity to weaken his authority. "The infallibility of the Pope, says Voltaire, is a chimaera not believed even at Rome, and yet maintained; and the Pope a sacred person whose feet are to be kissed, and his hands bound."

2. Yet the *spiritual* authority of the Pope is still regarded, at least by the vulgar. A popish tract, published within these few years, states the principles of popery thus, "All and every catholic, throughout the whole world, does believe as the council of Trent has decreed, whether they know the words of the decree or not; because all catholics have an implicit faith in the church, that is, they all believe as the church believes, whether they examine into the matter itself or not, and that purely on her unerring authority; an explicit faith being not required; for if an explicit faith was required, there is few would be catholics, because there is not perhaps one priest in twenty that can give a plain and positive account of all the articles of faith which the church has ordained." [Old Fashioned Farmer's Reasons for turning Catholic. &c.]

In France indeed, and some other countries, the principles of popery are somewhat refined; many of its superstitions dropped, and monasteries grow into general disrepute: but in Portugal the same religious farces are acted in Passion Week as formerly, and the blood of St. Januarius is still pretended to be liquified annually with the same ridiculous circumstances as aforesaid.

3. We shall conclude this note with the character of the present Pope, from a celebrated Modern Traveller—"Pius VI. (formerly Cardinal Beofchi) performs all the religious functions of his office in the most solemn manner.—I lately happened to be at St. Peter's church when there was scarcely any body there; . . . the Pope entered with a very few attendants; when he came to the statue of St. Peter . . . he bowed, he kneeled, he kissed the foot, and then rubbed his brow and his whole head with every mark of humility, fervour, and adoration, upon the sacred stump. . . . It is no more, one half of the foot having been long since worn by the lips of the pious. . . . This uncommon appearance of zeal in the Pope, is not imputed to hypocrisy, or to policy; but is supposed to proceed entirely from a conviction of the efficacy of these holy frictions; an opinion which has given people a much higher idea of the strength of his faith than his understanding."

[Dr. MOORE'S View of Soc. and Mann. in Italy. Let. 64.]

secution, and some probably will be so until the church's suffering and travail is at an end, which will not be till the fall of antichrist. But it is now in no measure as it was heretofore. There does not seem to be the same spirit of persecution prevailing; it is become more out of fashion even among the popish princes. The wickedness of the enemies of Christ, and the opposition against his cause, seem to run in another channel. The humour now is, to despise and laugh at all religion; and there seems to be a spirit of indifferency about it. However, so far the state of things is better than it has been, that there is so much less of persecution.

There is a great increase of *learning*: in the dark times of popery before the Reformation, learning was so far decayed, that the world seem to be over-run with barbarous ignorance. Their very priests were many of them grossly ignorant. Learning began to revive with the Reformation, which was owing very much to the art of printing, which was invented a little before the Reformation; and since that, learning has increased more and more, and at this day is undoubtedly raised to a greater height than ever it was before: and though little good use is made of it by the greater part of learned men, yet the increase of learning in itself is a thing to be rejoiced in, because it is, if duly used, an excellent handmaid to divinity, and is a talent which, if God gives men an heart, affords them an opportunity to do great things for the advancement of the kingdom of Christ, and the good of souls. That learning and knowledge should greatly increase before the glorious times, seems to be foretold. [Dan. xii. 4.] 'But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.' And however little now learning is applied to the advancement of religion; yet we may hope that the days are approaching wherein God will make great use of it for the advancement of the kingdom of Christ.

God in his providence now seems to be acting over again the same part which he did a little before Christ came.

came. In the age wherein Christ came into the world, learning greatly prevailed and was at a greater height than ever it had been before; and yet wickedness never prevailed more than then. God was pleased to suffer human learning to come to such a height before he sent the gospel into the world, that they might see the insufficiency of their own wisdom for obtaining the knowledge of God: when the gospel had prevailed first without the help of man's wisdom, then God was pleased to make use of learning as an handmaid. So now learning is at a height beyond what it was in the age when Christ appeared; and yet men trusting to their learning, they grope in the day time as in the night. Learned men are exceedingly divided in their opinions concerning matters of religion, and run into all manner of pernicious errors. They scorn to submit their reason to divine revelation, to believe any thing that is above their comprehension; and so being wise in their own eyes, they become fools, and even vain in their imaginations, and turn the truth of God into a lie, and their foolish hearts are darkened. [See Rom. i. 21, &c.]

But yet, when God has sufficiently shown men the insufficiency of human wisdom and learning for the purposes of religion, and when the appointed time comes for that glorious out-pouring of the Spirit of God, when he will himself by his own immediate influence enlighten mens' minds; then may we hope that God will make use of the great increase of learning, as a means of a glorious advancement of the kingdom of his Son. Then shall human learning be subservient to the understanding of the scriptures, and to a clear explanation and a glorious defence of the doctrines of Christianity. And there is no doubt to be made of it, that God in his providence has of late given the world the art of printing, and such a great increase of learning, to prepare for what he designs to accomplish for his church in the approaching days of its prosperity.

HAVING now shown how the work of redemption has been carried on from the fall of man to the present time, before I proceed any further, I would make some APPLICATION.

From what has been said, we may see great evidence of the truth of the Christian religion, and that the scriptures are the word of God. There are three arguments of this, which I shall take notice of, which may be drawn from what has been said.

(1.) It may be argued from that violent and inveterate opposition there has always appeared of the wickedness of the world against this religion. The religion that the church of God has professed from the first, has always been the same as to its essentials. The church of God from the beginning, one society. The Christian church which has been since Christ's ascension, is manifestly the same society with the church before Christ came: they are built on the same foundation. The revelation on which both have depended, is essentially the same; only the subjects of it are now more clearly revealed in the New Testament than they were in the Old. The church before the flood was built on the foundation of those revelations of Christ which were given to Adam, Abel, and Enoch, and others of that period. The church after the flood was built on the revelations made to Noah, Abraham, Melchisedek, Isaac, Jacob, Joseph, Job, and other holy men. After this the church depended on the scriptures themselves as they gradually increased; so that the church of God has always been built on the foundation of divine revelations which were essentially the same, and are summarily comprehended in the holy scriptures.

So that the opposition which has been made to the church of God in all ages, has always been against the same religion, and the same revelation. Now therefore the violent and perpetual opposition that has ever been made by the corruption and wickedness of mankind against the church, is a strong argument of the truth of this religion, and the revelation upon which the church has always been

been built. Contraries are well argued one from another. We may well and safely argue, that a thing is good, according to the degree in which evil opposes it. Now it is evident, that the wicked world has had a perpetual hatred to the church and her religion, and has made most violent opposition against it.

That the church of God has always met with great opposition in the world, none can deny. This is plain by profane history so high as that reaches; and before that, divine history gives us the same account. The church of God, and its religion and worship, began to be opposed in Cain's and Abel's time, and was so when the earth was filled with violence in Noah's days. And after this the church was opposed in Egypt; and Israel always hated by the nations round about, agreeable to that text [Jer. xii. 9.] 'Mine heritage is unto me a speckled bird, the birds round about are against her.' After the Babylonish captivity, the church was persecuted by Antiochus Epiphanes, and others. And how was Christ persecuted when on earth! and the apostles and other Christians by the Jews, before the destruction of Jerusalem! and dreadful was the opposition of the heathen world against the Christian church before Constantine! And since that, yet more violent, and spiteful, and cruel has been the opposition of antichrist.---There is no such instance of opposition to any other religion. Other professions have enjoyed their religions in peace and quietness, however they have differed from their neighbours. One nation has worshipped one set of gods, and others another, without molesting or disturbing one another about it. All the spite and opposition has been against the religion of the church of Christ as though they could never satisfy their cruelty. (R) They put their inventions upon the
rack

(R) *No religion persecuted like the CHRISTIAN.*] Should this fact be controverted, we beg leave to observe,

I. That though the professors of other religions have pleaded the suffering of persecution; yet it has seldom been with the same truth. The jesuits were some years since expelled Japan and cal-
led

rack to find out torments that should be cruel enough; and yet their thirst has never been satisfied with blood.

So that it is out of doubt, that this religion, and the scriptures, have always been malignantly opposed in the world. The only question is, whether it be the wickedness and corruption of the world, or not, that has done this? But of this there can be no more doubt than of the other, if we consider how causeless this cruelty has always been, who were the opposers, and the manner in which they acted. The opposition has chiefly been from heathenism and popery; which are both of them very evil, and the fruits of the blindness, corruption, and wickedness of men, as the very Deists themselves confess. The light of nature shows, that the religion of Heathens, consisting in the worship of idols, and sacrificing their children to them, and in obscene and abominable rites and ceremonies, is wickedness. And the superstitious idolatries and usurpations, of the church of Rome, are now less contrary to the light of reason. By which it appears, that the opposition against the church of God has been made by wicked men. And with regard to the opposition of the Jews in Christ's and the apostles times, it was when the people were generally become exceedingly wicked, as *Josephus* and other Jewish writers who lived about that time acknowledge. And that it has been mere wickedness that has made this opposition is manifest from the manner

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led it perfection for the gospel; but it is well known that, not their religion, but their treasonable practices, procured their ruin.

2. That though the papists have gone so much beyond their pagan predecessors as to persecute all religions but their own, Pagan, Jewish and Mahometan, as well as Protestant; yet these have never yet been so general, nor so long continued. History, as our author rightly observes, can produce no other instance of persecution being continued with so little intermission for so many centuries.

3. That though religion has in most cases been the pretence for popish severities, it has often not been the true cause. The Moriscoes and Jews were expelled Spain, and diabolical cruelties exercised in South America, rather that their persecutors might have a pretence for seizing their possessions, than from any zeal for religion.

[G. E.]

manner of the opposition, the extreme violence, injustice, and cruelty, with which the church of God has been treated. It seems to show the hand of malignant infernal spirits in it.

Now what reason can be assigned, why the corruption and wickedness of the world should so implacably set itself against the religion of Jesus Christ, and against the scriptures, but only that they are contrary to wickedness, and consequently good and holy? Why should the enemies of Christ, for so many thousand years together, manifest such a mortal hatred of this religion, but only that it is the cause of God? If the scriptures be not the word of God, and the religion of the church of Christ be not the true religion, then it must follow, that it is nothing but a pack of lies and delusions, invented by the enemies of God themselves. And if this were so, it is not likely that the enemies of God, and the wickedness of the world, would have maintained such a perpetual and implacable enmity against it.

(2.) It is a great argument that the Christian church and its religion is from God; that it has been upheld hitherto through all the opposition and dangers it has met with. That the church of God and the true religion, which has been so continually and violently opposed, with so many endeavours to overthrow it, and which has so often been brought to the brink of ruin, and almost swallowed up, through the greatest part of six thousand years, has yet been upheld, does most remarkably show the hand of God in favour of it. This, if properly considered, will appear one of the greatest wonders and miracles that ever came to pass. There is nothing like it upon the face of the earth. As to the old world, which was before the flood, that was overthrown by a deluge of waters; but yet the church of God was preserved. Satan's visible kingdom on earth was then entirely overthrown; but the visible kingdom of Christ never has been. All the ancient monarchies of which we read in former ages, they are long since come to an end; they have all grown old, and have vanished away; 'The moth has eaten them

' up

‘up like a garment, and the worm has eaten them like wool;’ but yet God’s church remains.

Never were there such potent endeavours to destroy any thing else, as there has been to destroy the church. Other kingdoms and societies of men, which have appeared to be ten times as strong as the church of God, have been destroyed with an hundredth part of the opposition which the church of God has met with; which shows, that it is God who has been the protector of the church. For it is most plain, that it has not upheld itself by its own strength; for the most part, it has been a very weak society. The children of Israel were but a small handful of people in comparison of those who often fought their overthrow. And in Christ’s time, and in the beginning of the Christian church after his resurrection, they were but a remnant; whereas the whole multitude of the Jewish nation were against them. And so in the beginning of the Gentile church: they were but a small number in comparison with their heathen persecutors. Also in the dark time of antichrist, before the reformation, they were but a handful; and yet their enemies could not overthrow them. And it has commonly happened that the enemies of the church have not only had the greatest number, but also the civil authority on their side. So in Egypt, Israel were only slaves to the Egyptians, and yet they could not destroy them. Likewise in the time of Antiochus Epiphanes, under the heathen Roman government, and for the most part since the rise of antichrist, the civil power was all on the side of the persecutors, and the church seemed to be in their hands. And not only has the strength of the enemies of the church been greatest, but ordinarily the church has not used what strength they have had in their own defence, but have committed themselves wholly to God. So it was in the Jewish persecutions before the destruction of Jerusalem by the Romans; and in the heathen persecutions before Constantine, the Christians did not attempt to make any forcible resistance to their heathen persecutors. So it has for the most part been under the Popish

persecutors. So it has for the most part been under the Popish persecutions; and yet they have never been able to overthrow the church of God: but it stands to this very day.

This is still the more wonderful, if we consider how often the church has been brought to the brink of ruin, and the case seemed to be desperate. In the time of the old world, wickedness so prevailed, that but one religious family was left. At the Red Sea, when Pharaoh and his host thought they were quite sure of their prey; and from time to time in the church of Israel, God delivered them, as has been shown. Thus under the tenth and last heathen persecution, their persecutors boasted that they had destroyed the Christians, and overthrown the church; yet in the midst of their triumph, the Christian church rises out of the dust and prevails, and the heathen empire totally falls before it. So when the Christian church seemed ready to be swallowed up by Arianism,---when antichrist rose and prevailed, and all the world wondered after the beast, and the church for many hundred years was reduced to a very small number, and the power of the world was engaged to destroy them; yet they could never fully accomplish their design, and at last God wonderfully revived his church in the time of the Reformation, and made it to stand as it were on its feet in the sight of its enemies, and raised it out of their reach. And so since, when the Popish powers have plotted the overthrow of the Reformed church, and have seemed just about to bring their matters to a conclusion, and to finish their design, then God has wonderfully appeared for the deliverance of his church, as it was in the revolution by King William. And so it has been from time to time: presently after the darkest times, God has made his church most gloriously to flourish.

If the preservation of the church of God, from the beginning of the world hitherto, attended with such circumstances, is not sufficient to show a divine hand in favour of it, what can be devised that would be so? But if this be from the divine hand, then God owns the church
and

and her religion, and those scriptures on which she is built: and so it will follow, that this is the true religion, and that the scriptures are God's word.

(3.) We may draw a further argument for the divine authority of the scriptures from the fulfilment of those things which are foretold in the scriptures.---I have already observed, as I went along, how the prophecies in scripture were fulfilled: I shall now therefore single out but two instances of the fulfilment of scripture prophecy.

[1.] One is in preserving his church from being ruined. I have just now shown what an evidence this is of the divine authority of the scriptures, in itself considered; I now speak of it as a fulfilment of scripture prophecy. This is abundantly foretold and promised in the scriptures, as particularly in the text: there it is foretold, that other things shall fail, other kingdoms and monarchies, which set themselves in opposition, should come to nothing: 'The moth shall eat them up like a garment, and the worm shall eat them like wool:' and so it has in fact come to pass. But it is also foretold, that God's covenant mercy to his church shall continue for ever: and so it has hitherto proved, though now it be so many ages since, and though the church has passed through so many dangers. The same is promised in Isaiah, [liv. 17.] 'No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn.' And again, [chap. xlix. 14---16.] 'But Sion said, the Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold I have graven thee upon the palms of my hands, thy walls are continually before me.' [See also chap. lix. 21. and xliii. 1, 2. and Zech. xii. 2, 3.] So Christ promises the same, [Matt. xvi. 18.] 'On this rock will I build my church, and the gates of hell shall not prevail against it.' Now if the scriptures be not the word of God, and the church built on them be not of God, how could the persons who foretold this, know

know it? For if the church were not of God, it was a very unlikely thing ever to come to pass. For they foretold that other kingdoms should come to nothing; also the great opposition the church should meet with, and the many dangers with which she should be almost swallowed up, (as it were easy to show,) and yet foretold that the church should remain. Now how could they foresee so unlikely a thing but by divine inspiration?

[2.] The other remarkable instance which I shall mention of the fulfilment of scripture prophecy, is in what is foretold concerning *antichrist*, a certain great opposer of Christ and his kingdom.---And (1.) It is foretold that this antichrist should arise not among the heathen; but that he should arise by the apostasy and falling away of the Christian church. [2 Thes. ii. 3.] ‘For that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition.’---(2.) That he should set himself up in the temple or visible church of God, pretending to be vested with the power of God himself, as head of the church, [ver. 4.] (3.) It is intimated, that the rise of antichrist should be gradual, [ver 7.] ‘For the mystery of iniquity doth already work: only he who now letteth, will let, until he be taken out of the way,---(4.) It is prophesied that he should be a great prince or monarch of the Roman empire: so he is represented as an horn of the fourth beast in Daniel, or fourth kingdom or monarchy upon earth, as the angel himself explains it, of the little horn. [Daniel vii. 24.]---(5.) It was predicted that his seat should be in the city of Rome itself; so it is said expressly, that the spiritual whore, or false church, should have her seat on seven mountains or hills: [Rev. xvii. 6.] ‘The seven heads are seven mountains on which the woman sitteth:’ and [ver. 18.] ‘The woman which thou sawest, is that great city which reigneth over the kings of the earth;’ which it is certain was at that time the city of Rome.---(6.) It was prophesied, that this antichrist should reign over peoples, and multitudes, and nations, and tongues, [Rev. xvii. 15.] and that all the world should wonder after the
beast.

beast. [Rev. xiii. 3.]---(7.) That he should be remarkable for his pride, pretending to great things, and assuming very much to himself; [2 Thef. ii. 4.] ‘ That he should exalt himself above all that is called God, or that is worshipped.’ [Rev. xiii. 5.] ‘ And there was given unto him a mouth speaking great things, and blasphemies.’ [Dan vii. 20.] The little horn is said to have a mouth speaking very great things, and his look to be more stout than his fellows.---(8.) That he should be a cruel persecutor, [Dan. vii. 21.] The same horn made war with the saints, and prevailed against them: [Rev. xiii. 7.] ‘ And it was given to him to make war with the saints, and to overcome them.’ [Rev. xvii. 6.] ‘ And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus.’---(9.) That he should excel in craft and policy, [Dan. vii. 8.] ‘ In this horn were eyes like the eyes of a man.’ [ver. 20.] ‘ Even of that horn that had eyes.’ This also came to pass in the church of Rome.---(10.) It was foretold, that the kings of Christendom should be subject to antichrist: [Rev. xvii. 12, 13.] ‘ And the ten horns which thou sawest, are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast.’---(11.) That he should perform pretended miracles and lying wonders: [2 Thef. ii. 9.] ‘ Whose coming is after the working of Satan, with all power, and signs, and lying wonders.’ [Rev. xiii. 13, 14.] ‘ And he doth great wonders, so that he maketh fire come down from heaven on the earth, in the sight of men, and deceiveth them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the beast.’ (s) Fire’s coming

(s) *Popish* MIRACLES.] These may be divided into two classes, neither of which deserve the name of *miracles*, the former being mere fictions, and the latter, tricks of priests.

1. Of the former little need be said, as to mention is to expose and refute them. That St. Denys, or St. Justinian, walked with their

coming down from heaven seems to have reference to the popish excommunications, which were dreaded like fire from heaven.---(12.) It was foretold, that he should forbid

their heads under their arms—that the Virgin Mary held Becket's shirt while he mended it—or that a band of angels moved her cottage from Judea to Loretto by night—These may provoke our risibility, but will hardly now command belief even from Papists.

But, 2. We admit many of the facts they pretend, though we deny there was any miracle in them, except indeed the credulity of the multitude. To pass by the trick of speaking and moving *images*, which are now no secret; we shall present our readers with two instances of the miraculous powers of the Roman church, one for its ingenuity, the other for its recentness.

“St. Anthony is commonly thought to have a great command over fire, and a power of destroying by flashes of that element those who incur his displeasure. . . . A certain monk of St. Anthony . . . one day assembled his congregation under a tree where a magpie had built her nest, into which he had found means to convey a small box filled with gunpowder, and out of the box hung a long thin match that was to burn slowly, and was hidden among the leaves of the trees. As soon as the monk or his assistant had touched the match with a lighted coal, he began his sermon. In the mean while the magpie returned to her nest, and finding in it a strange body which she could not remove, she fell into a passion, and began to scratch with her feet, and chatter most unmercifully. The friar affected to hear her without emotion, and continued his sermon with great composure; only he would now and then lift up his eyes towards the top of the tree, as if he wanted to see what was the matter. At last, when he judged the match was near reaching the gunpowder, he pretended to be quite out of patience; he cursed the magpie, and wished St. Anthony's fire might consume her, and went on again with his sermon; but he had scarcely pronounced two or three periods, when the match on a sudden produced its effect, and blew up the magpie with its nest; which miracle wonderfully raised the character of the friar, and proved afterwards very beneficial to him and to his convent.”

[DE LOME'S Hist. of the Flagellants.]

Query, Was not this fulfilling the prophecy of making fire come down from heaven in the sight of men!

The following miracle, viz. the liquefaction of the blood of St. Januarius, is annually wrought, and is related by a respectable eye-witness. “The grand procession on this occasion was composed of a numerous body of clergy and an immense number of people of all ranks, headed by the Archbishop of Naples himself,

who

bid to marry and to abstain from meats; [1 Tim. iv. 3.] 'Forbidding to marry, and commanding to abstain
3 R ' from

who carried the phial containing the blood of the saint. A magnificent robe of velvet richly embroidered was thrown over the shoulders of the bust; a mitre resplendent with jewels was placed on its head. The archbishop with a solemn pace and a look full of awe and veneration, approached, holding forth the sacred phial which contained the precious lump of blood; he addressed the saint in the humblest manner, fervently praying that he would graciously condescend to manifest his regard to his faithful votaries, the people of Naples, by the usual token of ordering that lump of his sacred blood to assume its natural and original form: in these prayers he was joined by the multitude around, particularly by the women. My curiosity prompted me to mingle with the multitude; I got by degrees very near the bust. Twenty minutes had already elapsed, since the archbishop had been praying with all possible earnestness, and turning the phial around and around without any effect. An old monk stood near the archbishop, and was at the utmost pains to instruct him how to handle, chafe, and rub the phial; he frequently took it into his own hands, but his manœuvres were as ineffectual as those of the archbishop. By this time the people had become exceeding noisy; the women were quite hoarse with praying; the monk continued his operations with increased zeal, and the archbishop was all over in a profuse sweat with vexation. . . . An acquaintance whispered it might be prudent to retire. . . . I directly took his hint, and joined the company I had left. An universal gloom overspread all their countenances. . . . One very beautiful young lady cried and sobbed as if her heart had been ready to break. The passions of some of the rabble without doors took a different turn; instead of sorrow they were filled with rage and indignation at the saint's obduracy, . . . and some went so far as to call him an *old, ungrateful, yellow-faced rascal*. . . . It was now almost dark, . . . and when least expected, the signal was given, that the miracle was performed. . . . The populace filled the air with repeated shouts of joy; a band of music began to play; *Te Deum* was sung; couriers were dispatched to the royal family, then at Portici, with the glad tidings; the young lady dried up her tears; the countenances of our company brightened in an instant, and they sat down to cards without farther dread of eruptions, earthquakes, or pestilence." [Dr. MOORE'S View of Society and Manners in Italy, Lett. 64.]

These miracles need no comment; but some Protestants add a third class of popish miracles, wrought, as they suppose, by the agency of the devil; but these we omit, knowing of none for which the cunning of the priests was not quite sufficient.

‘ from meats, which God hath created to be received with
 ‘ thanksgiving.’---(12.) That he should be very rich, and
 arrive at a great degree of earthly splendour and glory :
 [Rev. xvii. 4.] ‘ And the woman was arrayed in purple,
 ‘ and scarlet colour, and decked with gold and precious
 ‘ stones, and pearls, having a golden cup in her hand.’
 [See also chap. xviii. 7, 12, 13, 16.] (T) It was fore-
 told,

(T) RICHES and SPLENDOUR of the church of ROME.] These are principally obvious in their vestments, images, and magnificent ceremonies. We shall give a short specimen of each.

(1.) For vestments, we shall mention only those of Pope *Paul II.* who “in his pontifical vestments outwent all his predecessors, especially in his *regno*, or mitre, upon which he had laid out a great deal of money in purchasing at vast rates, diamonds, sapphires, emeralds, chrysoliths, jaspers, unions, and all manner of precious stones, wherewith, adorned like another Aaron, he would appear abroad somewhat more august than a man. He made a decree that none but cardinals should wear *red* caps; to whom he had in the first year of his popedom given cloth of that colour to make horse cloths or mule cloths of, when they rode.” [*Platina’s Lives of the Popes*, translated by Rycant, p. 414.]

N. B. The *scarlet* coloured beast!

(2.) For images, and other ornaments, the popish treasure is immense. In the catalogue of the treasury of St. *Denis*, the tutelar saint of France, are the following, among innumerable other articles :

“A great, very beautiful, and precious cross of massy gold, all covered before with rubies, sapphires, emeralds, and oriental pearl. There is shown, under the rich little cross which is in the midst of it, the length of a foot and a half of the wood of the true cross.—A little crucifix enchased in gold, very delicately made of the wood of the true cross by Pope Clement the Third’s own hands.—There is shown under the crystal a little phial, in which there is of the blood and water which ran from the side of our Saviour, when it was pierced with a lance; there is moreover some of the milk, and of the gown of our Lady; a finger of the apostle St. Thomas, another finger of St. Medard, and the myrrh which the kings offered to our Saviour; and twenty-eight other different sorts of reliques.—One of the nails wherewith our Saviour was fastened to the cross; it is enchased in a great silver tabernacle gilt and garnished with precious stones, made by the monks.—An image of the holy Virgin of silver gilt, which holds with one hand a little reliquary, in which is seen a piece of the swaddling cloaths wherewith she wrapt our Saviour in the manger of Bethlehem.—A great image of our Lady, of silver gilt, holding
 in

told, that he should forbid any to buy or sell, but those that had his mark. [Rev. xiii. 17.] ‘ And that no man
‘ might

in the right hand a fleur de lis of gold, in which there are of her hairs and cloaths.—Another great image of St. John the Evangelist, of silver gilt, holding with one hand a crystal tube set in gold, in which is seen a tooth of the said apostle.—A great cross, all of gold and precious stones, called the cross of St. Laurence, because in it there is a bar of the iron grate on which this holy martyr was roasted.—A great image of St. Nicolas, of silver gilt, whose mitre is enriched with precious stones, and at the foot of it there are reliques of the faint.—A golden head of the great St. Denis the Areopagite, apostle of France, and patron of the place, whose mitre, also of gold, is all covered with precious stones and oriental pearls; the whole borne up by two great angels of silver gilt.—The chalice and the little vessels for holding wine and water, which the same St. Denis made use of at the sacrifice of the mass about 1550 years since; the whole of rock crystal enchased in silver, and the chalice enriched with precious stones.—A great cross of massy gold, made by St. Essay; it is enriched with a number of oriental pearls, and other very precious stones, and among others with a very great and very fine oriental amethyst.—A beautiful, great, very ancient, and curious vessel of rich crystal, which was used in the temple of Solomon.—A great cup of gold and precious stones, which belonged to the same Solomon.—A little idol of Apollo, engraved on an amethyst, set in gold, enriched with precious stones.—With innumerable other precious images, curiosities and reliques. Add to these the riches of the miraculous house of Loretto, where Mr. ADDISON, who saw them, assures us, “ Silver can scarce find a place, and gold itself looks but poorly amongst such a number of precious stones.” [Addison’s Travels, p. 93.]

For the pomp of the Romish services, take the following account from the late celebrated Mr. WHITEFIELD, of what he calls “ the crucifixion, represented partly by dumb show and partly by living persons,” in the church belonging to the convent of St. *De Beato*: “ We had not,” says Mr. W. “ waited long before the curtain was drawn up; immediately, upon a high scaffold hung in the front with black bays, and behind with silk purple damask laced with gold, was exhibited to our view an image of the Lord Jesus at full length, crowned with thorns and nailed on a cross, between two figures of like dimensions, representing the two thieves. At a little distance, on the right hand, was placed an image of the Virgin Mary in plain long ruffles, and a kind of widow weeds. Her veil was purple silk, and she had a wire glory round her head. At the foot of the cross lay, in a mournful pensive posture, a living man, dressed in woman’s cloaths, who personated Mary Magdalen; and not far off stood a young man, in imitation of the beloved disciple. He was dressed in a loose green silk vesture and bob-wig. His eyes

might buy or sell, save he that had the mark, or the name

were fixed on the cross, and his two hands a little extended. On each side, near the front of the stage, stood two centinels in buff, with formidable caps, and long beards; and directly in the front stood another yet more formidable, with a large target in his hand. We may suppose him to be the Roman centurion. To complete the scene, from behind the purple hangings came out about twenty little purple-vested winged boys, two by two, each bearing a lighted wax taper in his hand, and a crimson and gold cap on his head. — At their entrance upon the stage they gently bowed their heads to the spectators, then kneeled and made obeisance, first to the image on the cross, and then to that of the Virgin Mary. When risen, they bowed to each other, and then took their respective places over against one another, on steps assigned for them on the front of the stage. Opposite to this, at a few yards distance, stood a black friar, in a pulpit hung in mourning. For a while he paused, and then, breaking silence, gradually lifted up his voice till it was extended to a pretty high pitch, though I think scarce high enough for so large an auditory. After he had proceeded in his discourse about a quarter of an hour, a confused noise was heard near the front great door; and upon turning my head, I saw four long bearded men; two of which carried a ladder on their shoulders, and after them followed two more with large gilt dishes in their hands, full of linen, spices, &c. These, as I imagined, were the representatives of Nicodemus and Joseph of Arimathea. On a signal given from the pulpit, they advanced towards the steps of the scaffold. But upon their first attempting to mount it, at the watchful centurion's nod, the observant soldiers made a pass at them, and presented the points of their javelins directly to their breasts. They are repulsed. Upon this a letter from Pilate is produced; the centurion reads it, shakes his head, and, with looks that bespoke a forced compliance, beckons to the centinels to withdraw their arms. Leave being thus obtained, they ascend; and having paid their homage, by kneeling first to the image on the cross, and then to the Virgin Mary, they retire to the back of the stage. Still the preacher continued declaiming, or rather, as was said, explaining the mournful scene. Magdalen persists in wringing her hands and variously expressing her personated sorrow; whilst John (seemingly regardless of all besides) stood gazing on the crucified figure. By this time it was near three o'clock, and therefore proper for the scene to begin to close. The ladders are ascended, the superscription and crown of thorns taken off, long white rollers put round the arms of the image, and then the nails knocked out which fastened the hands and feet. Here Mary Magdalen looks most languishing, and John, if possible, stands more thunderstruck than before. The orator lifts up his voice, and almost all the hearers expressed concern by weeping, beating

' name of the beast, or the number of his name, (u)--- (13.) That he should sell the souls of men, [Rev. xviii. 13.] in enumerating the articles of his merchandise, the souls of men are mentioned as one.---(14.) It was fore-
told;

beating their breasts, and smiting their cheeks. At length the body is gently let down; Magdalen eyes it, and gradually rising receives the feet into her wide-spread handkerchief; whilst John, (who hitherto stood motionless like a statue) as the body came nearer the ground, with an eagerness that bespoke the intense affection of a sympathizing friend, runs towards the cross, seizes the upper part of it into his clasping arms, and with his disguised fellow mourner helps to bear it away. Great preparations were made for its interment. It was wrapped in linen and spices, &c. and being laid upon a bier richly hung, was afterwards carried round the church yard in grand procession. The image of the Virgin Mary was chief mourner, and John and Magdalen, with a whole troop of friars with wax tapers in their hands, followed after. Determined to see the whole, I waited its return, and in about a quarter of an hour the corpse was brought in, and deposited in an open sepulchre prepared for the purpose; but not before a priest, accompanied by several of the same order in splendid vestments, had perfumed it with incense, sung to, and kneeled before it. John and Magdalen attended the obsequies; but the image of the Virgin Mary was carried away, and placed upon the front of the stage in order to be kissed, adored, and worshipped by the people. This I saw them do with the utmost eagerness and reverence. And thus ended this Good Friday's tragi-comical, superstitious, idolatrous droll. Surely, thought I, whilst attending on such a scene of mock devotion, if ever, now is the Lord Jesus crucified afresh; and I could then, and even now, think of no other plea for the poor beguiled devotees, than that which suffering Innocence put up himself for his enemies, when actually hanging upon the cross, viz. "Father, forgive them, for they know not what they do." [Account of some Lent Process. &c. at Lisbon, p. 31—37.]

(u) *The MARK of the beast, &c.*] By the *mark* of the beast is meant a profession of the popish religion, commonly signified by the sign of the cross in the forehead. Without this none might *buy or sell*. So the council of Lateran and synod of Tours, under Pope Alexander III. and the bull of Pope Martin V. forbid any traffic to be carried on with heretics, as the persecuting Roman emperors had done before. The number of his name is to be found in the Greek word ΛΑΤΕΙΝΟΣ, *The Latin*; the letters of which as numerals make just 666, (as do those of the Hebrew רומית, the *Roman* beast) and about that date the *Latin* service was enjoined in all the *Roman* or *Latin* churches. [Bp. Newton on the Proph. vol. viii. Dif. 25. and Reader on the Rev. in loc.]

told, that antichrist would not suffer the bodies of God's people to be put into the graves. [Rev. xi. 8, 9.] ' And ' their dead bodies shall lie in the street of the great city,--- ' and they---shall not suffer their dead bodies to be put in ' graves.' All these particulars have literally come to pass with respect to the church of Rome, and I might mention many others.

(4.) From what has been said, we may learn that the spirit of true Christians is a *spirit of suffering*. Seeing God has so ordered it, that his church should for so long a time be in a suffering state, we may conclude, that the spirit of the true church is a suffering spirit, for doubtless God accommodates the state and circumstances of the church to the spirit that he has given them. We have seen how many and great sufferings the Christian church for the most part has been under for these 1700 years; no wonder therefore that Christ so much inculcated upon his hearers, that it was necessary, if any would be his disciples, ' they ' must deny themselves, and take up their cross and follow ' him.' [Matt. xvi. 24.]

And we may prove that the spirit of the true church of Christ is a suffering one, by the spirit the church has shown and exercised under her sufferings. She has actually, under those terrible persecutions through which she has passed, rather chosen to suffer the most dreadful torments, to sell all for the pearl of great price, and to endure all that her bitterest enemies could inflict, than to renounce Christ and his religion. History furnishes us with a great number of remarkable instances; sets in view a great cloud of witnesses. This abundantly confirms the necessity of being willing to part with all for Christ, to renounce our own ease, our worldly profit, and honour, and all, for him, and for the gospel.

Let us now inquire, whether we are of such a spirit. How does it ^{prove} upon trial? does it prove in fact that we are willing to deny ourselves, and renounce our worldly interest, and to pass through the trials to which we are called in providence? how small are our trials, compared with those of many of our fellow Christians in former

mer ages! And I would on this occasion apply that passage [Jer. xii. 5.] ‘ If thou hast run with the footmen, and ‘ they have wearied thee, then how canst thou contend ‘ with horses?’ If you have not been able to endure the light trials to which you have been called in this age, and in this land, how would you be able to endure the far greater trials to which the church has been called in former ages? Every true Christian has the spirit of a martyr, and would suffer as a martyr if he were called to it in providence.

(5.) Hence we learn what great reason we have, assuredly to expect the fulfilment of those scriptures which yet remain to be fulfilled. The scriptures have foretold many great things yet to be fulfilled before the end of the world. But there seems to be great difficulties in the way. We seem at present to be very far from such a state as is foretold; but we have abundant reason to expect that these things, however seemingly difficult, will yet be accomplished in their season. We see the faithfulness of God to his promises hitherto. How true has God been to his church, and remembered his mercy from generation to generation: we may say concerning what God has done hitherto for his church, as Joshua said to the children of Israel. [Josh. xxiii. 14.] ‘ That ‘ not one thing hath failed of all that the Lord our God ‘ hath spoken concerning his church;’ but all things are hitherto come to pass agreeable to the divine prediction. This should strengthen our faith in those promises, and encourage us to earnest prayer to God for the accomplishment of the great and glorious things which yet remain to be fulfilled.

It has already been shown how the success of Christ’s redemption was carried on through various periods down to the present time.

4. I come now to show how the success of Christ’s redemption will be carried on from the present time, till antichrist is fallen, and Satan’s visible kingdom on earth destroyed.---And with respect to this space of time, we
have

have nothing to guide us but the prophecies of scripture. Hitherto we have had scripture history or prophecy, together with human history. But henceforward we have only prophecy to direct us. And here I would pass by those things that are merely conjectural, or are only surmised by some from those prophecies which are doubtful in their interpretation; and shall insist only on those things which are more clear and evident.

We know not what particular events are to come to pass before that glorious work of God's Spirit begins, by which Satan's kingdom is to be overthrown. By the consent of most divines, there are but few things, if any at all, that are foretold to be accomplished before the beginning of that glorious work of God. Some think the slaying of the witnesses, [Rev. xi. 7. 8.] is not yet accomplished.* So divines differ with respect to the pouring out of the seven phials, [Rev. xvi.] how many are already poured out, or how many remain; though a late expositor,† whom I have before mentioned to you, seems to make it very plain and evident, that all are already poured out but two, viz. the sixth on the river Euphrates, and the seventh into the air. But I will not now stand to inquire what is intended by the pouring out of the sixth phial on the river Euphrates, that the way of the kings of the east may be prepared; but only would say, that it seems to be something immediately preparing the way for the destruction of the Spiritual Babylon, as the drying up of the river Euphrates, which ran through the midst of old Babylon, was what prepared the way for the kings of the Medes and Persians, the kings of the east, to come in under the walls, and destroy that city.---But whatever this be, it does not appear that it is any thing which shall be accomplished before the work of God's Spirit is begun, by which, as it goes on, Satan's visible kingdom on earth shall be utterly overthrown. And therefore I would proceed directly to consider what the scripture reveals concerning this work of God.

And

* *Newton, Lowman, Gill, Doddridge, Reader, &c.*

† *Mr. Lowman.*

And I would promise two things in general concerning it.

1. We have all reason to conclude from the scriptures, that just before this work of God begins, it will be a very dark time with respect to the interests of religion in the world. It has been so before those glorious revivals of religion that have been hitherto. It was so when Christ came in the flesh, and also before the Reformation from Popery. And it seems to be foretold in scripture, that it shall be a time of but little religion, when Christ shall come to set up his kingdom in the world. Thus when Christ spake of his coming, to encourage his elect, who cry to him day and night, [Luke xviii. 8.] he adds this, 'Nevertheless, when the Son of man cometh, shall he find faith on the earth?' Which seems to denote a great prevalency of infidelity just before Christ's coming to avenge his suffering church. Though Christ's coming at the last judgment is not here to be excluded, yet there seems to be a special respect to his coming to deliver his church from their long continued suffering, persecuted state, which is accomplished only at his coming at the destruction of antichrist. That time when the elect cry to God, [Rev. vi. 10.] 'How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?' and the time spoken of in Revelation, [chap. xviii. 20.] 'Rejoice over her, thou heaven, and ye holy apostles, and prophets, for God hath avenged you on her,' will then be accomplished. It is now a dark time with respect to the interests of religion, and there is a remarkable fulfilment of that prediction, [2 Pet. iii. 3.] 'Knowing this, that there shall come in the last days scoffers, walking after their own lusts.' And so Jude, [17, 18.] 'But beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that there should be mockers in the last time, who should walk after their own ungodly lusts.' Whether the times shall be any darker still, or how much so before the beginning of this glorious work of God, we cannot tell.

2. There is no reason to think but that this great work of God will be wrought, though very swiftly, yet *gradually*. As the children of Israel were gradually brought out of the Babylonish captivity, first one company and then another, and gradually rebuilt their city and temple; and as the heathen Roman empire was destroyed by a gradual, though a very swift prevalency of the gospel; so, though there are many things which seem as though the work of God would be exceeding swift, and many wonderful events suddenly be brought to pass, and some great parts of Satan's visible kingdom have a very sudden fall, yet all will not be accomplished at once, as by some great miracle, (as the resurrection of the dead at the end of the world will be all at once;) but this is a work which will be accomplished by means, by the preaching of the gospel, and the use of the ordinary means of grace, and so will be gradual. Some shall be converted, and be the means of converting others. God's Spirit shall be poured out first to raise up instruments, and those instruments shall be used and succeed. And doubtless one nation shall be enlightened and converted after another; one false religion exploded after another. By the representation in Daniel [chap. ii. 3, 4.] the stone cut out of the mountain without hands gradually grows. So Christ teaches us, that the kingdom of heaven is like a grain of mustard seed, [Matt. xiii. 31, 32.] and like leaven hid in three measures of meal, [ver. 33.] The same representation we have in the vision of the waters of the sanctuary. [Ezek. xlvi.]---The scriptures mention several successive events by which this glorious work should be accomplished. The angel speaking to the prophet Daniel of those times, mentions two periods, at the end of which glorious things should be accomplished; [Dan. xii. 11.] 'And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.' But then he adds [ver. 12.] 'Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days;' intimating that something

thing very glorious should be accomplished at the end of the former period, but something much more glorious at the end of the latter.---But I now proceed to show,

(3.) That this great work shall be accomplished, not by the authority of princes, nor by the wisdom of learned men, but by the Holy Spirit; [Zech. iv. 6, 7.] ‘Not by
‘ might, nor by power, but by my spirit, saith the Lord
‘ of hosts. Who art thou, O great mountain? before
‘ Zerubbabel thou shalt become a plain, and he shall bring
‘ forth the head stone thereof with shouting, crying, Grace,
‘ grace unto it.’ So the prophet Ezekiel, speaking of this great work of God, says, [chap. xxxix. 29.] ‘Neither
‘ will I hide my face any more from them; for I have
‘ poured out my spirit on the house of Israel, saith the
‘ Lord God.’ We know not where this pouring out of the Spirit shall begin, or whether in many places at once, or whether what has already been, be not some forerunner and beginning of it. (w)

This

(w) *Whether the LATE CONVERSIONS be the beginning of this glorious event?* We have already been pretty large in our account of several remarkable out-pourings of God’s Spirit in the conversion of sinners in the present century; [See above, note L, p. 465—M, 468—N, 470—and O, 471.] To which might be added a work of the like nature in *Scotland*, about the year 1740, when great multitudes were awakened in a sudden and singular manner; but we shall only subjoin on authentic account of some very recent instances of the power of divine grace in propagating the gospel among the Indians in America; where Dr. *Wheelock*, in the year 1754, established a school at *Lebanon*, in *Connecticut*, (since removed to *Hanover*, in *New Hampshire*, where it is still continued by his son) for the education of Indian and English youths, as missionaries, interpreters, and school-masters to the different Indian tribes. The utility of this institution may in some measure be estimated from the following extract from a letter of the Rev. Mr. *Kirkland*, an eminent missionary therein educated, dated *Boston*, March 10, 1784.

“The *Oncidas* expect in the course of two years to have more than a thousand Indians in their vicinity, who will be disposed to attend to the word of God, and among those, *some hearty lovers of the religion of Jesus*, as themselves express it. About eighty of the *Delaware* tribe . . . have lately petitioned the *Oncidas* for a settlement in their neighbourhood, where they might have the privilege of religious instruction. Their request was immediately granted.”

This pouring out of the spirit of God, when it is begun, shall soon bring great multitudes to forsake that vice and wickedness which now so generally prevails, and shall

granted." In their address to Mr. K. on this subject, they have the following words: "We intreat our father to make one trial more for christianizing Indians, at least for one, if not for two years, and if there be no encouragement after this, that we shall be built up as a people, and embrace the religion of Jesus; he may leave us, and we shall expect nothing but ruin." In a letter to the Scots commissioners at Boston for propagating the Christian faith, the December preceding, is the following passage, referring to the unhappy American war: "Fathers, . . . we have been distressed by the black cloud that so long overspread our country: the cloud is now blown over; let us thank the Great Spirit and praise Jesus. By means of the servants of Jesus, the good news of God's word hath been published to us. We have received it. Some of us love it, and Jesus hath preserved us through the late storm. Fathers, our fire begins to burn again; our hearts rejoice to see it: we hope it will burn brighter than ever, and that it will enlighten the nations around. Our brothers of the Stockbridge and Mohegan tribes, and many others from the eastward, have already agreed to come and sit with us around it, who all hope to see also the light of God's holy word." [Abstract of the Proceedings of the Scots Society for propagating Christian Knowledge.]

"Since the above, Mr. Kirkland was sent to the Society in Scotland for propagating Christian Knowledge, a copy of his journal from May 1786, to May 1787. A concern about religion began among the Oneida Indians, August and September 1786, and in November greatly increased, and continued to do so through the winter and spring. About seventeen, in three villages of that tribe, appear savingly converted. In one of these villages, the convictions have been remarkably rational and pungent; and a sense of the evil of sin has exceeded the fear of punishment. In another, just views of their state have been more mixed with enthusiasm. Outward reformation is such, that in one village there hath not been an instance of an Indian drunk these six months. On Lord's days, Mr. Kirkland is often employed, without any considerable intermission, from morning to evening, and can hardly command leisure for necessary refreshment; and often, on other days, spends ten hours in preaching, catechizing, and private religious conversation with the many who come to him, to unfold the distresses of their souls, and to ask instruction in Christianity. Their hunger for the bread of life permits not his sending them empty away. Frequently they have enjoyed much of God's presence in public worship. It was remarkably so, January 1, 1787, when they were disturbed with pagan Indians discovering their joy for the new year, by firing of guns, and inviting the Christians to an idolatrous

shall cause that vital religion, which is now so despised and laughed at in the world, to revive. The work of conversion shall break forth, and go on in such a manner as never has been hitherto; agreeable to that promise. [Isa. xlv. 3---5.] ‘ I will pour water upon him that is thirsty . . . my spirit upon thy seed . . . one shall say, ‘ I am the Lord,’ &c. God, by pouring out his holy Spirit, will furnish instruments for carrying on this work ; will

trous dance, for which there was not a sufficient number, through their refusal. Irritated at Mr. Kirkland, to whom they ascribed the disappointment, four Indian youths conspired to murder him that night, which was happily discovered, and by the care of some of his converts disappointed. Even the heathen Sachems disapproved this, and at an Indian council that week, three of the youths expressed their penitence, and the fourth sent his apology. These appearances have struck some of the Tuscararo and Onondago tribes. Mr. Kirkland writes, that his work, though so uncommonly laborious, was never so delightful. Indeed, since the days of Mr. David Brainerd, there has been nothing so promising among the Indians. Mr. Kirkland is translating the gospel of Mark, and some select Psalms, into the Oneida language, which he hopes to get printed. His labours are much helped by good Peter the catechist, one of the most eloquent men among the six nations, and by the schoolmaster, whose name I do not recollect.”

[Sermon by the Rev. Mr. *Oacum*, Indian Missionary on the death of another Indian, just published by the Rev. Mr. Rippon.]

To the above-mentioned instances may be applied a remark of some eminent divines on the work of God in New England, not impertinent to the occasion of introducing this note :

“ We are taught also by this happy event how easy it will be for our blessed Lord . . . to spread his dominion, from sea to sea, through all the nations of the earth. We see how easy it is for him with one turn of his hand, with one word of his mouth, to awaken whole countries of stupid and sleeping sinners, and kindle divine life in their souls. . . . The name of Christ shall diffuse itself like a rich and vital perfume to multitudes that were ready to sink, and to perish under the painful sense of their own guilt and danger. Salvation shall spread through all the tribes and ranks of mankind, as the lightning from heaven in a few moments would communicate a living flame through 10,000 lamps or torches placed in a proper situation and neighbourhood. Thus a nation shall be born in a day when our Redeemer pleases, and his faithful and obedient subjects shall become as numerous as the spires of grass in a meadow newly mown and refreshed with the flowers of heaven.”

[Dr. *Watts* and Dr. *Guise*'s Preface to Mr. *Edward*'s Nar. p. vii.]

will fill them with knowledge and wisdom, and fervent zeal for promoting the kingdom of Christ, and the salvation of souls, and propagating the gospel in the world. So that the gospel shall begin to be preached with abundantly greater clearness and power than it has hitherto been: for this great work of God shall be brought to pass by the preaching of the gospel, as is represented [Rev. xiv. 6---8.] that before Babylon falls, the gospel shall be powerfully preached and propagated in the world.

This was typified of old by the sounding of the silver trumpets in Israel in the beginning of their jubilee: [Lev. xxv. 9.] ‘ Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month; on the day of atonement shall ye make the trumpet sound throughout all your land.’ The glorious times which are approaching, are, as it were, the church’s jubilee, which shall be introduced by the sounding of the silver trumpet of the gospel, as is foretold [Isa. xxvii. 13.] ‘ And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts of the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem.’ And there shall be a glorious effusion of the Spirit with this clear and powerful preaching of the gospel, to make it successful for reviving those holy doctrines of religion which are now chiefly ridiculed in the world, and turning many from heresy, and from popery, and from other false religions; and also for turning many from their vice and profaneness, and for bringing vast multitudes savingly to Christ.

That work of conversion shall go on in a wonderful manner, and spread more and more. Many shall flow together to the goodness of the Lord, and shall come, as it were, in flocks, one flock and multitude after another. [Isa. lx. 4, 5.] ‘ Lift up thine eyes round about, and see; all they gather themselves together, they come to thee; thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see and flow

flow together.' [ver. 8.] 'Who are these that fly as a cloud, and as the doves to their windows?' And it being represented in the forementioned place in the Revelation, [chap. xiv. 6---8.] that the gospel shall be preached to every tongue, and kindred, and nation, and people, before the fall of antichrist; so we may suppose, that it will soon be gloriously successful to bring in multitudes from every nation; and it shall spread with wonderful swiftness, and vast numbers shall suddenly be brought in at once, and as it is said, 'a nation shall be born in a day.' [Isa. lxvi. 7---9.]

(4.) This pouring out of the Spirit of God will not affect the overthrow of Satan's visible kingdom; till there has first been a violent and mighty *opposition* made. In this the scripture is plain, that when Christ is thus gloriously coming forth, and the destruction of antichrist is ready at hand, and Satan's kingdom begins to totter, the powers of the kingdom of darkness will rise up, and mightily exert themselves to prevent their kingdom being overthrown. Thus after the pouring out the sixth phial, which was to dry up the river Euphrates, to prepare the way for the destruction of spiritual Babylon, it is represented [Rev. xvi.] as though the powers of hell will be mightily alarmed, and should stir up themselves to oppose the kingdom of Christ, before the seventh and last phial shall be poured out, which shall give them a final and complete overthrow. After an account of the pouring out of the sixth phial, [ver. 12.] the beloved disciple informs us in the following verses, that 'three unclean spirits, like frogs, shall go forth unto the kings of the earth, to gather them together to the battle of the great day of God Almighty.' This seems to be the last and greatest effort of Satan to save his kingdom from being overthrown; though perhaps he may make as great an effort towards the end of the world to regain it.

When the Spirit begins to be gloriously poured forth, and the devil sees such multitudes flocking to Christ in one nation and another, and the foundations of his kingdom daily undermining, its pillars breaking, and the
whole

whole ready to fall, it will greatly alarm him. Satan has ever had a dread of his kingdom being overthrown, and he has long been endeavouring to fortify his kingdom, and to prevent its ruin. To this end he set up the two mighty kingdoms of Antichrist and Mahomet, and has nursed all the heresies and superstitions in the world: but when he sees all begin to fail, it will rouse him exceedingly. If Satan dreaded being cast out of the Roman empire, how much more does he dread being cast out of the whole world.

It seems as though in this last great opposition which shall be made against the church to defend the kingdom of Satan, that all the forces of antichrist, mahometanism and heathenism, will be united; all the power of Satan's visible kingdom through the whole world: and therefore it is said [Rev. xvi. 14.] that 'spirits of devils shall go forth unto the kings of the earth, and of the whole world, to gather them together to the battle of the great day of God Almighty.' And these spirits are said to come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet: *i. e.* there shall be the spirit of popery, and the spirit of mahometanism, and the spirit of heathenism, all united. By the beast is meant antichrist; by the dragon, in this book, is commonly meant the devil, as he reigns over his heathen kingdom; by the false prophet, in this book, is sometimes meant the pope and his clergy: but here an eye seems to be had to Mahomet, whom his followers call the great prophet of God. This will be, as it were, the dying struggle of the old serpent; a battle wherein he will fight as one that is desperate.

We know not particularly in what manner this opposition will be made. It is represented as a battle; it is called 'the battle of the great day of God Almighty.' There will be some way or other a mighty struggle between Satan's kingdom and the church, and probably in all manner of ways; and doubtless great opposition will be made by external force; wherein the princes of the world who are on the devil's side shall join hand in hand; for

it is said, 'The kings of the earth are gathered together to battle.' [Rev. xix. 19.] And probably also there will be great opposition of subtle disputers and carnal reasoning; great persecution in many places, and virulent reproaches. The devil now doubtless will ply his skill, as well as strength, to the utmost. The allies and subjects who belong to his kingdom, will every where be stirred up, and engaged to make an united and violent opposition against this holy religion, which they see prevailing so mightily in the world.---But,

(5.) Christ and his church shall in this battle obtain a complete *victory* over their enemies. They shall be totally routed and overthrown in this their last effort.---When the powers of hell and earth are thus gathered together against Christ, and his armies shall come forth against them by his word and spirit to fight with them, in how august and glorious a manner is this described. [Rev. xix. 11---16.] 'And I saw heaven opened, and behold a white horse, and he that sat upon him is called faithful and true,' &c. And to represent to us how great the victory should be which they should obtain, and how mighty the overthrow of their enemies, it is said, [ver. 17, 18.] that 'all the fowls of heaven are called together, to eat the great supper given them, of the flesh of kings, and captains, and mighty men.' &c. and in the following verses we have an account of the victory and overthrow.

In this victory, the seventh phial shall be poured out. It is said, [Rev. xvi. 16.] of the great army that should be gathered together against Christ: 'And he gathered them together into a place called in the Hebrew tongue, *Armageddon*;' and then it is said, 'And the seventh angel poured out his phial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is *done*.' Now the business is done for Satan and his adherents. When this victory is obtained, all is in effect done. Satan's last and greatest opposition is conquered; all his measures are defeated; the pillars of his kingdom broken, and will fall of course.

The devil is utterly baffled and confounded, and knows not what else to do. He now sees his antichristian, Mahometan, and heathenish kingdoms through the world, all tumbling about his ears. He and his most powerful instruments are taken captive. Now that is in effect done which the church of God had been so long waiting and hoping for, and so earnestly crying to God for, saying, 'How long, O Lord, holy and true?' Now the time is come.

The angel that set his right foot on the sea, and his left foot on the earth, [Rev. x. 5---7.] lift up his hand to heaven, and swear by him that liveth for ever and ever, who created heaven, and all things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that when the seventh angel should come to sound, *the time* should be no longer. And now the time is come; now the seventh trumpet sounds, and the seventh phial is poured out, both together; intimating, that now all is finished as to the overthrow of Satan's visible kingdom on earth. This victory shall be by far the greatest that ever was obtained over Satan and his adherents. By this blow, with which the stone cut out of the mountain without hands shall strike the image of gold, and silver, and brass, and iron, and clay, it shall all be broken to pieces. This will be a finishing blow to the image, so that it shall become as the chaff of the summer threshing floor. [See Dan. ii. 35.]

In this victory will be a most glorious display of divine power. Christ shall therein appear in the character of *King of kings*, and *Lord of lords*, [Rev. xix. 16.] and shall dash his enemies, even the strongest and proudest of them, in pieces; as a potter's vessel shall they be broken to shivers. Then shall strength be shown out of weakness, and Christ shall cause his church as it were to thresh the mountains. [Isa. xli. 15.] 'Behold, I will make thee a new sharp threshing instrument having teeth; thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff.' [See also Isa. xliii. 13---15.]

(6.) Consequent on this victory, Satan's visible kingdom on earth shall be destroyed. When Satan is conquered in
this

this last battle, the church of Christ will have easy work of it; as when Joshua and the children of Israel had obtained that great victory over the five kings of the Amorites, [Josh. x. 5---14.] when the sun stood still, and God sent great hailstones upon their enemies, they after that went from one city to another, and burnt them with fire: they had easy work of subduing the cities and country to which they belonged. So it was also after that other great battle that Joshua had with that great multitude at the waters of Merom. [Josh. xi. 5---9.] So after this glorious victory of Christ and his church over their enemies, the chief powers of Satan's kingdom, they shall destroy that kingdom in all those cities and countries to which they belong. Then the word of God shall have a swift progress through the earth; as is said, that on the pouring out of the seventh phial, 'the cities of the nations fell, and every island fled away, and the mountains were not found.' [Rev. xvi. 19, 20.] When once the stone cut out of the mountain without hands had broken the image in pieces, it was easy to abolish all remains of it. The very wind will carry it away as the chaff of the summer threshing-floor. Because Satan's visible kingdom on earth shall now be destroyed, therefore it is said, that the seventh phial, by which this shall be done, shall be poured out into the air; which is represented in scripture as the special feat of his kingdom; for he is called 'the prince of the power of the air.' [Eph. ii. 2.] Now is come the time for punishing Leviathan, that piercing serpent, of which we read, [Isa. xxvii. 1.] 'In that day the Lord with his sore and great and strong sword, shall punish Leviathan the piercing serpent, even Leviathan, that crooked serpent, and he shall slay the dragon that is in the sea.'

Concerning this overthrow of Satan's visible kingdom on earth, I would, [1.] Show wherein this overthrow of Satan's visible kingdom will chiefly consist; [2.] The extent and universality of this overthrow.

[1.] I would show wherein this overthrow of Satan's kingdom will chiefly consist. I shall mention the principal things in which it will consist, without pretending to

determine in what order they shall come to pass, or which shall be accomplished first, or whether they shall be accomplished together.

Heresies, infidelity, and superstition, among those who have been brought up under the light of the gospel, will then be abolished. Then there will be an end to Socinianism, Arianism, Quakerism, and Arminianism; and Deism, which is now so bold and confident in infidelity, shall then be crushed to nothing; and all shall agree in the same great and important doctrines of the gospel; agreeable to that promise, [Zech. xiv. 9.] ‘And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one.’ Then shall all superstition be abolished, and all shall agree in worshipping God in his own ways. [Jer. xxxii. 39.] ‘And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them.’

The kingdom of *antichrist* shall be utterly overthrown. His kingdom and dominion has been much brought down already by the phial poured out on his throne in the Reformation; but then it shall be utterly destroyed. Then shall be proclaimed, ‘Babylon is fallen, is fallen.’ When the seventh angel sounds, ‘the time, times and half, shall be out, and the time shall be no longer.’ Then shall be accomplished concerning antichrist the things which are written, [Rev. xviii.] concerning the spiritual Babylon, that has for so many ages been the great enemy of the Christian church, first under heathenism, then under popery: that proud city which lifted herself up to heaven, and above God himself in her pride and haughtiness; that cruel, bloody city, shall come down to the ground. Then shall that be fulfilled, [Isa. xxvi. 5.] ‘For he bringeth down them that dwell on high, the lofty city he layeth it low, he layeth it low, even to the ground, he bringeth it even to the dust.’ She shall be thrown down with violence, like a great millstone cast into the sea, and shall be found no more at all, and shall become an habitation of devils, and the hold of every foul spirit,
‘and

and a cage of every unclean and hateful bird.' Now shall she be stripped of all her glory, and riches, and ornaments, and shall be cast out as an abominable branch, and shall be trodden down as the mire of the streets. All her policy and craft, in which she so abounded, shall not save her. And God shall make his people, who have been so persecuted by her, to come and put their foot on the neck of antichrist, and he shall be their footstool. All the strength and wisdom of this great harlot shall fail her, and there shall be none to help her. The kings of the earth, who before gave their power and strength to the beast, shall now hate her, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. [Rev. xvii. 16.]

The *Mahometan* kingdom shall be utterly overthrown: the locusts and horsemen [Rev. ix. 10.] have their appointed and limited time set them, and the false prophet shall be taken and destroyed. And then, though Mahometanism has been so vastly propagated in the world, and is upheld by such a great empire, this smoke, which has ascended out of the bottomless pit, shall be utterly scattered before the light of that glorious day, and the Mahometan empire shall fall at the sound of the great trumpet which shall then be blown.

Jewish infidelity shall then be overthrown. However obstinate they have been now for above 1700 years in rejecting Christ, and though instances of their conversion have been so rare ever since the destruction of Jerusalem, and they have, against the plain words of their own prophets, continued to approve of the cruelty of their forefathers in crucifying Christ; yet when this day comes, the thick veil that blinds their eyes shall be removed, [2 Cor. iii. 16.] divine grace shall melt and renew their hard hearts, and they shall look on him whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness as one that is in bitterness for his first-born.' [Zech. xii: 10, &c.] And then shall the house of Israel be saved: the Jews in all their dispersions shall cast away their old infidelity; shall

shall have their hearts wonderfully changed, and abhor themselves for their past unbelief and obstinacy; and shall flow together to the blessed Jesus, penitently, humbly, and joyfully owing him as their glorious King and only Saviour, and shall, with one heart and voice, declare his praises unto other nations.

Nothing is more certainly foretold, than this national conversion of the Jews is in the xith chapter of Romans. And there are also many passages of the Old Testament which cannot well be interpreted in any other sense, which I shall not now particularly mention. Besides the prophecies of the calling of the Jews, we have a remarkable seal of the fulfilment of this great event in providence, by their being preserved a distinct nation in such a dispersed condition for above 1600 years, which is a kind of continual miracle. (x) When they shall be called, then shall
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(x) PRESERVATION *of the Jews.*] “ I have often amused myself (says Mr. ADDISON) with speculations on the race of people called Jews, many of whom I have met with in most of the considerable towns which I have passed through in the course of my travels. They are, indeed, so disseminated through all the trading parts of the world, that they are become the instruments by which the most distant nations converse with one another, and by which mankind are knit together in a general correspondence: they are like the pegs and nails in a great building, which though they are but little valued in themselves, are absolutely necessary to keep the whole frame together.

“ The Jews are looked upon by many to be as numerous at present, as they were formerly in the land of Canaan. This is wonderful, considering the dreadful slaughter made of them under some of the Roman emperors, which historians describe by the death of many hundred thousands in a war; and the innumerable massacres and persecutions they have undergone in Turkey, as well as in all Christian nations of the world. The Rabbins, to express the great havock which has been sometimes made of them, tell us, after their usual manner of hyperbole, that there were such torrents of holy blood shed as carried rocks of an hundred yards in circumference above three miles into the sea.

“ Their dispersion is the second remarkable particular in this people. They swarm over all the East; and are settled in the remotest parts of China: they are spread through most of the nations of Europe and Africa, and many families of them are established in the West-Indies; not to mention whole nations bordering
on

that ancient people, that were alone God's people for so long a time, be received again, never to be rejected more: they shall then be gathered into one fold together with the Gentiles;

on Preter-John's country, and some discovered in the inner parts of America, if we may give any credit to their own writers.

“ Their firm adherence to their religion is no less remarkable than their numbers and dispersion, especially considering it as persecuted or contemned over the face of the whole earth. This is likewise the more remarkable, if we consider the frequent apostasies of this people, when they lived under their kings in the Land of Promise, and within sight of their temple.

“ If in the next place we examine, what may be the natural reasons for these three particulars which we find in the Jews, and which are not to be found in any other religion or people, I can, in the first place, attribute their numbers to nothing but their constant employment, their abstinence, their exemption from wars, and, above all, their frequent marriages, for they look on celibacy as an accursed state, and generally are married before twenty, as hoping the Messiah may descend from them.

“ The dispersion of the Jews into all the nations of the earth is the second remarkable particular of that people, though not so hard to be accounted for. They were always in rebellions and tumults while they had the temple and holy city in view, for which reason they have been often driven out of their old habitations in the Land of Promise. They have as often been banished out of most other places where they have settled, which must very much disperse and scatter a people, and oblige them to seek a livelihood where they can find it. Besides, the whole people is now a race of such merchants as are wanderers by profession, and at the same time are in most, if not all, places incapable of either lands or offices, that might engage them to make any part of the world their home.

“ This dispersion would probably have lost their religion, had it not been secured by the strength of its constitution; for they are to live all in a body, and generally within the same enclosure; to marry among themselves, and to eat no meats that are not killed or prepared their own way. This shuts them out from all table conversation, and the most agreeable intercourses of life; and, by consequence, excludes them from the most probable means of conversion.

“ If, in the last place, we consider what providential reason may be assigned for these three particulars, we shall find that their numbers, dispersion, and adherence to their religion, have furnished every age, and every nation of the world, with the strongest arguments for the Christian faith; not only as these very particulars are foretold of them, but as they themselves are the depositaries of these and all the other prophecies, which tend to their

Gentiles ; and so also shall the remains of the ten tribes, wherever they be, and though they have been rejected much longer than the Jews, be brought in with their brethren. The prophecies of Hosea especially seem to hold this forth, that in the future glorious times of the church, both Judah and Ephraim, or Judah and the ten tribes, shall be brought in together, and shall be united as one people, as they formerly were under David and Solomon ; ‘ Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head,’ [Hosea i. 11.] and so in the last chapter, and other parts of his prophecy. Though we do not know the time in which this conversion of the nation of Israel will come to pass ; yet thus much we may determine by scripture, that it will be before the glory of the Gentile part of the church shall be fully accomplished ; because it is said, that their coming in shall ‘ be life from the dead to ‘ the Gentiles.’ [Rom. xi. 12---15.]---(Y)

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own confusion. Their number furnishes us with a sufficient cloud of witnesses that attest the truth of the Old Bible. Their dispersion spreads these witnesses through all parts of the world. The adherence to their religion makes their testimony unquestionable.” [Spectator, No. 495.]

To strengthen these remarks, we shall add the following anecdote :—A person, the former part of whose life was spent in vice, when he became thoughtful of death and eternity, was shaken in mind from day to day with many doubts about the truth of the Christian faith ; and being upon the point of a resolution to renounce it, as he was passing through a street in the city, he cast his eyes upon a *Jew* ; presently his doubts vanished, and by the blessing of God attending that providential occurrence he became a confirmed believer.

[WINTER’S Sermons on Dan. p. 153.]

(Y) *The RESTORATION of the JEWS.*] Mr. LOCKE [in loc.] gives us the substance of the xith chapter of the Romans above referred to in a few words : “ St. Paul in this chapter goes on to shew the future state of the Jews and Gentiles, as to Christianity, viz. that though the Jews were for their unbelief rejected, and the Gentiles taken in their room to be the people of God ; yet there was a few of the Jews that believed in Christ, and so a small remnant of them continued to be God’s people, being incorporated with the converted Gentiles into the Christian church. But when the

Then shall also Satan's *heathenish* kingdom be overthrown. Gross heathenism now possesses a great part of the earth, and there are supposed to be more heathens now in the world, than of all other professions taken together, Jews, Mahometans, and Christians. But then the heathen nations shall be enlightened with the glorious gospel. There will be a wonderful spirit of pity towards them, and zeal for their instruction and conversion put into multitudes, and many shall go forth and carry the gospel unto them; and then shall the joyful sound be heard among them, and the Sun of righteousness shall arise with his glorious light shining on those many vast regions of the earth that have been covered with heathenish darkness for some thousand years, many of them doubtless ever since the time of Moses and Abraham, and have lain thus long in a miserable condition, under the cruel tyranny of the devil, who has all this while blinded

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the fulness of the Gentiles is come in, [see ver. 25, 26.] the whole nation of them shall be converted to the gospel, and again be restored to be the people of God."

Dr. W. HARRIS justly observes, that "as this epistle was written . . . long after the most remarkable conversion of the Jews, by the first preaching of the gospel, and after Paul had been about thirty years engaged in the work, it appears that the Prophecies relating to the calling of the Jews were not accomplished then, and consequently are not yet accomplished." [Dis. on the Messiah, p. 91.]

Dr. WHITBY, [in loc.] very justly observes, that "there is a double harvest of the Gentiles spoken of in this chapter; the first called their *riches*, [ver. 12.] as consisting in preaching the gospel to all nations, whereby indeed they were happily enriched with divine knowledge and grace; the second, the bringing in their *fullness*, which expresses a more glorious conversion of many to the true faith of Christians in the latter age of the world, which is to be occasioned by the conversion of the Jews."

It is indeed now pretty generally agreed among the learned, that we are warranted by the scriptures to expect a national conversion of the Jews, and their return to their own land; and the chief thing which has prejudiced so many persons against this hypothesis is, that some divines have carried it too far, almost to the restitution of *Judaism* itself, and added a number of particulars from their own conjecture, which are by no means plainly revealed.

[G. E.]

and made a prey of them from generation to generation. Now the glad tidings of the gospel shall found there, and they shall be brought out of darkness into marvellous light. (2)

It is promised in many places that heathenism shall thus be destroyed: thus it is said, that ‘the gods which have not made these heavens and this earth, shall perish from the earth, and from under these heavens, [Jer. x. 11.] and that he will utterly abolish idols.’ [Isa. ii. 18.] Then shall

(2) *State of the HEATHEN world.*] Divines have much disputed about the salvation of the heathen; some have precipitately given them up entirely to the devil, and consigned them over to everlasting darkness and despair; while others, shuddering at so horrid an idea, have ran into the opposite extreme, and suppose, that they might be saved merely by the light of nature.

“I am persuaded, (says the amiable Dr. Watts) that God never did, nor will forgive the sin of any man, . . . but upon the account of what Jesus has done and suffered, . . . so that if heathens are saved, I think it is owing to the merit of Christ and his death. ‘There is salvation in no other, nor is there any other name whereby men may be saved.’ [Acts iv. 12.] . . . But, though I suppose no man shall be saved but by virtue of the mediation and death of Christ, . . . yet there is good reason to believe, that there have been many sinners actually saved, who never believed in Jesus Christ, . . . nor ever heard of his name.” [Strength and Weakness of human Reason, p. 106.]

To confirm the latter observation our Christian Philosopher, among other instances, mentions *Cornelius*, who ‘feared God, and was accepted of him,’ previous to his having any knowledge of Jesus Christ and the gospel. [Acts x. 31, 33.]

Perfectly consistent with the above are the sentiments of the elegant Mons. SAURIN; “We will not say with some divines, that the heathens were saved by an *implicit* faith, . . . we will not affirm with Clement of Alexandria, that philosophy was to the Greeks, what the law was to the Jews; . . . nor with St. Chrysostom, that they who, despising idolatry, adored the Creator . . . were saved without faith; . . . [nor] like one of our reformers, (Zuinglius) place Thesus, Hercules, Numa, &c. with the patriarchs . . . and apostles; . . . less still do we say with St. Augustin that the Erythrean Sybil is in heaven. . . . But after all, who dare *limit* the Holy One of Israel? Who dare affirm that God could not reveal himself to a heathen on his death bed? Who will venture to say he hath never done so? [Sermons, vol. ii. p. 314.]

shall the nations of Africa, the negroes, (A) and other heathens who chiefly fill that quarter of the world, who now seem to be in a state but little above the beasts, and in some respects below them, be enlightened with glorious light, and delivered from all their darkness, and shall become a civilized, intelligent, and holy people. Then shall the vast continent of America, so great a part of which is covered with barbarous ignorance and cruelty, be every where covered with glorious gospel light and Christian love; and instead of worshipping the devil, as now they do, they shall serve God, and praises shall be sung every where to the Lord Jesus Christ, the Saviour of the world. So may we expect it will be in that great and populous part of the world, the East Indies, which are now mostly inhabited by the worshippers of the devil; and so throughout that vast country Great Tartary: (B) then the kingdom of Christ will be established in those continents which have been more lately discovered towards the north and south poles, where now men differ very little from the wild beasts, excepting that they worship

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(A) *The state of the NEGROES.*] May we not hope from the present appearance of things, that it is reserved for our age and nation to liberate, at least in a happy degree, these miserable outcasts of mankind, and thus prepare the way for the introduction of the gospel among them? which in their present state seems next to impossible. [U. S.]

(B) *The IDOLATRY of the TARTARS.*] "The *Delai Lama* is the grand object of adoration for the various tribes of heathen Tartars, who roam that vast tract of continent which stretches from the banks of the Volga to Corea on the sea of Japan; the most extensive religious dominion, perhaps, on the face of the globe. He is not only the sovereign pontiff, the vicegerent of the Deity upon earth; but . . . the more remote Tartars absolutely regard him as *the Deity himself*. They believe him immortal, and endowed with all knowledge and virtue. Every year they come up from different parts to worship and make rich offerings at his shrine. . . . The orthodox opinion is, that when the Grand Lama seems to die, . . . his soul . . . only quits a . . . razy habitation to look for another, . . . and is discovered again in the body of some child, by certain tokens known only to the *lamas*, or priests." [Stewart's Account of Thibet, Philos. Transf, ol. lxvii.]

the devil, and beasts do not. The same will be the case with those countries which have never yet been discovered. Thus will be gloriously fulfilled that promise, [Isa. xxxv. 1.] ‘The wilderness and the solitary place shall be glad for them: and the desert shall rejoice and blossom as the rose.’ [See also ver. 6, 7.]

[2.] Having thus shown wherein this overthrow of Satan’s kingdom will consist, I come now to observe its universal extent. The visible kingdom of Satan shall be overthrown, and the kingdom of Christ set up on the ruins of it, every where throughout the habitable globe. Now shall the promise made to Abraham be fulfilled, that ‘in him and in his seed all the families of the earth be blessed;’ and Christ now shall become the desire of all nations. [Haggai ii. 7.] Now the kingdom of Christ shall, in the most strict and literal sense, be extended to all nations, and the whole earth. There are many passages of scripture that can be understood in no other sense. What can be more universal than this, [Isa. xi. 9.] ‘For the earth shall be full of the knowledge of the Lord, as the waters cover the sea.’ As there is no channel or cavity of the sea any where, but what is covered with water; so there shall be no part of the habitable world, but what shall be covered with the knowledge of God. So it is foretold [Isa. xlv. 22.] that all the ends of the earth shall look to Christ and be saved. And to show that the words are to be understood in the most universal sense, it is said in the next verse, ‘I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear.’ So the prophet Daniel, [chap. vii. 27.] ‘And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the most High God.’ When the devil was cast out of the Roman empire, that being the principal part of the world, and the other nations being mean in comparison of those of that empire, it was represented as Satan’s being cast out of heaven to the earth, [Rev. xii. 9.] but it is represented that he shall

be cast out of the earth too, and shut up in hell. [Rev. xx. 1---3.]---This is the greatest revolution by far that ever came to pass: therefore it is said, [Rev. xvi. 17, 18.] that on pouring out the seventh phial there was a great earthquake, such as was not since men were upon earth, so mighty an earthquake and so great.

(7.) And this is the third great dispensation of Providence, which is in scripture compared to Christ's coming to judgment. So it is said, after the sixth phial, and after the devil's armies were gathered together to their great battle, and just before Christ's glorious victory over them, [Rev. xvi. 15.] 'Behold, I come quickly; blessed is he that watcheth, and keepeth his garments.' So [2 Thes. ii. 8.] speaking of antichrist, it is said, 'And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.' So Christ's coming to set up his kingdom on earth, and to destroy antichrist, is called *coming with clouds of heaven*. [Dan. vii. 13, 14.] And this is more like Christ's last coming to judgment, than any of the preceding dispensations which are so called, on these accounts:

[1.] That the dispensation is greater and more universal, and so more like the day of judgment, which respects the whole world.

[2.] On account of the spiritual resurrection which will accompany it, resembling the general resurrection at the end of the world. [Rev. xx. 4.]

[3.] Because of the terrible judgments and fearful destruction which shall now be executed on God's enemies. There will doubtless be at the introduction of this dispensation a visible and awful hand of God against blasphemers, and obstinate enemies of Christ; and especially antichrist himself, which is compared to the casting of antichrist into the burning flame, [Dan. vii. 11.] and to casting him alive into the lake that burns with fire and brimstone. [Rev. xix. 20.]---Then shall the cruel church of Rome suffer those judgments from God, which shall be far more dreadful than her cruelest persecutions of the
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faints. [Rev. xviii. 6, 7.]---The judgments which God shall execute on the enemies of the church, are so great, that they are compared to God's sending great hailstones from heaven upon them. [Rev. xvi. 21.] 'And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God, because of the plague of the hail; for the plague thereof was exceeding great.' And now shall be the treading of the wine-press of the wrath of God. [Rev. xiv. 19, 20.]

[4.] This shall put an end to the church's suffering state, and shall be attended with their glorious and joyful praises. Indeed, after this, near the end of the world, the church shall be greatly threatened; but it is said, it shall be for a little season, [Rev. xx. 3.] for as the times of the church's rest are but short, before the long day of her afflictions are at an end, so whatever affliction she may suffer after this, it will be very short: but otherwise the day of the church's affliction and persecution shall now come to a final end. The scriptures, in many places, speak of this time as the end of the suffering state of the church. [Isa. li. 22.] God says to his church, with respect to this time, 'Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again.' [Ch. xl. 1, 2.] 'Comfort ye, comfort ye my people, saith your God. Speak ye comfortably unto Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins.' [Ch. xl. 20.] 'The Lord shall be thine everlasting light, and the days of thy mourning shall be ended.' [Zeph. iii. 15.] 'The Lord hath taken away thy judgments, he hath cast out thine enemy: the King of Israel, even the Lord is in the midst of thee: thou shalt not see evil any more.' [See also Isa. liv. 8, 9.]

The time which hath been before this, hath been the church's sowing time, wherein she sowed in tears and in blood: but now is her harvest, wherein she will come again rejoicing, bringing her sheaves with her. Now the

time of the travail of the woman cloathed with the sun is at an end: now she hath brought forth her son; for this glorious setting up of the kingdom of Christ through the world, is what the church had been in travail for, with such terrible pangs, for so many ages; [Isa. xxvi. 17.] ‘ Like as a woman with child that draweth near the time of her delivery is in pain, and crieth out in her pangs; so have we been in thy sight, O Lord.’ [See ch. lx. 20. and lxi. 10, 11.] And now the church shall forget her sorrow, since a man-child is born into the world: now succeed her joyful praise and triumph. Her praises shall then go up to God from all parts of the earth; [Isa. xlii. 10---12.] And praise shall not only fill the earth, but also heaven. The church on earth, and the church in heaven, shall both gloriously rejoice and praise God, as with one heart, on that occasion. Without doubt it will be a time of very distinguished joy and praise among the holy prophets and apostles, and other saints in heaven: [Rev. xxiii. 20.] ‘ Rejoice over her thou heaven, and ye holy apostles and prophets, for God hath avenged you on her.’ [Isa. xlv. 23.] ‘ Sing, O ye heavens, for the Lord hath done it; shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel.’ See what joyful praises are sung to God on this occasion by the universal church in heaven and earth. [Rev. xix. 1---7.] ‘ Allelujah, salvation and honor and power unto the Lord our God,’ &c.

[5.] This dispensation is above all preceding ones, like Christ’s coming to judgment, in that it puts an end to the former state of the world, and introduces his everlasting kingdom. Now Satan’s visible kingdom shall be overthrown, after it has stood ever since the building of Babel; and the old heavens and the old earth shall pass away, and the new heavens and new earth be set up in a far more glorious manner than ever before.

THUS I have shown how the success of Christ’s purchase has been carried on through the times of the afflicted state of the Christian church, from Christ’s resurrection, until

until antichrist is fallen, and Satan's visible kingdom on earth is overthrown.

§ IV. THE SUCCESS OF CHRIST'S REDEMPTION CARRIED ON IN A PROSPEROUS STATE.

I COME now to show how the success of redemption will be carried on through that space wherein the Christian church shall for the most part be in a state of peace and prosperity. And in order to this, I would, 1. Speak of the prosperous state of the church through the greater part of this period. 2. Of the great apostasy there shall be towards the close of it.

1. I would speak of the prosperous state of the church through the greater part of this period. And here observe,

(1.) That this is most properly the time of the kingdom of heaven upon earth. Though the kingdom of heaven was in a degree set up soon after Christ's resurrection, and in a farther degree in the time of Constantine; and though the Christian church in all ages of it is called the kingdom of heaven; yet this is most eminently the kingdom of heaven upon earth, the time principally intended by the prophecies of Daniel, which speak of the kingdom of heaven, whence the Jews took the expression. [See Dan. ii. 44.]

(2.) That this is the grand period for the fulfilment of all the prophecies of the Old Testament which speak of the glorious times of the gospel in the latter days. Though there has been a blessed fulfilment of those prophecies already, in the times of the apostles, and of Constantine; yet the expressions are too high to suit any other time entirely, but that which is to succeed the fall of antichrist. This is most properly the glorious day of the gospel. Other times are only forerunners and preparatories to this; other times were the seed-time, but this is the harvest.--- But more particularly,

[1.] It will be a time of great light and knowledge. The present days are days of darkness, in comparison of those

those days. The light of that glorious time shall be so great, that it is represented as though there should then be no night, but only day; no evening nor darkness. [Zech. xiv. 6, 7.] ‘And it shall come to pass in that day, that the light shall not be clear, nor dark. But it shall be one day, which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening-time it shall be light.’ It is further represented, as though God would then give such light to his church, that it should so much exceed the glory of the light of the sun and moon, that they should be ashamed: [Isa. xxiv. 23.] ‘Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously.’ There is a kind of veil now cast over the greater part of the world, which keeps them in darkness; but then this veil shall be destroyed: [Isa. xxv. 7.] ‘And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations.’ And then all countries and nations, even those which are now most ignorant, shall be full of light and knowledge; and not only divines, but ordinary Christians shall then be very intelligent in religion;---[Isa. xxxii. 3, 4.] ‘The eyes of them that see, shall not be dim; and the ears of them that hear, shall hearken. The heart also of the rash shall understand knowledge.’ [Jer. xxxi. 34.] ‘And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them.’ There shall then be a wonderful unravelling of the difficulties in the doctrines of religion, and a clearing up of seeming inconsistencies: [Isa. xl. 4, 5.] ‘Crooked things shall be made straight, and rough places plain, and darkness shall become light before God’s people.’ Difficulties in scripture shall then be cleared up, and mysteries discovered in the word of God, which were never revealed before. This seems to be compared to removing the veil, and discovering the ark of the testimony to the people, which

before used to be kept in the secret part of the temple, and was never seen by them. Thus; at the founding of the seventh angel, when it is proclaimed, [Rev. xi. 15.] ‘ That the kingdoms of this world are become the kingdoms of our Lord and of Christ;’ it is added, [ver. 19.] that ‘ the temple of God was opened in heaven, and ‘ there was seen in his temple the ark of his testament.’ So great shall be the increase of knowledge in this time, that heaven shall be as it were opened to the church of God on earth.

[2.] It shall be a time of great holiness. Now vital religion shall every where prevail and reign. Religion shall not be an empty profession, as it now mostly is, but holiness of heart and life shall abundantly prevail. Those times shall be an exception from what Christ says of the ordinary state of the church, viz. that there shall be but few saved; for now holiness shall become general: [Isa. lx. 21.] ‘ Thy people also shall be all righteous.’ Not that there will be none remaining in a Christless condition; but that visible wickedness shall be suppressed every where, and true holiness shall become general, though not universal. And it shall be a wonderful time, not only for the multitude of godly men, but for eminency of grace: [Isa. lxx. 20.] ‘ There shall be no more thence ‘ an infant of days, nor an old man that hath not filled ‘ his days: for the child shall die an hundred years old, ‘ but the sinner being an hundred years old, shall be ac- ‘ cursed.’ [Zech. xii. 8.] ‘ He that is feeble among them ‘ at that day shall be as David; and the house of David ‘ shall be as God, as the angel of the Lord before them.’ And holiness shall then be as it were inscribed on every thing, on all men’s common business and employments, and the common utensils of life: all shall be as it were dedicated to God, and applied to holy purposes: every thing shall then be done to the glory of God; [Isa. xxxiii. 18.] ‘ And her merchandise and her hire shall be holiness to the Lord.’ [Zech. xiv. 20, 21.]---And as God’s people then shall be eminent in holiness of heart, so they shall be also in holiness of life and practice.

[3.] It

[3.] It shall be a time wherein religion shall in every respect be uppermost in the world. It shall be had in great esteem and honour. The saints have hitherto for the most part been kept under, and wicked men have governed; but now they will be uppermost. The kingdom shall be given into 'the hands of the saints of the Most high God, [Dan. vii. 27.] 'And they shall reign on earth.' [Rev. v. 10.] 'They shall live and reign with Christ a thousand years.' [Rev. xx. 4.] In that day, such persons as are eminent for true piety and religion, shall be chiefly promoted to places of trust and authority. Vital religion shall then take possession of palaces and thrones; and those who are in the highest advancement shall be holy men; [Isa. xlix. 23.] 'And kings shall be thy nursing fathers, and queens thy nursing mothers.' Kings shall employ all their power, and glory, and riches, for the advancement of the honour and glory of Christ and the good of his church; [Isa. lx. 16.] 'Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings.' And the great men of the world, and the rich merchants, and others who have wealth and influence, shall devote all to Christ and his church; [Psal. xlv. 12.] 'The daughter of Tyre shall be there with a gift, even the rich among the people shall intreat thy favour.'

[4.] Those will be times of great peace and love. There shall then be universal peace and a good understanding among the nations of the world, instead of such confusion, wars, and bloodshed, as has hitherto been from one age to another: [Isa. ii. 4.] 'And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plow shares, and their spears into pruning hooks: nation shall not lift sword against nation, neither shall they learn war any more.' So it is represented as if all instruments of war should be destroyed, as being become usefess; [Psal. xlvi. 9.] 'He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in funder; he burneth the chariot in the fire.' [See also Zech. ix. 10]

Then shall all nations dwell quietly and safely, without fear of any enemy: [Isa. xxxii. 18.] ‘ And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.’ [Also Zech. viii. 10, 11.]

Then shall malice, envy, and wrath, and revenge, be suppressed every where, and peace and love prevail between man and man; [which is most elegantly set forth in Isa. xi. 6---10.] Then shall there be peace and love between rulers and ruled. Rulers shall love their people, and with all their might seek their best good; and the people shall love their rulers, and shall joyfully submit to them, and give them that honour which is their due. And so shall there be an happy love between ministers and their people: [Mal. iv. 6.] ‘ And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers.’ Then shall flourish in an eminent manner those Christian virtues of meekness, forgiveness, long suffering, gentleness, goodness, brotherly kindness, those excellent fruits of the Spirit. Men in their temper and disposition shall be like the Lamb of God, the lovely Jesus. The members shall be conformed to the head.

Then shall all the world be united in one amiable society. All nations, on every side of the globe, shall then be knit together in sweet harmony. All parts of God’s church shall assist and promote the spiritual good of one another. A communication shall then be upheld between all parts of the world to that end; and the art of navigation, which is now applied so much to favour men’s covetousness and pride, and is used so much by wicked debauched men, shall then be consecrated to God, and rendered subservient to the interest of religion. [Isa. lx. 5---9.] And men shall then express their love one to another, not only in words, but in deeds of charity, as we learn, [Isa. xxxii. 5.] ‘ The vile person shall be no more called liberal, nor the churl said to be bountiful;’ [ver. 8.] ‘ But the liberal deviseth liberal things, and by liberal things shall he stand.’

[5.] It will be a time of excellent order in the church of Christ. The true government and discipline of the church will then be settled and practised. All the world shall then be as one church, one orderly, regular, beautiful society. And as the body shall be one, so the members shall be in beautiful proportion to each other. Then shall that saying be verified, [Psal. cxxii. 3.] ‘Jerusalem
‘ is builded as a city that is compact together.’

[6.] The church of God shall then be beautiful and glorious on these accounts; yea it will appear in perfection of beauty: [Isa. lx. 1.] ‘Arise, shine, for thy light is
‘ come, and the glory of the Lord is risen upon thee.’ [Isa. lxi. 10.] ‘He hath covered me with the robe of
‘ righteousness, as a bridegroom decketh himself with or-
‘ naments, and as a bride adorneth herself with her jewels.’ On these accounts, the church will then be the greatest image of heaven itself.

[7.] That will be a time of the greatest temporal prosperity. Such a spiritual state as we have just described, has a natural tendency to temporal prosperity: it has a tendency to health and long life; and that this will actually be the case is evident. [Zech. viii. 4.] ‘Thus
‘ saith the Lord of hosts, There shall yet old men and
‘ old women dwell in the streets of Jerusalem, and every
‘ man with a staff in his hand for very age.’ It has also a natural tendency to procure ease, quietness, pleasantness, and cheerfulness of mind, and also wealth, and great increase of children; as is also intimated, [Zech. viii. 5.]
‘ And the streets of the city shall be full of boys and
‘ girls playing in the streets thereof.’---But further, the temporal prosperity of the people of God will also be promoted by a remarkable blessing from heaven: [Isa. lxxv. 21.] ‘They shall build houses, and inhabit them;
‘ and they shall plant vineyards, and eat the fruit of them.’ And [Micah iv. 4.] ‘They shall sit every man under
‘ his vine, and under his fig-tree, and none shall make
‘ them afraid.’ [Zech. viii. 12.] ‘For the seed shall be
‘ prosperous, the vine shall give her fruit, and the ground
‘ shall give her increase, and the heavens shall give their
dew,

‘dew, and I will cause the remnant of this people to possess all these things.’ [See also Jer. xxxi. 12, 13. and Amos ix. 13.] ‘Yea, then they shall receive all manner of tokens of God’s presence, and acceptance and favour.’ [Jer. xxxiii. 9.] ‘And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them; and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it.’ Even the days of Solomon were but an image of those days, as to the temporal prosperity which shall obtain in them.

[8.] It will also be a time of great rejoicing. [Isa. xxxv. 10.] ‘And the ransomed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and fighting shall flee away.’ [Chap. lv. 12.] ‘For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you.’ [Chap. lxvi. 11.] ‘That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out and be delighted with the abundance of her glory.’ [Chap. xii. 3.] ‘With joy shall ye draw water out of the wells of salvation.’---Then will be a time of feasting: That will be the church’s glorious wedding-day, so far as her wedding with Christ shall ever be upon earth: [Rev. xix. 7.] ‘Let us be glad and rejoice, and give honour to him; for the marriage of the Lamb is come, and his wife hath made herself ready.’ [Ver. 9.] ‘Blessed are they which are called to the marriage-supper of the Lamb.’---But I come now,

(3.) To say something of the duration of this state of the church’s prosperity. On this I shall be very brief. The scriptures every where represent it to be of long continuance. The former intervals of rest and prosperity, as we before observed, are represented to be but short; but the representations of this state are quite different: [Rev. xx. 4.] ‘And I saw the souls of them that were beheaded for the witness of Jesus, and they lived and reigned with Christ

‘Christ a thousand years.’ (c) ‘Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations.’ [Isa. lx. 15.]

This

(c) *The MILLENIUM.*] ‘The souls of them that were beheaded for the witness of Jesus,’ may be considered as meant, not of the individual persons that suffered martyrdom for his sake, but of their successors in the same spirit, who being of the same temper for faith, patience, zeal, and fortitude, and professing the same doctrines with the martyrs, were one body with them, and so, in the stile of prophecy, might be spoken of, as though they were the same persons, in like manner as John the Baptist is called Elias, because he came in the spirit and power of Elias, [Matt. xi. 14. and xvii. 12. compared with Luke i. 17.] and as Rome-antichristian is in several places of this prophecy called Sodom, Egypt, and Babylon, on account of its being like them in idolatry, pride, luxury, and cruelty; and the two witnesses that were to prophesy in sackcloth one thousand two hundred and sixty days of years, [Rev. xi. 3.] could not mean the same individual persons, but a succession of them that persisted in the same faith and profession. When therefore it is said, ‘The souls of them that were beheaded for the witness of Jesus, lived and reigned with Christ a thousand years;’ this may be taken, according to prophetic stile, in a metaphorical sense, and may signify a succession of such; in like manner as the two witnesses being killed, and their ‘dead bodies rising and standing on their feet,’ is to be understood, [Rev. xi. 7. 11.] and as the restoration of Israel from their captivity is called their ‘living and standing on their feet, and God’s opening their graves, and causing them to come out of their graves,’ [Ezek. xxxvii. 9, 10, 12.] and as the conversion of the Jews, in the last days, is spoken of, as ‘life from the dead.’ [Rom. xi. 15.] Accordingly the saints ‘living and reigning with Christ,’ may relate to their abundance of spirituality, purity and glory, light, love, and joy, tranquillity and safety; and to the power of the civil magistracy, as being in their hands, and exercised with great authority and success, for suppressing all iniquity and prophaneness, and promoting true religion and holiness in those happy days.—I am not insensible, that many learned and pious men have put a literal construction on this prophecy, to denote a proper resurrection of the dead bodies of former martyrs, and (as some of them think) of all other departed saints; and they accordingly suppose, that their dead bodies shall be raised to life, and reign, in a glorious manner, with Christ, as personally and visibly sitting on his throne, for a thousand years, upon earth. But as I can scarce think that the corporal presence of Christ will be removed, for a thousand years, from heaven to earth, so a literal resurrection of all the bodies of the saints

This may suffice as to the prosperous state of the church through the greater part of the period, from the destruction of Satan's visible kingdom in the world, to Christ's appearing in the clouds of heaven to judgment.

I now come to speak of the great apostasy there should be towards the close of this period, and how eminently the church should be for a short time threatened by her enemies. And this I shall do under three particulars:

(1.) A little before the end of the world there shall be a very great apostasy, wherein great part of the world shall fall away from Christ and his church. It is said, [Rev. xx. 3.] that Satan should be cast into the bottomless pit, and

saints is spoken of, as, 'in a moment, in the twinkling of an eye' at the last trump,' in order to their meeting the Lord in the air, and being with him, not on earth, but for ever in heaven. [1 Cor. xv. 52. and 1 Theff. iv. 16, 17.] And after the expiration of this thousand years, and after Satan shall be loosed again for a little while at the end of them, we have an account of the general resurrection of all persons, without any exception, or the least hint that the martyrs, or any other saints, had rose so long a time before. [Rev. xi. 12, 13.] And as a proper resurrection is never expressed, in scripture, by the reviving or living again of the soul, but only of the body; so it seems extremely forced to understand the 'living again of the immortal souls' of them that were beheaded, as descriptive of a literal resurrection, and a resurrection of the bodies of glorified saints, to live on earth for a thousand years, seems inconsistent with the sublimer felicity and honour of their souls were possessed of before in heaven, and with their being liable to be deceived, in case Satan had not been restrained, as also with the trouble that must necessarily arise to them from the vigorous opposition which he and his army would make against them at the expiration of the thousand years in which he was bound. It must likewise be an exceeding debasement of their refined dignity and delight in the immediate presence of Christ on his heavenly throne, to exchange them for any pleasures or honours upon the earth, especially if (as some Millenaries imagine) they are to be entertained with any sensitive enjoyments. I therefore rather incline to think, that, according to the stile of prophecy, and particularly in this book, which is figurative, all this relates not literally to the resurrection of the martyrs or other saints, and the personal reign of Christ for a thousand years on earth; but figuratively, and in a spiritual sense, for glorious days of long continuance to the church on earth; whether for the *precise* number of a *thousand* years, or more. [Dr. GUISE'S Paraph. in loc.]

and shut up, and have a seal set upon him, that he should deceive the nations no more till the thousand years shall be fulfilled; and that, after that, he must be loosed out of his prison for a little season. And accordingly we are told [ver. 7 and 8.] that when the thousand years are expired, Satan shall be loosed out of his prison, and shall go forth to deceive the nations which are in the four quarters of the earth, Gog and Magog. Which seems as though the apostasy would be very general. The nations of the four quarters of the earth shall be deceived; and the number of those who shall now turn enemies to Christ shall be vastly great, as the army of Gog and Magog is represented in Ezekiel, and as it is said [Rev. xx. 8.] that the number of them is as the sand of the sea, and that they went upon the breadth of the earth, as though they were an army big enough to reach from one side of the earth to the other.

Thus after such an happy and glorious season, such a long day of light and holiness, of love, and peace, and joy, now it shall begin again to be a dark time. Satan shall begin to set up his dominion again in the world. This world shall again become a scene of darkness and wickedness. The bottomless pit shall be opened, devils shall come up again out of it, and a dreadful smoke shall ascend to darken the world. And the church of Christ, instead of extending to the utmost bounds of the world, as it did before, shall be reduced to narrow limits again. Mankind being continued so long in a state of such great prosperity, will now begin to abuse their prosperity, to serve their lust and corruptions. [Luke xvii. 26, &c.]

(2.) Those apostates shall make great *opposition* to the church of God. The church shall seem to be eminently threatened with a sudden and entire overthrow by them. It is said [Rev. xx. 8, 9.] Satan shall gather them together to battle, as the sand on the sea shore; 'and they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city.' So that this beloved city shall seem just ready to be swallowed up by

them; for her enemies shall not only threaten her, but shall actually have gathered together against her; and not only so, but shall have besieged her, and shall have compassed her about on every side.

There is nothing in the prophecy which seems to intimate the church's actually falling into their hands, as it has fallen into the hands of antichrist, to whom it was given to make war with the saints and to *overcome* them. [Rev. xiii. 7.] God will never suffer this to be again after the fall of antichrist; for then the day of her mourning shall be ended. But the church shall seem most eminently *threatened* with utter and sudden destruction.

(3.) Now the state of things will seem most remarkably to call for Christ's *immediate* appearance to judgment. For then the world shall be filled with the most aggravated wickedness, much the greater part of the world shall become open enemies to Christ, and their wickedness will be dreadfully aggravated by their apostasy. Before the fall of antichrist, most parts of the world are full of wicked men. But the greater part of these are poor heathens, who never enjoyed the light of the gospel; and others that have been bred up in the Mahometan or Popish darkness. But these are apostates from the Christian church, and the visible kingdom of Christ, in which they enjoyed the great light and privileges of the glorious times of the church, which shall be incomparably greater than the light and privileges which the church of God enjoys now. This apostasy will be more like that of the fallen angels than any that ever has been; for they apostatized, and turned enemies to Christ, though they enjoyed the light of heaven; and these will apostatize, and turn enemies to him, though they have enjoyed the light and privileges of the glorious times of the church. And that such should turn open and avowed enemies to Christ, and should seek the ruin of his church, will cry aloud for immediate vengeance.

The wickedness of the world will remarkably call for Christ's immediate appearance in flaming fire to take vengeance on them, because of the *way* in which they shall manifest

manifest their wickedness, which will be by scoffing and blaspheming Christ and his holy religion: and particularly, they will scoff at the notion of Christ's coming to judgment, of which the church shall be in expectation, and of which they will warn them. For now doubtless will be another; and the principal fulfilment of that text. [2 Pet. iii. 3, 4.] 'Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation.' They shall be in no expectation of the coming of Christ to judgment, but shall give up themselves to their lusts, to eat and drink, and wallow in sensual delights, as though they were to be for ever. They shall despise the warnings the church shall give them of the coming of Christ to judgment, as the people of the old world despised what Noah told them of the approaching flood, and as the people of Sodom did when Lot said to them, [Gen. xix. 14.] 'The Lord will destroy this city.' The wickedness will also cry aloud to heaven for Christ's appearing to take vengeance of his enemies; for their attempts against the holy city of God.

And the *number* of the wicked is another thing which shall especially call for Christ's coming: for the world will doubtless then be exceeding full of people, having continued so long in so great a state of prosperity, without such desolating calamities, as wars, pestilences, and the like, to diminish them, and the most of this populous world will be such wicked contemptuous apostates from God. And if the wickedness of the old world, when men began to multiply on the earth, called for the destruction of the world by a deluge of waters, this wickedness will as much call for its destruction by a deluge of fire.

Again, the *circumstances* of the church at that day will also eminently call for the immediate appearance of Christ, as they will be compassed about by their blasphemous enemies and just ready to be swallowed up by them.

It will be a most distressing time with the church, excepting the comfort they will have in the hope of deliverance from God: for all other help will seem to fail. The case will be come to the last extremity, and there will be an immediate necessity for Christ's coming to their deliverance. But though the church shall be so eminently threatened, yet shall it be preserved till Christ shall appear in the glory of his Father with all his holy angels. And then shall all the elect be gathered in, whose names were written in the book of life before the foundation of the world, shall be brought in: not one soul shall be lost. And the mystical body of Christ will be complete as to its number of parts, having every one of its members. In this respect, the work of redemption will now be finished. And the end for which the means of grace have been instituted shall be obtained. All that effect which was intended to be accomplished by them shall now be accomplished.

§ V. COMPLETION OF THE WORK OF REDEMPTION IN A FUTURE STATE.

THUS I have shewn how the success of Christ's redemption has been accomplished during the continuance of the Christian church under the means of grace. We have seen what great revolutions there have been, and are to be during this space of time; how the wheels of Providence have gone round for the accomplishment of the success of Christ's purchase; in the bestowment of grace on the elect: and we are now come to the time, when the course of things in this state of it is finished, and all things are ripe for Christ's coming to judgment.

You may remember, that we are discoursing on this proposition, viz. That from the resurrection of Christ to the end of the world, the whole time is taken up in procuring the success of Christ's purchase of redemption, and I observe that the success of Christ's purchase is of two kinds, consisting either in grace or glory; and that the

success

success consisting in the former of these, is to be seen in those works of God which are wrought during those ages that the church is continued under the means of grace; and that the success, consisting in the latter, will chiefly be accomplished at the day of judgment.

Having already shown how the former kind of success has been accomplished, I come now to that kind of success which is accomplished in the bestowment of glory on the church, which shall chiefly be at the day of judgment.---And here I would mention two or three things in general concerning this kind of success of Christ's purchase.

(1.) How great this is, chiefly appears in that the success of Christ's purchase does summarily consist in the *salvation* of the elect. But this bestowment of glory is eminently called their *salvation*: [Heb. ix. 28.] 'To them that look for him, shall he appear the second time, without sin unto salvation.'--So it is called redemption. [Eph. iv. 30.] 'Sealed unto the day of redemption;' [Eph. i. 14.] 'Redemption of the purchased possession.'

(2.) All those glorious things which were brought to pass for the church while under the means of grace, are but preparatory to, and images and shadows of this. The means of grace and grace itself are to fit for glory and all the glorious things which were accomplished for the church in the days of Constantine, and which are to succeed the fall of antichrist, are but a shadow of what will be bestowed at the day of judgment; and therefore; are spoken of in scripture as images of Christ's last coming to judgment. ---But I hasten more particularly to show how this kind of success of Christ's purchase is accomplished.

1. *Christ* will appear in the glory of his Father, with all his holy angels coming in the clouds of heaven. When the world is revelling in their wickedness, and compassing the holy city about, just ready to destroy it, then shall the glorious Redeemer appear in the sight of the world; the light of his glory shall break forth; the whole world shall immediately have notice of it, and they shall lift up their eyes and behold this wonderful sight. It is said [Rev. i. 7.]

'Every

‘ Every eye shall see him.’---Christ shall appear in his human nature, in that same body which was brought forth in a stable, laid in a manger, and which afterwards was so cruelly used, and nailed to the cross.

Men shall now lift up their eyes and behold him coming in such majesty and glory as is to us utterly inconceivable. The glory of the sun in a clear firmament will be but darkness in comparison of it; and all the glorious angels shall attend on him, a thousand thousand ministering to him, and ten thousand times ten thousand round about him. How different a person will he then appear from what he did at his first coming, when he was as a root out of dry ground, a poor, despised, afflicted man! How different now is his appearance, in the midst of those glorious angels, principalities, and powers, from what it was when in the midst of a ring of soldiers, with his mock robe and his crown of thorns, to be buffeted and spit upon, or hanging on the cross between two thieves, with a multitude of his enemies round about triumphing over him! (D)

This

(D) *Christ APPEARING in the Clouds.*]

“ Thence issuing I behold (but mortal sight
Sustains not such a rushing sea of light)
I see on an empyreal flying throne,
Awfully rais’d, heav’n’s everlasting Son;
Crown’d with that majesty which form’d the world,
And the grand rebel flaming downward hurl’d.
Virtue, dominion, praise, omnipotence,
Support the train of their triumphant prince.
A zone, beyond the thought of angels bright,
Around him, like the zodiac, winds its light.
Night shades the solemn arches of his brows,
And in his cheek the purple morning glows.
Where’er serene he turns propitious eyes,
Or we expect, or find a paradise;
But if resentment reddens their mild beams,
The Eden kindles, and the world’s in flames,
On one hand knowledge shines in purest light,
On one the sword of justice fiercely bright.
Now bend the knee in sport, present the reed,
Now tell the scourg’d impostor he shall bleed!”

“ Triumphant;

This will be a most unexpected fight to the wicked world: it will come as a cry at midnight: they shall be taken in the midst of their wickedness, and it will give them a dreadful alarm. It will at once break up their revels and carousing. It will put an end to the design of the great army, that will then be compassing the camp of the faints: it will make them let drop their weapons out of their hands. The world, which will then be very full of people, most of whom will be wicked men, will then be filled with dolorous shrieking and crying; for all the kindreds of the earth shall wail because of him. [Rev. i. 7.] And where shall they hide themselves? How will the sight of that awful majesty terrify them? Then they shall see whom they have mocked and scoffed at, and whose church they have been endeavouring to overthrow.

This

“Triumphant King of glory! soul of bliss!
 What a stupendous turn of fate is this!
 O! whither art thou rais'd above the scorn
 And indigence of him in Bethlem born,
 A needy, helpless, unaccounted guest,
 And but a second to the fodder'd beast!
 How chang'd from him, who meekly prostrate laid,
 Vouchsaf'd to wash the feet himself had made!
 From him who was betray'd, forsook, deny'd,
 Wept, languish'd, pray'd, bled, thirsted, groan'd and dy'd;
 Hung pierc'd and bare, insulted by the foe,
 All heav'n in tears above, earth unconcern'd below!

“Now the descending triumph stops its flight,
 From earth full twice a planetary height.
 There all the clouds, condens'd, two columns raise
 Distinct with orient veins and golden blaze.
 One fix'd on earth, and one on sea, and round
 Its ample foot the swelling billows found.
 These an immeasurable arch support,
 The grand tribunal of this awful court.
 Sheets of bright azure, from the purest sky,
 Stream from the chrystal arch, and round the columns fly.
 Death wrapt in chains low at the basis lies,
 And on the point of his own arrow dies.

“Here high enthron'd th' eternal judge is plac'd,
 With all the grandeur of his Godhead grac'd;
 Stars on his robes in beauteous order meet,
 And the sun burns beneath his dreadful feet.”

[YOUNG'S Last Day, book ii.]

This fight will change the voice of their laughter and singing into dreadful wailing. Their countenance shall be changed from a show of carnal mirth, pride and contempt, to ghastly terror, trembling, and amazement.

But with respect to the saints, the church of Christ, it shall be a joyful and most glorious fight to them; for it will at once deliver them from all fear of their enemies, who were before compassing them about, just ready to swallow them up. Then shall they lift up their heads, and their redemption shall be drawing nigh. [Luke xxi. 28.]---And thus Christ will appear with infinite majesty, and at the same time with infinite love in his countenance. Their countenances also shall be changed, not as the countenances of the wicked, but from sorrow to exceeding joy and triumph. And now the work of redemption will be finished in another sense, viz. that the whole church shall be completely and eternally freed from all persecution and molestation from wicked men and devils.

2. The *last trumpet* shall sound and the dead shall be raised, and the living changed. God sent forth his angels with a great sound of a trumpet, to gather together his elect from the four corners of the earth in a mystical sense, before the destruction of Jerusalem; *i. e.* he sent forth the apostles, and others, to preach the gospel all over the world. And so, in a mystical sense, the great trumpet was blown at the beginning of the glorious times of the church. But now the great trumpet is blown in a more literal sense, with a mighty sound, which shakes the earth. There will be a great signal given by a mighty sound made, which is called *the voice of the archangel*, [1 Thes. iv. 16.] ‘For the Lord himself shall descend
‘ from heaven with a shout, with the voice of the arch-
‘ angel, and with the trump of God.’ On the sound of this trumpet, the dead shall be raised every where. Now the number of the dead is very great. How many has death cut down since the world has stood. But then the number will be much greater after the world shall have stood so much longer, and through most of the remaining
time

time will doubtless be much fuller of inhabitants than ever it has been. All these shall now rise from the dead. The graves shall be opened in all parts of the world, and the sea shall give up the innumerable dead that are in it. [Rev. xx. 13.] (E)

And now all the inhabitants that ever shall have been upon the face of the earth, from the beginning of the

3 Z world

(E) *The TRUMPET shall sound!*] “How alarming, how stupendous the summons! Nothing equal to it, nothing like it, was ever heard through all the regions of the universe, or all the revolutions of time. When conflicting armies have discharged the bellowing artillery of war, or when victorious armies have shouted for joy of the conquest, the seas and shores have rung, the mountains and plains have echoed. But the voice of the archangel, and the trump of God, will resound from pole to pole. It will shake the pillars of earth, and startle the dungeon of hell.—Stronger, stronger still! it will penetrate even the deepest recesses of the tomb. It will pour its amazing thunder into all those abodes of silence. The dead, the very dead shall hear.

“When the trumpet has sounded, ‘the dead shall arise.’—In a moment, in the twinkling of an eye, the graves open; the monumental piles are cleft asunder; the families, the nations underground, start into day. What an immense harvest of men and women, springing up from the caverns of the earth, and the depths of the sea! Stand awhile, my soul, and contemplate the wonderful spectacle.—Adam formed in Paradise, and the babe born but yesterday, the earliest ages, and latest generations, meet upon the same level.—Jews and Gentiles, Greeks and Barbarians, people of all climes and languages, unite in the promiscuous throng. Here, those vast armies, which, like swarms of locusts, covered countries; which, with an irresistible sweep, over-run empires; here they all appear, and here they all are lost. Lost, like the small drop of a bucket, when plunged amidst the unfathomable and boundless ocean.—O! the multitudes! the multitudes! which these eyes shall survey, when God ‘callest the heavens from above, and the earth that he may judge his people.’ What shame must flush the guilty cheek! What anguish wound the polluted breast; to have all their filthy practices, and infamous tempers, exposed before this innumerable croud of witnesses!—Fly, my soul; instantly let us fly, earnestly let us fly, to the purifying blood of Jesus. That all our sins may be blotted out; that we may be found unblameable and unproveable, in the presence of the assembled world; and, what is infinitely more to be revered, in the sight of the omnipotent God. [HERVEY, *Ther. and Asp.* vol. ii. Let. 5.]

world to the end shall appear upon the earth at once. The church of God in all ages, Adam and Eve the first parents of mankind, and Abel, Seth, Methuselah, and all the saints who were their contemporaries; Noah, and Abraham, Isaac, and Jacob, the prophets, and all the Old Testament saints, the holy apostles of Jesus Christ, and all the saints of their times; the martyrs under the ten heathen persecutions; all who belonged to the church during the dark days of antichrist, all the holy martyrs who have suffered under the cruelty of the Popish persecutions; all the saints of the present time; and all that shall be from hence to the end of the world.—Now also the enemies of the church in all ages of the world shall appear upon the face of the earth again; the wicked drowned by the flood, and the multitudes of impenitent sinners that died all over the world among God's professing people, or others before Christ, and all wicked Heathens, Jews, Mahometans, and Papists, that have died since; all shall come together. Sinners of all sorts; demure hypocrites; those who have the fairest and best outside, and open profane drunkards, whoremongers, profane Deists, cruel persecutors, and all that have died, or shall die, in sin, to the end of the world.

And at the same time that the dead are raised, the living shall be changed. The bodies of the wicked who shall then be living, shall be so changed as to fit them for eternal existence without corruption; and the bodies of all the living saints shall be changed to be like Christ's glorious body; [1 Cor. xv. 51, 52, 53.] so changed as to render them for ever incapable of pain, affliction, or uneasiness; and all that dullness, heaviness, and deformity, which their bodies had before, shall be put off; and they shall put on strength, and beauty, and activity, and incorruptible unfading glory. And now the work of redemption shall be finished in this respect, viz. that all the elect shall be actually redeemed in both soul and body. Before this, the work of redemption, as to its actual success, was but incomplete; for only the souls of the redeemed were actually saved and glorified, excepting in a very few instances: but

now

now all the bodies of the saints shall be saved and glorified together, both in soul and body. (F)

3. Now shall saints be caught up in the clouds to meet the Lord in the air, and all wicked men and devils shall be arraigned before the judgment-seat. When the dead saints are raised, then the whole church, consisting of all the

(F) *The general RESURRECTION.*] The xvth chap. of St. Paul's first epistle to the Corinthians is a kind of treatise on this subject, which ought in the first place to be consulted, as being the language of divine inspiration. Next to the scriptures is commonly ranked an excellent epistle to the same Corinthian church by St. CLEMENT of Rome [mentioned as is supposed Phil. iv. 3.] written is seems before the destruction of Jerusalem. [See ch. xli.] In that epistle is the following passage, remarkably coincident with the language of St. Paul, on this subject :

“ Let that be far from us which is written, ‘ Miserable are the ‘ double-minded, and those who are doubtful in their hearts. Who ‘ say, these things have we heard, and our fathers have told us ‘ these things. But behold we are grown old, and none of them ‘ has happened unto us.’ O ye fools! Consider the trees; take the vine for an example: first it sheds its leaves; then it buds; after that it spreads its leaves; then it flowers; then come the four grapes; and after them follows the ripe fruit. You see how in a little time the fruit of the trees come to maturity. Of a truth, yet a little while, and his will shall suddenly be accomplished. The holy scripture itself bearing witness, ‘ that he shall quickly ‘ come and not tarry, and that the Lord shall suddenly come to ‘ his temple, even the holy one whom ye look for.’ Let us consider, beloved, how the Lord does continually shew us, that there shall be a future resurrection; of which he has made our Lord Jesus Christ the first-fruits, raising him from the dead. Let us contemplate, beloved, the resurrection that is continually before our eyes. Day and night manifest a resurrection to us. The night lies down, and the day arises: again the day departs and the night comes on. Let us behold the fruits of the earth. Every one sees how the seed is sown. The sower goes forth, and casts it upon the earth; and the seed which when it was sown fell upon the earth dry and naked, in time dissolves: and from the dissolution, the great power of the providence of the Lord raises it again; and of one seed many arise, and bring forth fruit.” [Clement's 1st epist. Abp. Wake's Trans. sect. 23, 24.]

From this passage, but especially St. Paul's epistle, in the chapter above referred to, we may venture to determine that controverted point, how far the bodies of the saints will be the *same* when raised from the dead, namely, just as the corn which springs up in

the elect through all ages, shall appear together on the face of the earth, (excepting those few whose bodies were glorified before;) and shall ascend to meet Christ, who shall fix his throne in the air, whence he may be seen by all that vast multitude that shall be gathered before him. The church of saints therefore shall be taken up from the earth to ascend to their Saviour. Thus the apostle tells us, that when the dead 'in Christ are raised, and the living changed, then those who are alive and remain, shall be caught up together with them to meet the Lord in the air, and so shall we be ever with the Lord.' [1 Thes. iv. 16, 17.] Then shall the work of redemption be finished in another respect: then shall the whole church be perfectly and forever delivered from this evil world: they shall take their everlasting leave of this earth, where they have been strangers, and which has been to them a scene of trouble and sorrow; where the devil for the most part has reigned as god, and has greatly molested them; where Christ their Lord has been crucified; and where they have been so hated, reproached, and persecuted, from age to age. And there shall be an everlasting separation made between them and wicked men. Before they were mixed together, and it was impossible in many instances to determine which were which; but now both saints and sinners shall appear in their true characters.

What an immense cloud of them will there be when all the church shall be gathered together from the east and west, north and south, to the right hand of Christ.

---Then

the harvest, is the same which the husbandman previously sows; not indeed the bare *grain* which was cast into the ground, but wonderfully increased and improved. [See 1 Cor. xv.] So doubtless the bodies raised will be *essentially* (not to quibble on the word *individually*) the same as die; but no less wonderfully improves than the blade and ear of corn from a single grain. The manner of this we may not be able to comprehend at present; but we may surely believe the fact on the credit of immutable omnipotence.—From an expression of St. Paul, [1 Thes. iv. 16.] that 'the dead 'in Christ shall rise *first*,' some divines have inferred a twofold resurrection, first of the righteous and afterwards of the wicked, but this text only asserts, that the *dead* shall be raised before the living are changed, as appears from the following verse. [G. E.]

---Then the work of redemption will be finished in this respect also. They all belonged to one society before, but yet were widely separated from each other; some being in heaven, and some on earth; and those on earth were separated one from another, many of them by wide oceans and vast continents. But now they shall all be gathered together, never to be separated any more. And not only gathered together, but gathered unto their Head, into his immediate glorious presence, never to be separated from him any more.

At the same time, all wicked men and devils shall be brought before the judgment-seat of Christ. These shall be gathered to his left hand, and, as it seems, will still remain upon the earth, and not be caught up into the air, as the saints shall. Satan, that old serpent, who first procured the fall and misery of mankind, and has all along shown himself such an inveterate enemy to the Redeemer, shall never more have any thing to do with the church of God, or be suffered in the least to afflict any member of it any more for ever; but shall now be judged, and receive the due reward of his deeds. Now is come the time which he long has dreaded, and trembled at the thought of; the time wherein he must be judged, and receive his full punishment. He who by his temptation maliciously procured Christ's crucifixion, and triumphed upon it, as though he had obtained the victory, even he shall see the consequences of the death of Christ which he procured; for Christ's coming to judge him in his human nature is the consequence of it; because he obtained and purchased this glory to himself by that death. Now he must stand before that same Jesus whose death he procured, to be judged, condemned, and eternally destroyed by him. If Satan, the prince of hell, trembles at the thought of it thousands of years beforehand, how much more will he tremble, as proud and as stubborn as he is, when he comes to stand at Christ's bar! Then shall he also stand at the bar of the saints, whom he has so hated, afflicted, and molested: for the saints shall judge him together with Christ: [1 Cor. vi. 3.] 'Know ye not that we shall judge angels!'

Now

Now shall he be as it were subdued under the church's feet. [Rom. xvi. 20.] Satan, when he tempted our first parents to fall, deceitfully and falsely told them, that they should be as gods: but little did he think that the consequence should be, that they should indeed be so much like gods, as to be assessors with God to judge him. (G) Much less did he think, that in consequence of this one of the posterity of those persons whom he tempted, should actually be united to God, should judge the world, and that he himself must stand trembling and astonished before his judgment-seat. And all the infernal spirits who have so opposed Christ and his kingdom, shall now at last stand in the utmost amazement and horror before Christ and his church, who shall appear to condemn them.

Now also shall Christ's other enemies be brought to appear before him. Now shall the proud scribes and Pharisees, who had such a malignant hatred against him while in his state of humiliation, and who persecuted Christ to death; those before whose judgment-seat Christ was once called, and stood as a malefactor at their bar, and those who mocked him, and buffeted him, and spit in his face; now shall they see Christ in his glory, as he forewarned them, [Matt. xxvi. 64, 65.] when he was before their judgment-seat; but now they shall stand before *his* judgment-seat with inconceivable horror and amazement.

Now also all the cruel enemies and persecutors of the church that have been in all ages, shall come in fight together; Pharaoh and the Egyptians, Antiochus Epiphanes, the persecuting scribes and Pharisees, the persecuting

(G) *The saints shall judge the FALLEN Angels.*] "There seems a peculiar dignity and propriety in this determination of the great God, that when the *Devils* who are expressly said to be 'reserved in chains of darkness to the judgment of the great day,' [Jude 6.] shall be condemned, the *saints* being raised to the seats of glory which these wicked spirits have forfeited and lost, should assist in that sentence which shall display the victory of Christ over them in his servants, once their captives, and will no doubt render the sentence itself yet more intolerable to creatures of such malignity and pride." [DODDRIDGE, ON 1 Cor. vi. 3.]

secuting heathen emperors, Julian the apostate, the cruel persecuting Popes and Papists, Gog and Magog, shall all appear at once before the judgment-seat of Christ. They and the saints, who have in every age been persecuted by them, must confront one another before the great Judge. And now shall the saints on their glorious thrones be made the judges of those unjust kings and rulers, who have before judged and condemned them to death. Now shall those persecutors behold the glory to which they are arrived, whom they before so despised and cruelly treated, and Christ will make those holy martyrs as it were to come and set their feet on the necks of their persecutors; they shall be made their footstool. [See Josh. x. 24.] Thus wonderfully will the face of things be altered from what it used to be in the former times of the world; now will all things be coming to rights.

4. The *righteousness* of the church shall be manifested, and all the wickedness of their enemies shall be brought to light. Those saints who had been the objects of hatred, reproach and contempt in the world, and were reviled and condemned by their persecutors without a cause, shall now be fully vindicated. They shall now appear clothed with the glorious robe of Christ's righteousness. And their inherent holiness shall also be made manifest, and all their good works brought to light. The good things which they did in secret shall now be manifested openly. Those holy ones of God, who had been treated as though they were the filth and offscouring of the earth, as though they were not fit to live upon earth, shall now appear to have been the excellent of the earth. Now God will bring forth their righteousness as the light, and their judgment as the noon-day. And now shall it be seen who were those that were not fit to live, when all the wickedness of the enemies of Christ and his church, their pride, their malice, their cruelty, their hatred of true religion, shall be set forth in its true light. And now all the wickedness of the whole world shall be fully discovered, their very hearts opened to view; and things that have been spoken in the ear, in the closet, and done in the dark, shall be manifested

in the light, and proclaimed before angels and men. [Luke xii. 3.]

5. *Sentence* shall be pronounced both on the righteous and the wicked. Christ, the judge, shall pass that sentence on the church at his right hand, ‘Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.’ [Matt. xxv. 34.] This shall be pronounced with infinite love, and the voice will make every heart to overflow with joy. Thus Christ shall pronounce a sentence of justification on thousands and millions, who have before had a sentence of condemnation passed upon them by their persecutors. He will thus put honour upon those who have been before despised: he will own them for his, and will as it were put a crown of glory upon their heads before the world; and then shall they shine forth as the sun with Jesus Christ in glory and joy, in the sight of all their enemies. (H)

And then shall the sentence of condemnation be passed on the wicked, ‘Depart, ye cursed, into everlasting fire, prepared for the devil and his angels.’ [Matt.] Thus shall the church’s enemies be condemned; in which sentence of condemnation, the holy martyrs, who have suffered from them, shall concur. (I) When the words of this

(H) *Christ will put HONOUR upon his saints.*] How beautiful and pointed is that passage in the apocryphal book of Wisdom, which represents the wicked at the last day, thus bewailing their folly and contempt of the saints: ‘Then shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labours. When they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for. And they, repenting and groaning for anguish of spirit, shall say within themselves,’ “This was he whom we had sometimes in derision, and a proverb of reproach. We fools accounted his life madness, and his end to be without honour.—How is he numbered among the children of God, and his lot is among the saints!” [Wisd. v. 1—5.]

(I) *DEPART, ye cursed.*] “Oh! let me never hear thy voice pronounce those dreadful words. With what terrors would that sentence pierce my heart, while it thunders in my ears! To be separated

this sentence are pronounced, every syllable of it will be more terrible than a stream of lightning through their hearts. We can conceive but very little of the horror which it shall produce.

6. Upon this Christ and all his saints, and the holy angels ministering unto them, shall leave this lower world, and ascend up to the highest heavens. Christ shall ascend in as great glory as he descended, and in some respects greater; for now he shall ascend with his elect church with him, glorified in both body and soul. Christ's first ascension to heaven soon after his own resurrection was very glorious; but this second ascension, the ascension of his mystical body, his whole church, shall be far more so. The redeemed church shall all ascend with him in a most joyful and triumphant manner; and all their enemies and persecutors, who shall be left behind on this accursed ground, shall see their glory and hear their songs.

7. When Christ and his church have ascended to heaven, this world shall be set on fire, and turned into a great furnace, wherein all the enemies of Christ and his church shall be tormented for ever and ever. [2 Pet. iii. 7.]
 ' But the heavens and the earth which are now, by the
 ' same word are kept in store, reserved unto fire against
 4 A ' the

separated from thee, and curst with immortality,—who can sustain the intolerable doom?

O dreadful state of black despair,
 To see my God remove,
 And fix my doleful station where
 I must not taste his love,

nor view the light of thy countenance for ever. Unutterable woe! there is no hell beyond it. Separation from God is the depth of misery. Blackness of darkness, and eternal night must necessarily involve a soul excluded from thy presence.

“Depart from thee! Oh! whither shall I go from thee? Into utter darkness? After that fearful doom, I should without constraint seek out shades as dark as hell, and in the horrors of eternal night bewail the infinite loss.

“The remembrance of that lost happiness would render celestial day insufferable. The light of paradise could not cheer me without thy favour: the songs of angels would but heighten my anguish and torment me with a scene of bliss which I must never taste.”

[Mrs. ROWE'S Meditations, p. 67.]

‘ the day of judgment, and perdition of ungodly men.’ Ah! how will it strike the wicked with horror, when the world shall be set on fire, either by lightning from heaven, or fire issuing out of the bowels of the earth: especially when the fire begins to lay hold upon them, and they find no way to escape it. [2 Pet. iii. 10. 12.] ‘ The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burnt up; and that the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.’ And so fierce shall be its heat, that it shall burn the earth into its very centre. [Deut. xxxii. 22.] ‘ For a fire is kindled in my anger, and shall burn unto the lowest hell, and shall consume the earth with increase, and set on fire the foundations of the mountains.’

And here shall all the persecutors of the church of God burn in everlasting fire, who have before burnt the saints at the stake, and shall suffer torments beyond all that their utmost wit and malice could inflict on them. Here their bodies shall be tormented eternally, and never be consumed: while the wrath of God shall be poured out upon their souls. Though the souls of the wicked in hell do now suffer punishment, yet that will be so increased at the day of judgment, that what they suffered before, is in comparison of it, as an imprisonment to the execution which follows. (K) And now the devil, that

(K) *The ETERNITY of hell torments.*] This is a subject so awful and alarming, that a benevolent mind would never wish to contemplate, much less to discourse of it, but a faithful minister must not always consult his feelings, but be content sometimes to offer violence to himself for the good of others. “ Where is the minister of the gospel (says Mr. Saurin) who has not a thousand and a thousand times displayed the charms of religion, and displayed them in vain?” Some souls must be terrified; some sinners must be saved with fear and pulled out of the fire. [Jude 23.] Some hearts are sensible only to one object, that is *hell*; and if there be any one way of preventing their being really precipitated into that frightful abyss hereafter, it is by precipitating them there in imagination

that old serpent, shall receive his full punishment; and that which he long trembled for fear of, shall now fully come

gination now! 'Knowing therefore the terror of the Lord we persuade men.' [2 Cor. v. 11.] [Sermons, v. vol. i. Ser. 7.]

Such preachers have been called ministers of *damnation*, with as much propriety as a man who alarmed a family in danger of surrounding flames, should be called a messenger of destruction.

Mons. *Claude* points out a very judicious method of treating the subject—By shewing that man is a creature subject to a law—a law supposes a judge—and a judge punishment upon transgressors. This is so evident to the common sense of mankind, that all nations have admitted the doctrine of future punishment into their religions. But the evidences of this must not rest here; scripture must be applied to as the ultimate authority; and from this must be shewn, not only that God will punish sinners, but particularly, that he will punish them in a *future* state—that this punishment will involve both *soul* and *body*, as both have been connected in sin—that it must be a real punishment, including real, permanent, and everlasting sensation of pain—and that its degree will be proportional to the greatness of the Judge, the strictness of the tribunal, and the power of the Almighty hand that executes it. [See *CLAUDE'S* Essay, transl. by Robinson, vol. i. 402—408.] But we shall rather abstract the substance of a sermon of our author (Prof. *EDWARDS*) who has treated the subject with much argument and good sense, interspersing (between crotchets) some observations from other authors.

After some preliminary remarks our author establishes this DOCTRINE, viz. That *the misery of the wicked in hell will be absolutely ETERNAL*. In discoursing on this doctrine he advances four propositions:

I. That it is not contrary to the *divine perfections* to inflict on wicked men a punishment that is eternal. (1.) That it is not inconsistent with divine justice appears from the infinite evil of sin.—[Consider that among men all offences increase their malignity in proportion to the dignity of the person offended. The murder of a slave is highly criminal, but that of a master, a father, a prince, proportionally more so. God is a being of infinite Majesty, and his authority over all the creatures absolute and unlimited:] God is also infinitely worthy of love, honour, and obedience; our obligations to honour and obey him are therefore infinite, and consequently sin, which violates all those obligations, [insults that Majesty, and renounces his authority] must be in its *object*, at least, *infinite*, and therefore deserves *infinite*, or which is the same thing, *eternal* punishment.—(2.) Neither is the doctrine inconsistent with the *divine mercy*. It is an unreasonable and an unscriptural notion of God's *mercy*, to suppose that his nature is so liable to be moved and overcome, by seeing a creature in misery, that he cannot bear

come upon him. This world, which formerly used to be
the

to see impartial justice executed. The scriptures represent the mercy of God as free and sovereign, and not of such a nature that God cannot help but deliver sinners from misery. This is a mean and most unworthy idea of the divine mercy; it is also contrary to plain fact. For if there be any meaning in the objection, it supposes that all the misery of a creature, whether just or unjust, is in itself contrary to the nature of God. For if a very great degree of misery, though just, is contrary to his nature, then it is only, in our conceptions, to add to the mercy, and then a less degree of misery will be so. And so, the mercy of God being infinite, *all misery must be contrary to his nature*; which is manifestly contrary to fact. For we see that God, in his providence, inflicts very great calamities on mankind, even in this life. However strong such kind of objections may seem, they arise from want of a sense of the infinite evil and provocation that there are in sin.—If sin appeared as hateful to us, as eternal misery appears dreadful; if it stirred up our indignation and detestation, as eternal misery does our terror, all objections against this doctrine would vanish at once. [So observes the inimitable Saurin.] “Allow the obligations under which the incarnation lays mankind, and everlasting punishment seems to me to have nothing contrary to divine justice.—No, the burning lake with its smoke, eternity with its abysses, devils with their rage, all hell with all its horrors, seem to me not too rigorous for the punishment of men, who have ‘trodden under foot the Son of God; counted the blood of the Covenant an ‘unholy thing, crucified the Son of God afresh, and done despite ‘unto the Spirit of Grace.” [Heb. vi. 6. x. 26.] [Saurin, vol. iii. Ser. 13.]

But eternal misery is not only consistent with the divine perfections, but they appear evidently to *require* it. They require that God should infinitely hate sin—that he should express that hatred; (for no possible reason can be given why it is not suitable for God to *act*, as it is suitable for him to *be*;) and the proper expression of an infinite hatred to sin, in the infliction of eternal punishment on incorrigible sinners.

II. *That* eternal death or punishment, which God threatens to the wicked, is *not annihilation*, but an abiding *sensible punishment*, or misery. (1.) The scripture represents it as implying extreme *pains* and sufferings—‘The smoke of their *torment*.’ [Rev. xiv. 11. See also Matt. xxvi. 24.] (2.) It describes them as *sensible* of their punishment—‘I am tormented.’ [Luke xvi. 24.] (3.) It mentions different *degrees* of punishment—‘Few stripes and many.’ [Luke xii. 47. See also Matt. v. 22.] (4.) The wicked are called ‘Spirits in prison.’ [1 Pet. iii. 19.]

III. The punishment of the wicked shall be absolutely *without end*. Of those who have held that the torments of hell are not abso-

the place of his kingdom, where he set himself up as God, shall

absolutely eternal. 1. Some suppose, that in the threatenings of everlasting punishment, the terms used do not necessarily import a proper eternity, but only a very long duration. 2. Others suppose, that if they do import a proper eternity, yet we cannot necessarily conclude thence, that God will fulfil his threatenings. But (1.) that these terms imply a proper eternity, observe that although the words for-ever, &c. are sometimes used in a limited signification, as referring to a long time; on this subject they cannot well be so taken as relating to a period which commences not until time is no more—that they are doubled ‘for ever and ever,’ [Rev. xiv. 11.]—the same expressions describe the happiness of the blessed, [Matt. xxv. 46.] and even the divine existence, [Rev. iv. 9.] where there is no doubt of their importing an endless period.—Our Lord says that sinners shall not be delivered till they have paid the utmost farthing, [Matt. v. 26.] that ‘their worm dieth *not*, and their fire is *not* quenched.’ [Mark ix. 44.] [See Note D, p. 46.] (2.) There are others who allow, that these threatenings denote a proper eternity; yet suppose that possibly God may not fulfil them; there not being the same reason to oblige God to fulfil his threatenings as his promises.

But, though this is granted as to conditional threatenings, it must not be admitted of those which are positive and peremptory, as are those of eternal punishment; many of which are expressed in the form of predictions.—Such persons also suppose, that God was obliged to make use of a *fallacy* to govern the world by; and a fallacy so weak that they have been able to detect it.

[“But if it were allowed, that God had no other design in denouncing eternal punishments than that of alarming sinners, would it become us to oppose his wise purpose, and with our unhallowed hands throw down the barrier which he had erected against sin? . . . Let us preach the gospel as God hath revealed it. God did not think the doctrine of everlasting punishment injurious to the holiness of his attributes. Let not us pretend to think it will injure them.” Saurin, Ser. 3. vol. iii.]

IV. Several good and important *ends* will be obtained by this eternal punishment of the wicked. As the vindication of God’s injured majesty—the honour of divine justice—and even indirectly, the glory of divine mercy—and the greater happiness of the saints. [Not that they can take any pleasure in the sight of misery, but] it will make them more sensible of their own happiness, and more to prize discriminating grace. [Prof. Edwards’ Sermon. Etern. of Hell.]

Thus far our author; prolix as this note may be, it is hoped the importance of the subject (especially at this time) will apologize for briefly considering an objection or two not mentioned above, but which to some have appeared of great force.

shall be the place of his full and everlasting punishment. (L.) And in this another design of the work of redemption, viz. putting Christ's enemies under his feet, shall be perfectly accomplished. His enemies shall now be made his footstool, in the fullest degree. Now shall be the complete

1. It has been often urged, that the whole period in which men sin being but a few years, bears no proportion to an eternity of suffering. But (as Mr. Saurin hath well observed) "it is not the length of time employed in committing a crime that determines the degree and the duration of its punishment, it is the turpitude and atrociousness of it." A man shall rob us in the street, another shall receive the article stolen, our law shall transport the former for 7 and the latter for 14 years, though both were instantaneous acts. But a third shall by a long continued series of cruelty starve a domestic to death, and yet he shall receive an instantaneous punishment, he shall die.

2. It is positively said God will not keep his anger for ever, will not be always wrath, [Ps. ciii. 9. Isa. lvii. 16.] and yet it is also as positively said that he will have no mercy on the creatures of his own hand, but punish them with everlasting destruction, [Isa. xxvii. 2. 2 Thes. i. 9.] how then shall we reconcile these assertions? By fixing a different sense on the same words to favour a flattering hypothesis? No, but by distinguishing the persons to whom the promises and threatenings are addressed, the former to Israel, to the contrite and humble penitent; the latter to obstinate and impenitent sinners, as may be seen in the context.

After all we do not deny, but that some persons by treating this doctrine injudiciously have given too much handle to objectors—we do not pretend that it has no difficulties; but we think most of them may be resolved (Saurin says *all* of them) by considering that though all the wicked will be involved in punishment of the same duration, yet God can apportion the degree of punishment, to the degree of the sinners turpitude. And that this punishment will not be merely an arbitrary infliction of Deity, but the natural consequence of sin. Sin estranges the soul from God—banishes it from his presence—torments the conscience—hardens the heart, and, without almighty grace, a sinner left to himself will for ever sin, and consequently forever suffer. [I. N.]

(L) *This WORLD shall be HELL.*] So conjectured our author; on the contrary Dr. Burnett and many others have imagined that the earth would be purified and become the heaven of the saints, perhaps both were wrong. At least neither of these positions seem to be plainly revealed; and our notions of spiritual bodies are so uncertain and imperfect that we can hardly reason on the subject. Doubtless the Divine Majesty will not want means of punishing obstinate rebels against his government, and wherever may be the scene

plete fulfilment of that threatening, [Gen. iii. 15.] ‘It shall
‘bruise thy head.’

8. At the same time, all the church shall enter with
Christ, their head, into the highest heavens, and shall
there enter on the state of their highest and eternal blessed-
ness and glory. While the lower world, which they
have left under their feet, is seized with the fire of God’s
vengeance, the whole church shall enter, with their glo-
rious head, and all the holy angels attending, in a joy-
ful manner, into the eternal paradise of God, the palace
of the great Jehovah, their heavenly Father. The gates
shall open wide for them to enter, and there Christ will
bring them into his chambers in the highest sense. He
will bring them into his Father’s house, into a world
not like that which they have left. Here Christ will
bring them, and present them in glory to his Father, say-
ing, ‘Here am I and the children which thou hast given
‘me;’ [Heb. ii. 15.] as much as to say, ‘Here am I,
‘with every one of those whom thou gavest me from eter-
‘nity to take the care of, that they might be redeemed and
‘glorified, and to redeem whom I have done and suffered
‘so much, and to make way for the redemption of whom
‘I have for so many ages been accomplishing such great re-
‘volutions. Here they are now perfectly redeemed in body
‘and soul; I have perfectly delivered them from all the
‘ill

scene of his justice, it must exceed the power of our present con-
ceptions. MILTON has perhaps in the following passage given the
finest specimen of the terrific sublime, which ever came from an
uninspired pen.

“A dungeon horrible on all sides round
As one great furnace flam’d, yet from those flames
No light, but rather darkness visible
Serv’d only to discover sights of woe,
Regions of sorrow, doleful shades, where peace
And rest can never dwell, hope never comes
That comes to all; but torture without end
Still urges, and a fiery deluge fed
With ever burning sulphur unconsum’d:
Such place eternal justice has prepared
For those rebellious.”

[Par. Lost. b. i.]

‘ ill effects of the fall, and freed them from all their enemies; I have brought them all together into one glorious society, and united them all in myself: I have openly justified them all before angels and men, and I have brought them hither from that accursed world where they have suffered so much, and presented them spotless before thy throne: I have done all that for them which thou hast appointed me; I have perfectly cleansed them from all filthiness in my blood, and here they are resplendent with thy perfect image.’ And then the Father will accept and own them for his children, and will welcome them to the eternal and perfect inheritance and glory of his house, giving them more glorious manifestations of his love than ever, and admitting them to a more full and perfect enjoyment of himself.

And now shall be the marriage of the Lamb in the most perfect sense. The commencement of the glorious times of the church on earth, after the fall of antichrist, is represented as the marriage of the Lamb: but after this we read of another marriage of the Lamb, at the close of the day of judgment. After the beloved disciple had given an account of the day of judgment, in the close of the xxth chapter of Revelation, then he proceeds to give an account of what follows in the xxist and xxiid chapters; and particularly he gives an account, that he saw the holy city, the new Jerusalem, (M) prepared as a bride adorned for her husband. And when Christ shall bring his church into his Father’s house in heaven, after the judgment, he shall bring her thither as his bride, having there presented her, whom he loved, and gave himself for, to himself without spot or wrinkle, or any such thing. [Eph. v. 27.] The bridegroom and the bride shall then enter into heaven, both having on their wedding robes,

(M) *The New Jerusalem.*] Among other circumstances (which are undoubtedly allegorical) in the magnificent description of this city, it is said [Rev. xxi. 21.] ‘ The street of the city was pure gold as it were transparent glass.’—From this passage an ingenious

robes, attended with all the glorious angels, and commencing an eternal feast of blessedness.——This shall be the day of the gladness of Christ's heart, wherein he will greatly rejoice, and all the saints with him. Christ shall rejoice over his bride, and the bride shall rejoice in her husband, in this state of her consummate and everlasting blessedness.

And now the whole work of redemption is finished. We have seen how it has been carrying on from the fall of man to this time. But now it is complete, the top stone of the building is laid. In the progress of the discourse on this subject, we have followed the church of God in all the storms and tempests through which she has passed, till at length we have seen her enter the harbour, and land in the highest heavens, in complete and eternal glory. We have gone through time, and the several ages of it, as the providence of God, and the word of God have led us; and now we have issued in eternity when time shall be no more. We have seen all the church's enemies fixed in endless misery, and the church presented before the Father in heaven, there to enjoy the most un-

4 B

speakable

genious writer (Mr. *Newton*,) has suggested the following beautiful ideas: "If our reading is right, we must understand it either of gold, pure, bright, and perspicuous as the finest transparent glass, or else, as two distinct comparisons; splendid and durable, as the purest gold, clear and transparent as the finest glass.—Our glass is clear but brittle, our gold is shining and solid, but it is opaque and discovers only a surface; and thus it is with our minds. The powers of imagination are lively and extensive, but transient and uncertain. The powers of the understanding are more solid and regular; but at the same time more slow and limited, and confined to the outside properties of the few objects around us. But when we arrive within the veil, the perfections of the glass and gold will be combined, and the imperfections of each entirely cease. Then we shall know more than we can now imagine; *the glass shall be all gold*. And then we shall apprehend truth in all its relations and consequences by a single glance of thought, as the sight pierces in an instant through the largest transparent body: *the gold will be all glass*. (I do not offer this as the sense of the passage.") [CARDIPHONIA, vol. i. p. 14, 15.]

speakable and inconceivable glory and blessedness throughout the never ending ages of eternity. (N)

Now all Christ's enemies will be perfectly put under his feet, and he shall have his most perfect triumph over sin and Satan, and all his instruments, and death and hell. Now shall all the promises made to Christ by the Father before the foundation of the world, the promises of the covenant of redemption, be fully accomplished. Christ shall now perfectly have obtained the joy that was set before him, for which he undertook those sufferings which he underwent in the state of humiliation. Now shall all the hopes and expectations of the saints be fulfilled. The state of things that the church was in before was a progressive and preparatory state; but now she is arrived to her most perfect state of glory. All the glory of the best times of the church on earth is but a faint shadow of this her consummate felicity in heaven.

And now Christ the great Redeemer shall be most perfectly glorified, and God the Father shall be glorified in him, and the Holy Ghost shall be most fully glorified in the perfection of his work on the hearts of all the church. ---And now shall that new heaven and new earth, or that renewed state of things, which had been building up ever since Christ's resurrection, be completely finished, after the very material frame of the old heavens and old earth are destroyed: [Rev. xxi. 1.] ' And I saw a new heaven
' and

(N) ETERNITY.]

" ETERNITY, the various sentence past,
 Assigns the fever'd thron'g distinct abodes,
 Sulphureous or ambrosial: what ensues?
 The deed predominant! the deed of deeds!
 Which makes a *hell* of hell, a *heav'n* of heav'n.
 The goddess, with determin'd aspect, turns
 Her adamantine keys, enormous size,
 Thro' destiny's inextricable wards,
 Deep driving every bolt, on both their fates.
 Then from the chrystal battlements of heav'n,
 Down, down, she hurls it thro' the dark profound,
 Ten thousand, thousand fathoms, there to rust,
 And ne'er unlock her resolution more."

[YOUNG'S Night Thoughts, N. 9.]

‘ and a new earth : for the first heaven and the first earth were passed away.’---And who can conceive of the triumph of those praises which shall be sung in heaven on this great occasion. The beloved disciple John seems to want expression to describe the joy on the fall of antichrist, and says, ‘ It was as the voice of many waters, and as the voice of mighty thunders, saying Alleluia : for the Lord God omnipotent reigneth.’ But much more inexpressible will those praises be which will be sung in heaven after the final consummation of all things : they will be mighty thunders indeed !

And now how are all the former things passed away, and what a glorious state are things fixed in to remain to all eternity ! and as Christ, when he first entered upon the work of redemption after the fall of man, had the kingdom committed to him of the Father, and took on himself the administration of the affairs of the universe, to manage all so as to subserve the purposes of this affair ; so now, the work being finished, he will deliver up the kingdom to God, even the Father. [1 Cor. xv. 24.] ‘ Then cometh the end, when he shall have delivered up the kingdom to God, even the Father ; when he shall have put down all rule, and all authority and power.’ Not that Christ should cease to reign or have a kingdom after this ; for it is said, [Luke i. 33.] ‘ He shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.’ [Dan. vii. 14.] ‘ His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.’ But the meaning is, that Christ shall deliver up that kingdom or dominion which he has over the world, as the Father’s delegate or vicegerent, to be managed in subserviency to this great design of redemption. The end of this commission, or delegation, which he had from the Father, seems to be to subserve this particular design of redemption ; and therefore, when that design is fully accomplished, the commission will cease, and Christ will deliver it up to the Father, from whom he received it.

GENERAL IMPROVEMENT.

I PROCEED now to enter upon some improvement of the whole that has been said from this doctrine.

1. Hence we may learn how great a work this of redemption is. We have now, in an imperfect manner considered its whole progress from its foundation at the fall through a long succession of wonderful works, advancing higher and higher from one age to another, till the top-stone is laid at the end of the world. And now let us consider how great this work is. Do men, when they behold the palaces of princes admire their magnificence, and grandeur? How then should we admire this building of God, which he has been erecting for himself through a long succession of ages. There are three things which have been mentioned, that especially show the greatness of this work of redemption.

(1.) The nature of those particular events and dispensations of Providence, by which it is accomplished. What great things were done in the world to prepare the way for Christ's coming, and subsequent purchase of redemption! How wonderful was the incarnation of Christ, that God should become man, should reside upon earth for four and thirty years in a mean, despised condition; that he should spend his life in such labours and sufferings, and at last die upon the cross! And what great things have been done to accomplish the success of Christ's redemption! For this purpose he arose from the dead, and ascended up into heaven, and all things were made subject to him. How many miracles have been wrought, what mighty revolutions have been brought to pass in the world already, and how much greater do we yet expect!

(2.) The number of those great events by which God carries on this work, shows the greatness of the work.--- Those mighty revolutions fill up many ages. The work of creation was completed in six days; but the great dispensations by which the work of redemption is carried on, are so many, that they fill up six or seven thousand years.

years. The flood, the building of Babel, the dispersion of the nations, the shortening of the days of man's life, the calling of Abraham, the destruction of Sodom and Gomorrah; a long series of wonderful providences relating to Abraham, Isaac, and Jacob, and Joseph; the wonders in Egypt, in the Red Sea, in the wilderness; and a long succession of wonderful providences from age to age towards the nation of the Jews, all contributed in some view to this great end. What great things were done also in Christ's time, and since then, in overturning Satan's kingdom in the heathen empire, in preserving his church in the dark times of popery, and in bringing about the Reformation! How many great and wonderful things must be effected in accomplishing the glorious times of the church; and at Christ's last coming on the day of judgment, in the destruction of the world, and in carrying the whole church into heaven!

(3.) The glorious issue of this whole affair, in the just and eternal destruction of the wicked, and in the consummate glory of the righteous. And now let us once more take a view of this building, now it is finished and the top-stone laid. It appeared in a glorious height in the apostle's time; higher in the time of Constantine, and will appear much more glorious still after the fall of antichrist; but at the consummation of all things, it appears in its greatest magnificence, as a complete lofty structure, whose top reaches to the heaven of heavens; a building worthy of the great God, the King of kings.

From what has been said, we may infer, that the work of redemption is the greatest of all God's works of which we have any knowledge. This work is the principal of all God's works of providence, and to this they are all reducible. All the revolutions in the world are to subserve this grand design. The work of redemption is also greater than that of creation, as the use of an house is the end of building it. The work of the new creation is more excellent than the old! So it ever is, that when one thing is removed by God to make way for another, the new one excels the old. Thus the temple excelled the tabernacle

tabernacle; the new covenant, the old; the new dispensation of the gospel, the dispensation of Moses; the throne of David, the throne of Saul; the priesthood of Christ, the priesthood of Aaron; the new Jerusalem, the old; and so the new creation far excels the old. This work of redemption is so much the greatest of God's works, that all the other are to be looked upon either as parts or appendages of it, or as some way reducible to it; and so all the decrees of God do some way or other belong to that eternal covenant of redemption which was between the Father and the Son before the foundation of the world.--- Every decree of God is some way or other reducible to that covenant. And seeing this is so great a work, we need not wonder that the angels desire to look into it: that it is so much insisted on in the Bible; being the great subject of its doctrines, promises, types, songs, histories, and prophecies.

2. Hence we may learn that God is the Alpha and Omega, the beginning and end of all things. Such are the characters and titles we find often ascribed to God in those places where the scripture speaks of the course of providential events; [Isa. xli. 4.] 'Who hath wrought and done it, calling the generations from the beginning? I, the Lord, the first and the last, I am he.' [See also Isa. xlv. 6, 7. and xlvi. 9, 12.] And therefore, when Christ reveals the future events of Providence relating to his church and people, and this affair of redemption, to the end of the world, to his disciple John, he often reveals himself under this character; [Rev. i. 8.] 'I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.' [ver. 10, 11.] 'I heard behind me a great voice as of a trumpet, saying, I am Alpha and Omega, the first and the last.' Alpha and Omega are the names of the first and last letters of the Greek alphabet, as *A* and *Z* are of ours; and therefore it signifies the same as his being the first and the last, and the beginning and the ending. Thus God is called in the beginning of this book, before the course of the prophecy begins: and so again at
the

the end of it, after the final issue of events. [Rev. xxi. 6.]
 ‘ And he said unto me, It is done. I am Alpha and Omega,
 ‘ ga, the beginning and the end.’ [Chap. xxii. 12, 13.]
 ‘ And behold, I come quickly; and my reward is with
 ‘ me, to give every man according as his work shall be.
 ‘ I am Alpha and Omega, the beginning and the end, the
 ‘ first and the last.’

We have now seen how all things were *from* God in the beginning; on what design God began the course of his providence, and how it has been carried on agreeable to his design, without ever failing: and that at last the conclusion and final issue of things are *to* God; we may therefore exclaim with the apostle, [Rom. xi. 33, 36.]
 ‘ O the depth of the riches both of the wisdom and know-
 ‘ ledge of God! how unsearchable are his judgments,
 ‘ and his ways past finding out! For of him, and
 ‘ through him, and to him, are all things: to whom
 ‘ be glory for ever, Amen.’ We have seen other states and empires, one after another, fall and come to nothing, even the greatest and strongest of them; how the world has been often overturned, and will be more remarkably so yet than ever it has been: we have seen how the world was first destroyed by water, and that at last it shall be utterly consumed by fire; but yet God remains the same through all ages. He was before the beginning of this course of things, and he will be after the end of them. [Psal. cii. 25, 26.] We have seen all other gods perish; the ancient gods of the heathen in the nations about Canaan, and throughout the Roman empire, are all destroyed; and their worship long since overthrown; we have seen Antichrist, who has called himself a god on earth, and Mahomet, who claims religious honours, and all the gods of the Gentiles, perish: and even Satan, the great dragon, that old serpent, who has set up himself as god of this world, will be cast into the lake of fire, there to suffer his complete punishment: but Jehovah remains, and his kingdom is an everlasting kingdom, and of his dominion there is no end. We have seen mighty and
 numberless

numberless changes in the world; but God is unchangeable, 'the same yesterday, to-day, and for ever.' [Heb. xiii. 8.]

We began at the head of the stream of divine providence, and have traced it through its various windings and turnings, till we are come to the end of it, and we see where it issues. As it began in God, so it ends in God. God is the infinite ocean into which it empties itself. Providence is like a mighty wheel, whose circumference is so high that it is dreadful; with the glory of the God of Israel above upon it, as it is represented in Ezekiel's vision. [Ezek. i. 15. &c.] We have seen the revolution of this wheel, and how, as it was from God, so its return has been to God again. All the events of divine providence are like the links of a chain; the first link is from God, and the last is to him.

3. We may see by what has been said, how Christ in all things has the pre-eminence. For this great work of redemption is all his work; and therefore being, as it were, the sum of God's works of providence, this shows the glory of our Lord Jesus Christ, as being above all, and through all, and in all. That God intended the world for his Son's use in the affair of redemption, is one reason given why he created it by him, as seems to be intimated by the apostle in Eph. iii. 9---12. What has been said shows how all the purposes of God are in Christ; that he is before all, and above all, and that all things consist and are governed by him, and for him. [Colof. i. 15---18:] That God has made him his first-born, higher than the kings of the earth, and set his throne above their thrones; and upheld his kingdom, when theirs have all come to an end. We see, that whatever changes there are, and however Christ's enemies may exalt themselves, that yet finally all his enemies shall become his footstool, and that he shall reign in uncontrouled power and immense glory; also that in the end his people shall be all perfectly saved and made eternally happy. Thus God gives the world to his Son for his inheritance.

(4.) Hence

(4.) Hence we may see the consistency, order, and beauty, of God's works of providence. If we behold these events in any other view than that in which they have been set before us, they will all look like confusion, like a number of jumbled events coming to pass without any order or method; like the tossing of the waves of the sea; things will look as though one confused revolution came to pass after another, merely by blind chance, without any regular or certain end.

But if we consider the events of Providence in the light in which the scriptures set them before us, they appear an orderly series of events, all wisely directed in excellent harmony and consistence, tending all to one end. The wheels of Providence are not turned round by blind chance, but they are full of eyes round about, as Ezekiel represents, and they are guided by the spirit of God, [ch. i. 18---20.] where the spirit goes, they go: and all God's works of providence, through all ages, meet in one at last, as so many lines in one centre. (o)

It

(o) *The mysteries of Providence.*] It is a remark of some of the Puritan divines, that he that duly observes the divine providences, will never want providences to observe. And this hath always been the practice of believers. "If thou be a Christian indeed, (says pious Mr. BAXTER) I know thou hast, if not in thy book, yet certainly in thy heart, a great many precious favours of Providence upon record." [Sants' Rest, p. 168.] And not only on earth, but particularly in heaven, the contemplation of divine Providence will be a source of inconceivable delight to the believer. "When the records of eternity (says Mr. HOWE) shall be exposed to view, all the counsels and results of that profound wisdom looked into, how will it transport! when it shall be discerned, lo! thus were the designs laid; here were the apt junctures and dependencies of things, which when acted upon the stage of time, seemed so perplexed and intricate!" [Blessedness of the Righteous, p. 76.]—The subject is exhaustless; we shall only add a short passage from another admirable writer of the last century.

"O how ravishing a sight is that! to behold at one view the whole design of Providence, and the proper place and use of every single act, which we could not understand in this world; for what Christ said to Peter, [John xiii. 7.] is as applicable to some providences in which we are now concerned, as it was to that particular action; 'What I do thou knowest not now, but hereafter thou

It is with God's works of providence, as it is with his work of creation; it is but one work. The events of Providence are not so many distinct, independent works, but they are rather so many different parts of one work, one regular scheme. The works of Providence are not disunited and jumbled without connection or dependence, but are all united, just as the several parts of one building. There are many stones, many pieces of timber, but all are so joined, and fitly framed together, that they make but one building: they have all but one foundation, and are united at last in one top-stone.

God's providence may not unfitly be compared to a large and long river, having innumerable branches, beginning in different regions, and at a great distance one from another, and all conspiring to one common issue.--- After their very diverse and contrary courses which they held for a while, yet they all gather more and more together;

'shalt know it.' All the dark, intricate, puzzling providences at which we were sometimes so stumbled, and sometimes amazed, which we could neither reconcile with the promise, nor with each other; nay, which we so unjustly censured and bitterly bewailed, as if they had fallen out quite cross to their happiness; we shall then see to be unto us, as the difficult passage through the wilderness was unto Israel, 'the right way to a city of habitation.' [Psal. cvii. 7.]

"And yet, though our present views and reflections upon Providence be so short and imperfect in comparison of that in heaven, yet such as it is, under all its present disadvantages, it hath so much excellency and sweetness in it, that I may call it a little heaven, or as Jacob called his Bethel, the Gate of Heaven. It is certainly an highway of walking with God in this world, and as sweet communion may a soul enjoy with him in his providence, as in any of his ordinances. How often have the hearts of its observers been melted into tears of joy, at the beholding of its wise and unexpected productions! how often hath it convinced them, upon a sober recollection of the events of their lives, that if the Lord had left them to their own counsels, they had as often been their own tormentors, if not executioners! Into what, and how many fatal mischiefs had they precipitated themselves, if Providence had been as short-sighted as they! they have given it their hearty thanks, for considering their interest more than their importunity, and not suffering them to perish by their own desires." [FLAVEL on Providence, page 11, 12.]

gether, the nearer they come to their common end, and all at length discharge themselves at one mouth into the same ocean. The different streams of this river are apt to appear confused to us, because of the limited nature of our sight, whereby we cannot see the whole at once, nor discover how they unite in one. Their course seems very crooked, and different streams seem to run for a while different and contrary ways: and if we view things at a distance, there seem to be innumerable obstacles and impediments in the way of their ever uniting, and coming to the ocean, as rocks, mountains, and the like; but yet if we trace them, they all unite at last, disgorging themselves in one into the same great ocean.

5. From what has been said, we infer, that the scriptures are the word of God, because they alone inform us what is God's design in all these works. It is most reasonable to suppose, that there is some certain scheme to which Providence subordinates all the great successive changes in the affairs of mankind; that all revolutions, from the beginning of the world to the end of it, are conspiring to bring to pass that great event which the great Creator and Governor of the world has ultimately in view; and that the plan will not be finished, nor the ultimate event fully accomplished, till the end of the world.

Now there is nothing else that informs us what this scheme and design of God in his works is, but only the holy scripture. Nothing else pretends to set in view the whole series of God's works of providence from beginning to end, and to inform us how all things were from God at first, and to what end they shall be brought at last.--- Nothing but the scripture sets forth how God governed the world from the beginning, in an orderly history; or how he will govern it to the end, by an orderly prophecy of future events: agreeable to the challenge which the God of Israel makes to the gods, and prophets, and teachers of the heathen. [Isa. xli. 22, 23.] ' Let them bring
' them forth, and shew us what shall happen: let them
' shew the former things what they be, that we may con-
' sider them, and know the latter end of them: or declare

‘ us things for to come. Shew the things that are to come hereafter, that we may know that ye are gods.’

It seems very fit and requisite, that the rational part of the creation should know something of God’s scheme and design in his works: for they doubtless are the beings principally concerned in them; especially seeing God has given them reason, and a capacity of seeing him in his works: for this end, that they may give him the glory of them. But how can they glorify God in his works, if they know nothing of his designs? And this seems farther reasonable, because they are made capable of actively falling in with and pronouncing that design, acting herein as his friends and subjects; it is therefore reasonable to suppose, that God has given mankind some revelation to inform them of this: but there is nothing else that does it, but the Bible. In that we may learn the first original of things, and an orderly account of the scheme of God’s works from the beginning, through ages beyond the reach of all other histories. Here we are told what is the grand end that God purposes, and the great things he desires to exhibit. Here we have an account of these worthy of God, and the glory of his perfections.

Here we learn the connections of the various parts of the work of Providence, in a regular, beautiful, and glorious frame, and have an account of the whole scheme of Providence, from the beginning of the world to the end of it, either in history or prophecy, and how they issue in the subduing of God’s enemies, and in the salvation and glory of his church, and erecting the everlasting kingdom of his Son.

How rational, useful, and excellent a book is the Bible, and what characters it bears of being a divine revelation! a book, without which, we should be left in miserable darkness and confusion.

6. From what has been said, we may see the glorious majesty and power of God in this affair of redemption.--- His power appears in upholding his church for so long a time, and carrying on this work; preserving it oftentimes when it was but as a little spark of fire, or as smearing flax,

flax, in which the fire was almost extinct. Yet God has never suffered it to be quenched, but will bring forth judgment unto victory. God glorifies his strength in his church's weakness; in causing his people, who are but like little infants, finally to triumph over all earth and hell; so that they shall tread on the lion and adder; the young lion and dragon shall they trample under foot. [Ps. xci. 13.] The power of God appears also in conquering his many and mighty enemies by *that* Jesus who was once an infant in a manger, and afterwards a poor, weak, despised man; yet he conquered, and triumphed over them in their own weapon, the cross.

God's power gloriously appears in conquering Satan when exalted in his strongest and most potent heathen kingdom, the Roman empire. Christ, our Michael, has overcome him, and the devil was cast out, and there was found no more place for him in heaven; but he was cast out unto the earth, and his angels with him. Again, his power gloriously appears in conquering him in his proud, subtle, and above all cruel, antichristian kingdom; particularly in Satan's most violent exertions just before its final fall.

The mighty kingdoms of Antichrist and Mahomet, which have made such a figure for many ages together, and have trampled the world under foot, when Christ appears, will vanish away like a shadow, or as the darkness in a room does, when the light is brought in. What are God's enemies in his hands? How is their greatest strength weakness when he raises up! and how weak will they all appear together at the day of judgment! Thus we may apply those words in the song of Moses. [Exod. xv. 6.] 'Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy.' And how great doth the majesty of God appear in overturning the world from time to time, to accomplish his designs, and at last in causing the earth and heavens to flee away, for the advancement of the glory of his kingdom!

7. From what has been said, we may see the glorious wisdom of God. This wisdom appears in creating the world for so great and important ends; in bringing so great good out of such evil, in making the fall and ruin of mankind, which in itself is so lamentable, an occasion of effecting such a glorious work as this of redemption, and of bringing his elect to a state of such unspeakable happiness. How doth the wisdom of God appear also in the long series of revolutions which take place in the world, in bringing such order of confusion, in so frustrating the devil, and turning all his subtle machinations to God's glory, and the honour of his Son Jesus Christ; and in causing the greatest works of Satan to be wholly turned into occasions of glorious triumph of the great Redeemer! How wonderful is the wisdom of God, in bringing all things to such a glorious period at last, and in so directing all the wheels of providence by his skilful hand, that every one of them conspires as the manifold wheels of a most curious machine, at last to strike out such an excellent issue, such a manifestation of the divine glory, such happiness to his people, and such a glorious and everlasting kingdom to his Son!

8. From what has been said, we may see the stability of God's mercy and faithfulness to his people; that he never forsakes his inheritance, and remembers his covenant to them through all generations. Now we may see the truth of our text, 'The moth shall eat them up like a garment, and the worm shall eat them like wool; but my righteousness shall endure for ever and ever, and my salvation from generation to generation.' And now we may discover the propriety of that name by which God reveals himself unto Moses. [Exod. iii. 14.] 'And God said unto Moses, *I am that I am:*' i. e. I am the same that I was when I entered into covenant with Abraham, Isaac, and Jacob, and ever shall be the same; I keep covenant for ever: I am self-sufficient, all-sufficient, and immutable.

And now we may see the truth of that word, [Psa. xxxvi. 5, 6.] 'Thy mercy, O Lord, is in the heavens;
' and

and thy faithfulness reacheth unto the clouds.---Thy righteousness is like the great mountains; thy judgments are a great deep.' And if we consider what has been said, we need not wonder that the Psalmist, in the cxxxvth Psalm, so often repeats this, *For his mercy endureth for ever*; as if he were in an ecstasy at the consideration of the perpetuity of God's mercy to his church, and delighted to repeat it. Let us with like pleasure and joy celebrate the everlasting duration of God's mercy and faithfulness to his church and people, and let us be comforted by it under the present dark circumstances of the church of God; and all the uproar and confusions that are in the world. And let us take encouragement earnestly to pray for those glorious things which God has promised to accomplish for his church.

9. Hence we may learn how happy a society the church of Christ is. For all this great work was for their sakes both undertaken and carried on; even because he has loved them with an everlasting love. For their sakes he overturns states and kingdoms. For their sakes he shakes heaven and earth. He gives men for them, and people for their life. [See Isa. xliii. 4.] Since they have been precious in God's sight, they have been honourable; and therefore he first gives the blood of his own Son to them, and then, for their sakes, gives the blood of all their enemies. For their sakes he made the world, and for their sakes he will destroy it: (P) for their sakes he built heaven, and

(P) *The DESTRUCTION of the World.*] "If one should now go about to represent the world on fire, with all the confusions that necessarily must be in nature and in mankind upon that occasion, it would seem to most men a romantic scene; yet we are sure there must be such a scene: the heavens will pass away with a noise, and the elements will melt with fervent heat, and all the works of the earth will be burnt up. We think it a great matter to see a single person burnt alive; here are millions shrieking in the flames at once. It is frightful to us to look upon a great city in flames, and to see the distractions and misery of the people; here is an universal fire through all the cities of the earth, and an universal massacre of their inhabitants. Whatsoever the prophets foretold of the desolations

and for their sakes he makes his angels ministering spirits, Therefore the apostle says, [1 Cor. iii. 21, &c.] 'All things are yours: whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present or things to come; all are yours.' How blessed is this people who are redeemed from among men, and are the first fruits unto God, and to the Lamb; who have God in all ages for their protection and help! [Deut. xxxiii. 29.] 'Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword, thy excellency! and thine enemies shall be found liars unto thee, and thou shalt tread upon their high places.'

Let desolations of Judea, Jerusalem, or Babylon, [Isa. xxiv. Jer. li. Lament.] in the highest strains, is more than literally accomplished in this last and general calamity; and those only that are spectators of it, can make its history. But it is not possible from any station, to have a full prospect of this last scene of the earth; for it is a mixture of fire and darkness. This new temple is filled with smoke, while it is consecrating, and none can enter into it. But I am apt to think, if we could look down upon this burning world from above the clouds, and have a full view of it, in all its parts, we should think it a lively representation of Hell itself. For fire and darkness are the two chief things by which that state, or that place, uses to be described; and they are both here mingled together, with all other ingredients that make that Tophet that is prepared of old. [Isa. xxx.] Here are lakes of fire and brimstone; rivers of melted glowing matter; ten thousand volcano's vomiting flames all at once; thick darkness, and pillars of smoke twisted about with wreaths of flame, like fiery snakes; mountains of earth thrown up into the air, and the heavens dropping down in lumps of fire. These things will be all literally true, concerning that day, and that state of the earth. And if we suppose Beelzebub, and his apostate crew, in the midst of this fiery furnace (and I know not where they can be else;) it will be hard to find any part of the universe, or any state of things, that answers to so many of the properties and characters of Hell, as this which is now before us. But if we suppose the storm over, and that the fire hath got an entire victory over all other bodies, and subdued every thing to itself; the conflagration will end in a deluge of fire, or in a sea of fire, covering the whole globe of the earth. But let us only, to take leave of this subject, reflect upon this occasion, on the vanity and transient glory of all this habitable world; how, by the force of one element breaking loose upon the rest, all the varieties

Let the enemies of the church exalt themselves as much as they will, these are the people that shall finally prevail. The last kingdom shall be theirs; and shall not be left to other people. [See Dan. ii. 44.] We have seen what a blessed issue things shall finally be brought to as to them, and what glory they shall arrive at, and remain in possession of, for ever and ever, after all the kingdoms of the world are come to an end, and the earth is removed, and

4 D

mountains

rieties of nature, all the wonders of art, all the labours of men are reduced to nothing; all that we admired and adored before, as great and magnificent, is obliterated, or vanished; and another form and face of things, plain, simple, and every where the same, overspreads the whole earth. Where are now the great empires of the world, and their great imperial cities? their pillars, trophies, and monuments of glory? Shew me where they stood, read the inscription, tell me the victor's name. What remains, what impressions, what difference or distinction do you see in this mass of fire? Rome itself, eternal Rome, the great city, the empress of the world, whose domination and superstition, ancient and modern, make a great part of the history of this earth; what is become of her now? She laid her foundations deep, and her palaces were strong and sumptuous: She glorified herself, and lived deliciously, and said in her heart, I sit a queen, and shall see no sorrow. But her hour is come, she is wiped away from the face of the earth, and buried in perpetual oblivion. But it is not cities only, and works of men's hands, but the everlasting hills, the mountains and rocks of the earth, are melted as wax before the sun; and their place is no where found.

["The cloud-capt towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea all which it inherits shall dissolve,
And like the baseless fabric of a vision
Leave not a wreck behind."]

SHAKESPEARE.]

"Here stood the Alps, a prodigious range of stone, the load of the earth, that covered many countries, and reached their arms from the ocean to the Black Sea; this huge mass of stone is softened and dissolved, as a tender cloud, into rain. Here stood the African mountains, and Atlas with his top above the clouds. There was frozen Caucasus, and Taurus, and Imaus, and the mountains of Asia. And yonder towards the north, stood the Riphæan hills, clothed in ice and snow. All these are vanished, dropped away as the snow upon their heads, and swallowed up in a red sea of fire. [Rev. xv. 3.] Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of Saints. Hallelujah."

mountains are carried into the depth of the sea, or where the sea was, and this lower earth shall all be dissolved. O happy people, and blessed society! Well may they spend an eternity in praises and hallelujahs to him who hath loved them from eternity, and will love them to eternity. (Q)

10. And, lastly, hence all wicked men, all that are in Christless condition, may see their exceeding misery.--- You that are such, have no part or lot in this matter: you are never the better for any of those things of which you have heard; but your guilt is so much the greater, and the misery you are exposed to the more dreadful. You are some of those against whom God, in the progress of the work, exercises so much manifest wrath; some of those enemies who are liable to be made Christ's footstool, to be ruled with a rod of iron, and to be dashed in pieces. You are some of the seed of the serpent, to bruise the head of which is one great design of all this work. Whatever glorious things God accomplishes for his church, if you continue in the state you are now in, they will not be glorious to you. The most glorious times of the church are always the most dismal times to the wicked and impenitent. And wherever glorious things are foretold concerning the church, there terrible things are predicted of the wicked, its enemies. [See Isa. lxvi. 14.] And so it ever has been in fact; in all remarkable deliverances wrought for the church, there has been as remarkable an execution

(Q) *The felicity of HEAVEN.*] One of the most beautiful ideas that the scripture gives us of the glory of heaven is, that it shall consist in the sight and enjoyment of the deity in the person of Jesus Christ. "Grand idea of heavenly felicity, my brethren! Glorified believers shall see with their eyes the glorious body of Jesus Christ! What joy to contemplate this object! What delight, if I may speak so, when the rays of the deity, always too bright and confounding for mortal eyes to behold, shall be softened to our sight in the person of Jesus Christ! What transporting joy to see the greatest miracle that was ever included in the plans of the wisdom of God! What felicity to behold in the body of Jesus Christ a right of approaching with confidence to a familiarity with God! 'We know that, when he shall appear, we shall be like him, for we shall see him as he is.'" 1 John iii. 2. [SAURIN'S SER. XII. vol. iii.]

execution of wrath on its enemies. Thus, when God delivered the children of Israel out of Egypt, he poured out his wrath on Pharaoh and the Egyptians. So when he brought them into Canaan by Joshua, and gave them that good land, he remarkably executed wrath upon the Canaanites. When they were delivered out of their Babylonish captivity, signal vengeance was inflicted on the Babylonians. So when the Gentiles were called, and the elect of God were saved by the preaching of the apostles, Jerusalem and the persecuting Jews were destroyed in a most awful manner. I might observe the same concerning the glory accomplished to the church in the days of Constantine, at the overthrow of Satan's visible kingdom in the downfall of antichrist, and at the day of judgment. In all these instances, and especially in the last, there have been, or will be, exhibited most awful tokens of the divine wrath against the wicked.

You are indeed some of those that God will make use of in this affair; but it will be for the glory of his justice (R) and not of his mercy. The enemies of God shall

(R) *God will make use of some sinners to display his JUSTICE.*] This alludes to the doctrine of reprobation, which is neither more nor less than the necessary consequence of election; for if, out of a world of sinners God elects a part to everlasting life, the remainder must be left to the consequences of their own sin. This note is not intended to discuss the truth of that doctrine, but only to offer a few hints with a view of obviating, in some measure the force of a popular objection,

It is commonly said that this supposition involves the damnation of a great *majority* of the human species; but this we apprehend a vulgar mistake. In the first place we admit the salvation of all infants, dying before they attain the proper exercise of their reason, which are of themselves supposed the greater half of mankind; to which we add idiots, who are as to their mental powers exactly in the same situation. We hope, moreover, that God has in all ages and nations been pleased to form to himself a people (though known only to himself) who are enabled to 'fear God and work 'righteousness;' for we think that the heathens who never had the advantage of a written revelation, claim our charity far beyond the Christian world (so called) who neglect or despise it. [See note z, p. 514.] We believe that in the worst state of religion among its professors, God reserved to himself thousands of sincere worshippers.

shall be reserved for the triumph of Christ's glorious power in overcoming and punishing them, and shall be consumed with this accursed world after the day of judgment, when Christ and his church shall triumphantly and gloriously ascend to heaven. Therefore let all that are in a Christless condition amongst us seriously consider these things, and not be like the foolish people of the old world, who would not take warning, when Noah told them that the Lord was about to bring a flood of waters upon the earth: or like the people of Sodom, who would not flee from the wrath to come, and so were consumed in that terrible destruction. (s)

And

[See note 1, p. 62.] Add these to the millions of faithful martyrs, and the more innumerable multitudes that have, or will form the church of God in all ages; and the objection in great measure, at least, vanishes. But if we extend our thoughts to higher worlds; if we include the thousands of thousands of angelic spirits that wait on God's immediate presence, or execute the orders of his throne; if we allow ourselves to venture so far into the modern philosophy, as to suppose that other planets may be inhabited as well as ours—and that the fixed stars may be suns to other systems of habitable globes—who can tell but there may be as many worlds, nay *systems* of worlds, of innocent and happy intelligent creatures, as miserable and guilty *individuals*? [G. E.]

(s) *Let sinners take WARNING.*] We shall conclude these notes with the following animated passage, from a sermon preached on occasion of the earthquakes in London, 1749. "So imprest do I find my mind with the weight and moment of eternal things, that I could, methinks, wish I had a voice that would reach as far as this noise and convulsion did: and if I had, I would represent, that if the convulsion of an earthquake is so dreadful, how dreadful that scene must be, when all things shall be dissolved; the heavens pass away with a great noise, and the elements melt with fervent heat, the earth and the things that are thereon, not only shaken, but burnt up.—I would represent the horror and affrightment which will seize the souls of sinners, when the archangel with the trump of God shall shake the whole creation; when they shall call for the rocks and mountains to fall upon them, and the earth opening and swallowing them up would be a blessing, if it would hide them from the wrath of God, and the Lamb.—I would display the vanity of building on any thing in this uncertain convulsive world, and the wretchedness of the men who have chosen their portion in this life.—And, finally, I would hail every faint and child of God (every one who by faith in Christ, serious religion,

And now I would conclude my discourse in these words from the last of the Revelation: "These sayings are faithful and true, and blessed is he that keepeth these sayings. Behold, Christ cometh quickly, and his reward is with him, to render to every man according as his work shall be. And he that is unjust, shall be unjust still; and he that is filthy, shall be filthy still; and he that is holy, shall be holy still. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city: for without are dogs, and forcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. He that testifieth these things, saith, Surely I come quickly. Amen; even so come Lord Jesus." [Rev. xxii. 6, &c.]

religion, and a good conscience towards God, can lay his humble claim to the promises and hopes of the gospel) as the happiest among men. Such convulsions as these we have now felt, make on his mind reverential impressions of the power and majesty of God; but cannot hurt, nor need they give him any slavish terror. His God is his refuge and strength, a very present help in trouble; therefore he need not fear, though the earth be removed, and the mountains be carried into the midst of the sea:" [Psa. xlvi.]

Nay more,

"Should the whole frame of nature break,
In ruin and confusion hurl'd;
He unconcern'd might hear the mighty crack,
And stand secure amidst a falling world."

[Dr. ALLEN'S Ser. on despising reproofs.]

F I N I S.

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*** The Articles referring to the Text only, are distinguished by the Page; those to the Notes only, by a Letter prefixed to the page; [as s 79. i. e. Note s page 79,] those that refer to both Text and Note have the Letter added after the Page: [as 88 and x, Page 88 and Note x.]*

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